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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1821.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS.

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VOLUME XXIX.

LONDON:

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LUDGATE-STREET.

PREFACE.

THE Editors of the Evangelical Magazine have now the pleasure of presenting to their numerous and respected friends the Twenty-ninth Volume of this Work, the nature and objects of which are so generally known as to render any explanation or commendation of them unnecessary.

The continuance of that patronage with which it has been uniformly favoured by a large portion of the Religious Public, at home and abroad, and the blessing of God with which it appears to have been attended, call forth the grateful acknowledgments of its Conductors, who feel themselves encouraged, with the expected aid of their kind Correspondents, to persevere in their endeavour to render it a perpetual source of Instruction, Information, and Benevolence.

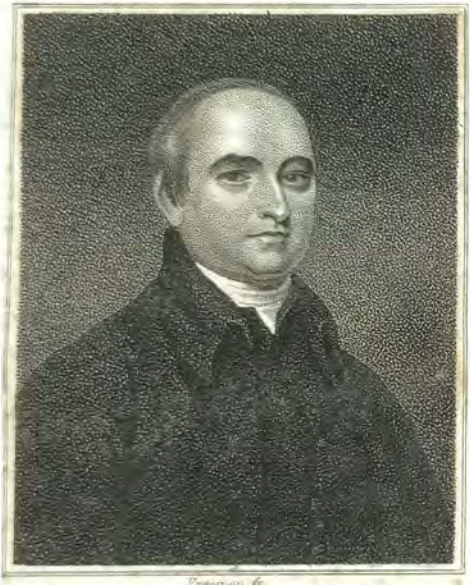
This volume records events of a most wonderful nature, in the extension of the Gospel in the SOUTH SEA ISLANDS, and in the introduction of it into MADAGASCAR; the success of Missionary efforts in British INDIA, and the progress made in the great work of translating the

Scriptures into numerous languages. The brief accounts we have given of remarkable revivals of religion in the United States, will afford sacred delight to multitudes; and inspire the hope that the increasing regard to the influences of the Holy Spirit, which with great satisfaction we observe in our own country, will be followed by effects amongst ourselves equally glorious.

The zealous and affectionate attention which is now paid to that long-neglected class of society—British SEAMEN, already promises the most blessed results; and we rejoice to perceive that similar efforts are made in several foreign countries.

The vast extension lately given to Religious *Tracts*, is another pleasing feature of our times; and, all these circumstances combined, produce a conviction that we have lived to see the dawn of a glorious day, which we trust will increase in its brightness, until darkness shall be banished from the earth, and the light of life become universal.

London,
Dec. 11, 1821.



Freeman fc

Revd. Timothy Dwight, D.D.

late President of Yale University,

Connecticut, America.

Publd by J. Walker, Stationers Court, Jan. 1816.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY, 1821.

MEMOIR OF THE LIFE OF THE REV. TIMOTHY DWIGHT, S. T. D. LL.D.

LATE PRESIDENT OF YALE COLLEGE.

IN tracing those events wherein the Providence of God has over-ruled the sins and follies of mankind for the purposes of his glory, few will be found more striking than the persecution of the English Puritans, and the vast accession made to the Church of Christ in America, in consequence of it. A few pious ministers and their people, unwilling to submit to the intolerance of bigoted Ecclesiastics, were driven across the Atlantic to enjoy that liberty of conscience which was denied them in Britain. In the course of 180 years what wonders of grace have been exhibited! A succession of learned, pious, laborious, and useful ministers of the Gospel has appeared from that period to the present; and millions of Christians are now worshipping God in the spirit, and rejoicing in Christ Jesus, where, two centuries ago, nothing was heard but the war-whoop of the ignorant and savage Indian.

Amongst the stars of the first magnitude which have shed their lustre on the Anglo-American Churches, we must number the subject of this Memoir—a man who, by the uncommon powers of his mind, and by peculiar incidents in life, acquired a commanding influence on the minds and affections of the public, and was deservedly elevated to a most honourable station in the American Churches.

TIMOTHY DWIGHT was born at Northampton, in the County of Hampshire, and State of Massachusetts, on the 11th of May 1752. His ancestors emigrated from Dedham in England, and settled at Dedham in America, in 1637. His father received his education in Yale College, and took his bachelor's degree in 1744. He was a merchant, a man of sound understanding and of fervent piety; his mother was the third daughter of President Edwards—a woman of uncommon powers of mind, and the first instructor of professor Dwight, whose capacity and eagerness for improvement were such, that he learned the alphabet at a single lesson, and was able, before he was four years old, to read the Bible with ease and correctness. Her pious instructions made impressions on his mind which were never effaced.

At the age of six he was sent to the grammar school, where he pursued the study of Latin with such assiduity, that he would have been prepared for admission into college at eight years of age, had not a discontinuance of the school rendered it necessary for him to return home; where, by the help of his mother, he learned geography

and history. In his 12th year he went to Middletown, where he diligently pursued his studies under the Rev. Enoch Huntington — a gentleman of high classical attainments. In his 14th year he was admitted as a member of Yale College, where he was a most assiduous student. He frequently studied 14 hours a day, would construe and parse 100 lines of Homer before prayers in the morning, which were at half-past five in the winter, and at half-past four in the summer. This lesson was of course by candle-light, and thus was the foundation laid of that weakness of his eyes which was the source of so much distress during the rest of his life. When 17 years of age, he received the degree of Bachelor of Arts.

After leaving college he took charge of a grammar school at New Haven, and during the two years of his residence there, he made great advancement in literature and science.

In September 1771, when about 19, he was chosen a tutor in Yale College, and in this situation he remained six years, performing its duties with distinguished success and reputation. During this period he cultivated the art of poetry, and composed a regular epic poem, called "The Conquest of Canaan." In the year 1772 he delivered, as an exercise, at the public commencement, "A dissertation on the history, eloquence, and poetry of the Bible," which gained him great applause, both in America and Europe. He then received the degree of Master of Arts, and soon after engaged deeply in the study of the higher branches of the mathematics. This so fully engrossed his attention, that for a time he lost even his relish for poetry, and it was not without difficulty that his fondness for it was recovered.

Wishing to maintain his health without losing time for the purpose of taking exercises, he entered on a strict course of abstinence, and confined himself to a vegetable diet; but his constitution, naturally vigorous, began to decline; and repeated attacks of a bilious cholic made dreadful ravages on his frame, so that it was with difficulty he was conveyed to his father's house. However, by persevering in a daily course of vigorous bodily exercise he recovered his health and enjoyed it for 40 years.

In March 1777, he was married to Miss Mary Woolsey, the daughter of Benj. Woolsey, Esq. of Long-Island, the intimate friend of his father. They had eight sons; of whom six survive their father. Mrs Dwight is still living. In June he was licensed as a preacher, and, beside instructing his class, he preached every Sabbath at Kensington, in Weathersfield.

Early in September he left college; and soon after was appointed Chaplain to Gen. Parsons's brigade, which was a part of the division of Gen. Putnam, in the army of the United States. He joined the army at West Point in October 1777, and remained with it a little more than a year; when the news of his father's death rendered it necessary for him to resign his office, in order to console his mother under that severe affliction; and to assist her in the support and education of her numerous family, consisting of 13 children. On him devolved the care of the family, at a period when the circumstances of the country rendered the task peculiarly difficult and laborious. In this situation he passed five years of the most interesting period of his life; performing in an exemplary manner the offices of a son and a brother, and of a guardian to the younger children. Here, he was emphatically the staff and stay of the family. The government and educa-

tion of the children, as well as the daily provision for their wants, depended almost exclusively on his exertions. The elder as well as the younger were committed to his care, and loved and obeyed him as their father. The filial affection and dutiful respect and obedience which he exhibited towards his mother, and the more than fraternal kindness with which he watched over the well-being of his brothers and sisters, deserve the most honourable remembrance. To accomplish this object, though destitute of property, he relinquished in their favour his own proportion of the family estate; laboured constantly with a diligence and alacrity rarely seen; and continued his paternal care and liberality long after his removal from Northampton.

In the mean time, owing to the dispersed condition of the College at New Haven, and to his established character as an instructor, a part of one of the classes in that seminary repaired to Northampton, and placed themselves under his care as their preceptor. To them he devoted his own immediate attention, until they had completed their regular course of collegiate studies. The school was continued during his residence there, and uniformly maintained an extensive and distinguished reputation. At the same time, he preached almost without intermission upon the Sabbath, and with increasing popularity.

A strong disposition was discovered by the inhabitants of Northampton, to employ Mr. Dwight in civil life. In the county conventions of Hampshire he repeatedly represented the town; and, in connexion with a few individuals, met and resisted that spirit of disorganization and licentiousness which was then unhappily prevalent in many parts of the county, and which had too visible an influence in an assembly often fluctuating and tumultuous.

At this period, he was earnestly solicited by his friends to quit the clerical profession, and devote himself to public life. But he had become so thoroughly weaned from his first intention of practising law, and was so much attached to the profession of theology, that nothing could change his resolution to devote his life thereto. Having preached occasionally, while attending the legislature, in Boston and the neighbourhood, he received invitations, accompanied with flattering offers as it regarded compensation, to settle as a minister in Beverly and Charlestown; both of which, however, he declined: but in the month of May 1783, being invited by a unanimous vote of the church and congregation of Greenfield, a parish in the town of Fairfield, in Connecticut, to settle as their minister, he accepted the invitation; and on the 5th of November following was regularly ordained over that people; and remained for the succeeding twelve years their pastor.

From the time of Mr. Dwight's leaving college as a tutor, his eyes were so weak as not only to preclude him almost entirely from reading and writing, but to occasion frequently extreme pain; yet such was his industry, and capacity for every kind of business in which he was engaged, that he was able to devote all the time which was necessary to the calls of company and friendship, as well as to perform the extra-parochial duties of a minister to his people. Previously to his settlement at Greenfield, his character as a preacher stood high in the public estimation; and during the period of his residence there he acquired a reputation not often equalled.

Being, from the weakness of his eyes, unable to write, he soon discovered that he must perform his stated duties as a preacher without

notes, or abandon his profession. A very few experiments convinced him that he was able to adopt the former course; and he pursued it for many years almost exclusively. That course was, to write the heads of his discourse, and to fill up the body of it at the time of delivery. Under all these disadvantages he composed and preached, while at Greenfield, about one thousand sermons.

In 1787, Mr. Dwight received the degree of *Doctor of Divinity* from the College at Princeton, New-Jersey, being then 35 years of age.

During his residence at Greenfield, he cultivated an extensive acquaintance, not only with the congregational clergy of New England, but with many in the Presbyterian church in New York, &c. This fact often enabled him to exert an auspicious influence in removing the prejudices which unhappily existed in many of both classes. Among other projects which early engaged his attention, was that of a more intimate union of the Congregational and Presbyterian churches throughout the United States, which was happily accomplished.

In May 1795, the presidency of Yale College becoming vacant by the death of the Rev. Dr. Stiles, the attention of the community was universally directed towards Dr. Dwight; and he was, with great unanimity, appointed to fill that important station; in consequence of which, in December following, he removed his family to New Haven.

The talents which Dr. D. possessed for the instruction and government of youth, were now called into full exercise. A thorough reformation in the system of discipline was early commenced, and accomplished with as much expedition as the nature of the case would admit. Infidelity was assailed by argument, and vanquished; vice was disgraced, and in a great measure banished from the College.

In the year 1795, when he entered upon these duties, the whole number of students was 110. Almost immediately after his accession they began to increase, and in the course of his presidency amounted to 313; an increase unexampled in any similar institution in this country.

We have mentioned the weakness of the Doctor's sight, which occasioned him severe and constant suffering. For years it was with extreme difficulty that he could read or write even a sentence: and he was greatly alarmed, for a long period, with the symptoms of an approaching *gutta serena*. Repeatedly the pressure on the brain was so great as to produce momentary blindness, and obviously to threaten apoplexy. Occasionally, for weeks together, the anguish of his eyes was so intense, that it required powerful exertion to draw off his mind to any other object. And often after attempting in vain to sleep, he has risen from his bed; and, to promote a free perspiration, has walked for miles in the middle of the night.

To enumerate all the various literary, charitable, and pious institutions, which he was active in founding or promoting, would be a laborious and tedious employment; a few only must be named. By his exertions and influence, aided by those of distinguished men around him, "The Connecticut Academy of Arts and Sciences" was established in 1799. He was a zealous promoter of the Missionary Society of Connecticut, and a liberal contributor to its funds. He was one of the projectors of "The Society for Foreign Missions" established in 1809 at Boston; and until his death was one of its active and effective officers. Such was the fact, also, with regard to "The Theo-

GOGICAL SEMINARY AT ANDOVER," of which he was a visitor. From the time of the establishment of "THE BRITISH AND FOREIGN BIBLE SOCIETY" in England, it was the ardent wish of President Dwight to see a similar institution formed in the United States, and although he was prevented by sickness from being present at the establishment of "THE AMERICAN BIBLE SOCIETY," during the last year of his life; yet it was an object which not only met with his cordial approbation, but had the benefit of his warmest encouragement, and his earnest prayers; and it was a consoling consideration to him, that he lived to see it accomplished, and making rapid progress towards extensive usefulness and respectability.

By long continued and uninterrmitted application to literary and scientific pursuits, it would be natural to expect, that, at the age of 63, his constitution would have begun to shew marks of decay and infirmity. Such, however, was not the fact. No apparent declension was discernible in the powers either of his body or his mind. His understanding was as vigorous, his imagination as lively, and his industry and exertions as uniform and efficient, as they had been at any former period. In September 1815, he undertook a journey into the western parts of the State of New York, preaching every Sabbath on that journey, and was thought by his friends never to have discovered more force of intellect, or higher powers of eloquence, than on these occasions. This was the last journey that he made. On the meeting of College in October, he resumed his customary labours in the Chapel, and in the Recitation-room, and continued them with his usual vigour; but in the month of February he was seized with the first threatening attack of the disease to which he finally became a victim. That attack was severe and painful to a degree, of which those, who did not witness it, can have no conception. It made rapid and fearful ravages in a constitution which had increased in strength and firmness for more than 60 years, and which promised to human expectation, to last to a "good old age." His patience as well as his faith were now brought to a most severe test. For several weeks, during the month of April, scarcely any hopes were entertained, either by himself, his friends, or his physicians, of his recovery. Amidst all his sufferings, however, not a murmur escaped his lips. His mind was clear, and his reason unclouded. Patience under suffering, and resignation to the will of God, were exhibited by him in the most striking and exemplary manner, from day to day. His conversation was the conversation of a Christian, not only free from complaint, but at times cheerful and animated; his prayers were fervent, but full of humility, submission, and hope.

At the end of twelve weeks, his disease assumed a more favourable appearance. By surgical aid, he gained a partial relief from his distress: and his constitutional energy remaining still unbroken, raised the hopes of his friends that he might recover. He was unable to preach in the chapel until after the May vacation. But on the 2d of June he delivered to his pupils a sermon, composed for the occasion during his sickness, from Psalm xciv. 17, 18, 19—"*Unless the* LORD *had been my helper, my soul had almost dwelt in silence*," &c. which was delivered in a manner peculiarly solemn and impressive, and heard with uncommon interest.

On the 17th of June, the General Association of Connecticut met at New Haven. It was a meeting of unusual interest; and he was present during most of their delibera-

tions. He rejoiced to see the actual establishment of "THE DOMESTIC MISSIONARY SOCIETY" of that State for building up its waste Churches; in forming the plan of which he cheerfully lent his assistance. The year preceding was eminently distinguished for revivals of Religion; and he listened with a heart overflowing with joy and gratitude to the account of this glorious work of God. After the recital, the Eucharist was celebrated; and upwards of 1000 communicants, including above 70 clergymen, received the elements. He was invited by the Association to break the bread. Though pale and enfeebled by disease, and obviously exhausted by strong emotion, he consented. His prayer on that occasion was eminently humble, spiritual, and heavenly, and for the moment annihilated the distance between the church in heaven and the church around him.

Although his disease was not removed, yet the severity of it was so far relaxed, that he was able, through the summer, to preach steadily in the Chapel, to hear the recitations of the senior class, and to attend to a class of theological students who were pursuing their studies under his direction. He also wrote, during this season, several Essays on the Evidences of Divine Revelation, and other subjects; the last of which was finished only three days before his death.

In the six weeks' vacation, his health appeared to amend; and he was able usually to attend church, and to walk out occasionally during the week. Oct. 6th he preached all day, and administered the Sacrament in one of the churches in the town; and in the other, in the afternoon of the 13th, before the Executive, and great part of the Legislature of the State, when he bore his solemn testimony against the unhallowed law authorizing divorces.

Nov. 3rd, the second sabbath in the term, he preached his last sermon, and administered the Sacrament.

"Although the paleness of his countenance filled every one with anxiety, it was observed," says Professor Silliman, "that he uttered himself with his usual animation; and in the communion-service he appeared much affected; nor was he sensible of uncommon fatigue in consequence of so long a service.

"He began as usual to hear the senior class, which he met for the last time on Wednesday, Nov. 27th. He caught cold, was worse from the exertion, and did not go out again.

"He still continued to hear the theological class at his house, till within a week of his death: his sufferings were great and his debility extreme."

He continued in this state of labour and suffering until Tuesday, Jan. 7th, when the symptoms of his disease appeared so favourable as to lead his physicians to entertain hopes that it had passed its crisis. On the following morning, however, as he got out of bed, he was seized with a strong nervous affection, which shook his whole frame, and gave rise to the most alarming apprehensions. This paroxysm was succeeded by a high fever, and a constant propensity to drowsiness. In the evening he became somewhat wakeful, and the severity of his pain increased; in order to relieve which some laudanum was administered, and of course he did not converse much on Wednesday. On Thursday morning he got out of his bed, was dressed, and sat in his chair through the day. He was not so much inclined to drowsiness, but frequently groaned, from extreme pain. At evening he attempted his usual family prayer, and proceeded for a few minutes with propriety, but a paroxysm of pain rendered him incapable of utterance, and he desisted.

Thursday night he rested but little; and in the morning it was

apparent that his end was rapidly approaching. Yet, at short intervals through the day, when he was relieved from pain, he conversed in his usual manner, on subjects connected with the great objects of his labours, his desires, and his prayers.

In the course of Friday evening, the 8th chapter of the Epistle to the Romans was read to him: he listened with great attention, and at the close of it exclaimed, "O what a glorious Apostrophe!"

The subject of his approaching dissolution being mentioned, it was hinted, that his religious friends would be gratified to learn his views and feelings at the prospect of death; and he began immediately to make some remarks upon the great and precious promises of the Gospel, when he was seized with a paroxysm of distress, which prevented him from proceeding. A few hours before his death, however, he remarked, that in the extreme sickness with which he was visited in the spring, he had experienced more support and comfort from religion, and the promises of the Gospel, than he had realized at any former period of his life. "Had I died then," said he, "that fact would doubtless have been considered as affording strong evidence of the sincerity and reality of my faith; but, as I recovered, it probably made but little impression." It was a sentiment often inculcated by him, that it was more safe to rely upon the tenor of a person's life, as evidence of the true state of his religious character, than upon declarations made upon a death-bed.

After this he requested his brother to read to him the 17th of John, and when he came to the latter verses, he exclaimed, "O, what triumphant truths!" For several of his last hours, his organs of speech were so much affected, that it was with difficulty he could articulate distinctly. Many of his words could not be understood; but his language was evidently that of prayer and adoration.

He did not appear, for several hours previous to his death, to suffer much pain; but continued to breathe shorter and shorter, until a few minutes before three o'clock on Saturday morning, Jan. the 11th, when he expired without a struggle or a groan, at the age of 65.

[*To be concluded in our next.*]

SERIOUSNESS AND CHEERFULNESS UNITED.

It is a mistake to suppose that these qualities cannot be found in the same person, or that serious religion is an enemy to innocent cheerfulness. It is the design of this paper to shew that they may and ought to be combined; and that their union conduces, not only to our own happiness, but powerfully to recommend to others the religion of the gospel.

It is not necessary to enter upon a disquisition on the natural temperament of individuals, or the physical causes of gaiety or gloom. It will readily be admitted that, irrespective of religion, some persons are naturally inclined to melancholy, and others to hilarity. Nor will it be pretended that the natural constitution is changed by the grace of God; though it is certain that the principles and spirit of the gospel will powerfully tend to correct what is amiss in the temper, and to improve that which is commendable.

The seriousness for which we plead is an habitual regard to religion,—a proper degree of thoughtfulness and gravity, equally remote from gloominess and levity. Indeed this becomes every rational being. Reason itself requires *man* to think, to examine and judge, to foresee and reflect, and to be neither given up to a sour, morose, and dejected temper on the one hand, nor to be always jesting and laughing on the

other. "There is a time to laugh and a time to weep."

A sense of the Divine presence will induce seriousness. Does the presence of fellow-creatures, considerably elevated above us in rank or talents, inspire us with a respectful awe? Surely then a recollection that God always sees and hears us, will keep us from indecent levity. It was a judicious piece of advice given by an ancient moralist to his young disciple—"Consider yourself in the presence of Cato, and then you will be ashamed to do evil."

The recollection of our sins will also contribute to this temper. Who, on the commencement of a new year, can reflect on past years without a blush? How many of us must adopt the complaint of Job, "Thou writest bitter things against me, and makest me to possess the sins of my youth?" And who must not join with pious Hezekiah, and say, "I shall go softly all the rest of my days." Sentiments like these will promote seriousness.

And so will the consciousness of many remaining corruptions, the "law in the members, warring against the law of the mind." All will allow that a soldier, in the vicinity of an enemy, and on the eve of a battle, should be attentive and watchful; and who will not blame him if he be off his guard? Christians are engaged in a warfare in which there are foes without and traitors within, and if they would not be surprised and captured, they must be serious.

Believers have many and various duties to perform, both to God and man: the former must be worshipped and feared and obeyed; our Christian brethren must be loved and treated as members of the same holy family; and we are surrounded by suffering fellow-creatures, who claim our sympathy and call for our help: and can these various duties be rightly performed without seriousness?

Add to these considerations, our personal exposure to danger and death. We are placed as in a field of battle, where some around us are falling every moment; and although the Christian ought not to indulge the "fear which hath torment," yet should he be prepared for diseases, casualties, disasters, and death. Nor ought he to enter upon a new year, and contemplate the possibility of dying before it is completed, without serious reflections.

But then, all this Seriousness is perfectly compatible with Cheerfulness. We may be serious, yea, we may be "sorrowful—yet always rejoicing" (2 Cor. vi. 10.) This may be paradoxical, but it is strictly true. Are we reconciled to God through faith in Jesus, the great Pacificator? Have we "fled for refuge to lay hold on the hope set before us" in the gospel? Are we safe in the ark? Then let the rains descend, and the winds blow, and the torrents swell, we will not give place to fear. "If God be for us, who can be against us?" And "who shall separate us from the love of God?" "Be of good cheer," said the great physician to the paralytic—not so much because his body was healed, as because his "sins were forgiven." To the believer may that sentence be addressed (Eccl. ix. 7, 8.) "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works." The meat offering and the drink offering being accepted, the offerer might enjoy the food so offered and accepted with cordial satisfaction; and thus the primitive saints, rejoicing in Christ Jesus, and being in charity with all men, "did eat their meat with gladness and singleness of heart."

The testimony of a good conscience contributes much to cheerfulness. The state of the conscience is intimately connected with the comfort of the mind. "If our heart condemn us not, then have we con-

fidence towards God." St. Paul, and his apostolic brethren, derived much of their satisfaction from this source, "Our rejoicing is this—the testimony of our conscience." A constant regard to all the duties which God and man require of us, will certainly contribute to the peace of our minds.

A benevolent disposition has the same happy tendency. A churl, a miser, an unfeeling or censorious person, cannot be happy. A man who is eagle-eyed to detect, and severe in condemning the faults of all around him, is a miserable being; while the kind, gentle, generous soul, who delights in making others happy, becomes himself the happiest of mortals.

He also who feels a steady confidence in the Divine guidance and protection; he who says, "The Lord is my helper, my shield, my refuge, my portion, and he will be my guide even unto death"—he may well be cheerful, and cast all his care upon Him, who, he knows and believes, "careth for him." What has he to fear, or complain of, who is persuaded that "all things work together for his good," and shall issue in his complete and eternal felicity?

And that which crowns the whole is, the expectation of complete victory over death. The man of the world, who has his portion, his only portion, in this life, dreads the thoughts of dissolution, and with all his might banishes from his mind the gloomy subject; and the believer himself may at times have distressing thoughts about dying; yet he sees the monster disarmed of his sting, and knows that death cannot hurt him; but that, "to live is Christ, and to die is gain." This renders his cheerfulness complete, and places it far above "the oil and wine" that gladden the carnal heart.

How transcendently excellent then is the religion of the gospel! which, while it promotes the glory of God, insures the real happiness of man! Let this silence the calumny of those who know not the gospel of Christ, and falsely charge it as mischievous to man and injurious to his happiness. We know better than they do. We have tried the world; we have weighed it in the balance of the sanctuary, and "*Tekel*" is enstamped upon it. We have tried religion too, and find it pleasantness and peace. And now we wish to persuade others to go with us, promising to do them good; and, to induce their compliance, we produce these grapes of Eshcol, and again we say, "Come with us, and we will do you good."

G. B

SPIRITUAL ARITHMETIC.

Psalm xc. 12. "*So teach us to number our days, that we may apply our hearts unto wisdom.*"

THE science of numbers is extremely valuable, both in the pursuits of philosophy and the business of human life. It guides the astronomer among the starry fields, and enables him to calculate the magnitude and distances of the heavenly bodies, and there teaches him the power, goodness, and faithfulness of God. Thus God instructed Abraham to view the heavens. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord, (that is, in his power, goodness, and faithfulness) and he counted it to him for righteousness." *Gen.* xv. 5, 6.

But the important science of numbers is no less applicable to all the purposes of human life; for all our temporal blessings are delivered out to us "in number, weight, and measure;" and none more sparingly than our *time;* for we never have two moments, much less days, together.—Hence the importance of

this Spiritual Arithmetic, that we may "so number our days, as to apply our hearts unto wisdom."

To apply our hearts to wisdom is to enter into the study with zeal and energy—or (in the English phrase) "with all our hearts." It is a common expression with students when they enter on a subject of serious difficulty, that "they will apply their *brains* to it:" but the Hebrew idiom is both more beautiful and more proper: they applied their *hearts* to it. Thus the wise man—"Apply thine heart to understanding." (Prov. ii. 2.) The heart is a better tablet than the brain, because it receives the impression deeper, and retains it longer. "My Son, keep my commandments;—write them on the table (tablet) of thine heart:—and let thine heart retain my words." (Prov. vii. 3. iv. 4.)

Now then let us, with the Psalmist, "apply our hearts to wisdom," and especially to this branch of it—calculating or measuring our days.

1. Let us calculate the *number* of our days. "The days of man are threescore years and ten; and if by reason of strength they be fourscore, yet is their strength labour and sorrow." (verse 10.) "Few and evil have the days of my life been," said the Patriarch Jacob, when he had filled up almost double the above period. (Gen. xvii. 9.) Few were they, compared with those of his ancestors, especially before the flood—"I have not (said he) attained to the years of my fathers:"—and if we cannot look back to the days of our long-lived progenitors, we may look forward to eternity, and then are they *few* indeed! To the Eternal we may well say, "A thousand years in thy sight are but as yesterday, when it is past; and as a watch in the night."

2. Let us calculate their uncertainty. Few as the days of man are, how very few of our race come up to the limited number—narrow as is our span, how few fill up that space! Half mankind have been calculated to die in infancy—at least in immature age. Our Churchyards contain coffins of a span long; and there is no age within a century but is inscribed on one or other of our tombstones. And of the living we may say with *Watts*—

> "Where is the man that draws his breath,
> Safe from disease, secure from death?',

3. Let us estimate their *importance*, both as compared with the work assigned to them, and the end to which they lead. We are sinners, and these are the days of penitence and pardon. We are ignorant creatures, and these are the days allotted for our instruction. We are labourers, and this is the period allotted for our work.—"Whatsoever thine hand findeth to do," says Solomon, "do it with all thy might;" and a greater than Solomon hath said, "Work while it is day; for the night cometh when no man can work." We are to work for ourselves; for we are commanded to "work out our own salvation with fear and trembling, knowing that it is God who worketh in us of his own good pleasure." We are to work for God, knowing that we shall not labour in vain in (or *for*) the Lord.

We are to work for our fellow-creatures—to be "not weary in well-doing, knowing that in due time we shall reap, if we faint not."

But time is to us chiefly important, as it relates to eternity:—it is indeed a narrow *isthmus*, but it connects us with eternity. "I paint for eternity," said a celebrated artist; and thus may the Christian say in all he does. He repents, believes, and acts for eternity: and if he gives, he gives for eternity, for though it be but "a cup of cold water," the Judge himself will not forget it when he ascends his throne

The box of ointment bestowed on Jesus by Mary of Bethany, met the censure of more than one of the Apostles, but received the plaudit of their Lord; "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her." It has already been echoed through Greece, and Rome, and Egypt, and the British Isles. It is known at Greenland, and in the South Seas; and Missionaries are now carrying it into every degree of longitude or latitude upon earth or sea!

One word more — We need a teacher in this important science. God only "teacheth us to profit," and there is "none teacheth like him." "So teach us (O Lord) to number our days, that we may apply our hearts unto wisdom!"

T. W.

THE MORNING STAR OF THE DAY OF RELIGIOUS BENEVOLENCE.

When we enter on the researches of Science, or avail ourselves of improvements in the useful and ornamental arts, we take a lively interest in the history of those distinguished individuals, to whom we are indebted for the first discoveries and the earliest inventions; and we are anxious to pay our tribute of respect and gratitude for their talents, their exertions, and their success. If we honour, as benefactors to their species, those who have extended the boundaries of science, and applied the principles of sound philosophy to the multiplication of the comforts and the diminution of the ills of life—how well do they deserve to rank as illustrious men, and to be honoured as true philanthropists, who have devised schemes for the moral improvement of man, and for the dissemination of the knowledge of Him, whom to know is life eternal! With what emotions of interest and delight will he read, by a succeeding generation, the history of the origin of our Missionary Societies, our Bible Societies, our School Societies, our Societies for Village Preaching, and our Societies for the circulation of Religious Tracts; and with what avidity will be read the Biographical Sketches of those benevolent, devoted, and holy men, to whose inventive minds and laborious exertions the origin of these Institutions may be traced! Never since the days of the Apostles has there been a period distinguished by so much enterprise, so much ingenuity, so much energy, or so much co-operation in plans of religious benevolence. Yet it must not be imagined that the spirit of invention and assiduity in schemes of doing good was altogether unknown in the days of our pious forefathers. Some individuals there have been, at different periods, whose minds projected the bold outlines of plans which could not then be realized, only because there was no kindred feeling, no sympathetic emotion in the hearts of contemporary Christians. These excellent men seemed to anticipate the efforts, and to give pledges of the exertions of a later age, and they deserve to be held in perpetual remembrance. Without adverting to other individuals of exemplary piety and zeal, who were the ornaments of the age in which they lived, it may be edifying and stimulating to take a retrospect of the efforts of one who, more than *a century and a half ago*, and in an age of intolerance and persecution, was developing the most admirable energies of holy love and holy zeal; and *not only by projecting, but by adopting*, on a small scale, *many of those very plans of enlightened benevolence, which are the glory of the present day*. This eminent example of Christian zeal was the

Rev. Thomas Brand. He was born in the year 1635. His father was a dignitary of the Church of England, but he was compelled by the dictates of conscience, yet without the slightest admixture of the spirit of party, to expose himself to all the privations and all the perils of a Non-conformist minister.

We are informed by his pious biographer, Dr. Annesley, that he not only preached himself, with unusual zeal and ardour; but that it would be difficult to fix on any individual, who had accomplished *the erection of so many places of worship*, and had "contributed so largely to the supplying them with such ministers as were workmen that needed not to be ashamed. He never thought much of any charge, so he could but serve Christ and souls." He greatly encouraged pious young men of promising talents to enter into the ministry, and *educated many at his own expense.*

He established a great number of *schools*, in which children were taught to read, and in which the greatest pains were taken to inculcate the great truths of the Gospel by means of catechetical instruction. "He hired some persons in distant places to catechise all children, and others who were willing to learn; and once a month, or oftener, he rode about from place to place to catechise them himself." To encourage the poor to attend, he gave them often more than they could have earned during the time of their attendance. He excelled so much in the easy and perspicuous manner of proposing questions, that little difficulty was found by persons of ordinary capacity in giving suitable answers; and "when he preached in neighbouring congregations, they waited for his catechising as earnestly as beggars for an alms."

He was constantly employed in *distributing gratuitously books and tracts* "of the most awakening, convincing, and practical kind, to encourage serious godliness; and not only did he give publications of small price, such as *thousands*, (if not *tens of thousands*) *of catechisms*, many of them with expositions, but *many thousands of larger books.*" Among these Dr. Annesley specifies several of Baxter's treatises, and Allein's *Alarm to the Unconverted*, altering very judiciously the title (lest it should excite prejudice and diminish its usefulness) into *A Guide to Heaven.* Mr. Brand united with a few other persons to defray the expense of a large edition of this striking and impressive work, for gratuitous distribution. "He paid down £50 at first, and afterwards more, towards an impression of 20,000, to be distributed through the kingdom."

"But above all his stratagems to disperse good books, I cannot," observes Dr. Annesley, "but prefer *his device for the spreading of the Bible;* I cannot say how many *hundreds*, if not *thousands he gave away.* But he found this would not reach his end; many would rather be without Bibles than put him upon the charge of giving them. Therefore he took this course, which succeeded to his heart's desire: *By himself*, or *friends*, *he sold Bibles at eightcenpence a Bible*, to all that desired them for themselves, or their children, or servants, provided they were not to sell them again. And by this mean, very many who refused them gratis, caught at them at this underrate, whereby they were furnished with Bibles, and something was returned towards the buying of more, and this is the only trade he ever drove with books."

He was not only liberal in his own donations and contributions for the cause of Christ, to the utmost extent of his resources, but he was exceedingly solicitous to prevail upon others to subscribe certain sums annually towards some good work, such as "the education of a youth, or the relieving of some

minister, or something that might promote the Gospel."

Towards the close of his life, when his strength was reduced, and his labours were necessarily contracted, he often said, that—

"If he were younger, he would fix at no one place, but go about the country where he found most need, and there preach the Gospel, catechise the younger sort, distribute good books, erect places for divine worship, and fix ministers at them. His zeal for doing good was so transporting, that he could as soon cease to live as cease to attempt it; a double instance of which was, that there was one place where he was contriving to settle a minister, and another place where he was endeavouring to build a meeting house when he died."

A little while before his death he often said, "What is the world! 'Tis not worth a straw! Oh, my God, I would be with thee; Oh, how I long to be with Christ, my dear Redeemer! Oh, my God, bring me to thyself! Oh, I long for heaven! Oh, welcome death!"

The best improvement of this sketch of Mr. Brand's admirable character and course is suggested by Dr. Annesley in the funeral sermon which he preached for him—"O my soul, here is an employment worthy of thyself! Here is a minister of Christ indeed! Here is one whose body, and soul, and estate, and interest, were all vigorously laid out for Christ! Is not this example worthy thy imitation? *God's giving me notice of such a person is a talent I must account for!*"

H. F. B.

AN EXTRAORDINARY CONVERSION IN AMERICA.

The Rev. Dr. M—— was, some time since, requested to visit a lady in dying circumstances, who, together with her husband, openly avowed infidel principles, though they attended on his ministry.

On approaching her bedside, he asked her if she felt herself a sinner, and the need of a Saviour? She frankly told him she did not; but that she believed the doctrine of a Mediator, to be all a farce—"Then," said the Doctor, "I have no consolation for you;—not one word of comfort.—There is not a single passage in the Bible that warrants me to speak peace to any one who rejects the Mediator provided for lost sinners. You must abide the consequences of your infidelity." So saying, he was on the point of leaving the room, when some one said, "Well, but Doctor, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell; and then arising from his knees, he left the house.

A day or two after, he received a message from the lady herself, earnestly desiring that he would come to see her, and without delay! He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said, with a benignant smile, "It is all true,—all that you said on Sunday is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was; and God has mercifully snatched me from the abyss of infidelity, in which I was sunk, and placed me on the Rock of Ages. There I am secure—there I shall remain.—I know in whom I have believed."

All this was like a dream to him: but she proceeded, and displayed as accurate a knowledge of the way of salvation revealed in the Gospel, and as firm a reliance on it, as if she had been a disciple of Christ for many years. Yet there was nothing like boasting or presumption; all was humility, resignation, and confidence. She charged her husband to educate their daughter in the fear of God: and, above all,

to keep from her those novels, and books of infidel sensibility, by which she had been brought so near to ruin! On the evening of the same day she expired, in fulness of joy and peace in believing.

The account which the Doctor received from her attendants was, that the prayer he offered up by the bedside, fastened upon her mind; and, shortly after he had left her, she became alarmed about the state of her soul. Indeed, at one period, her agony was such, that, (although on Sunday her voice was so feeble she could scarcely be heard) her cries were distinctly heard from the second story to the cellar of the house, and that at length, she found peace in believing.

"Effectual, fervent prayer prevails,
When every other method fails."

SELECT SAYINGS,

Adapted to those who exercise the Christian ministry, or are preparing for it.

I. "He that rushes into the Christian ministry without right motives and scriptural qualifications, will sooner or later disgrace that ministry, and dishonour himself."—*Anonymous.*

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient (or forbearing;) in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.—2 *Tim.* ii. 24, 25.

II. "Study without prayer is Atheism Prayer without study is presumption."—*Bp. Sanderson.*

Meditate upon these things, give thyself wholly to them.—1 *Tim.* iv. 15.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 *Tim.* ii. 15.

We will give ourselves continually to prayer, and to the ministry of the word.—*Acts* vi. 4.

III. "That preacher who has not been called to his office by Jesus Christ, and who does not preach his Gospel faithfully, cannot justly be denominated the minister of Jesus Christ."—*Anonymous.*

The Prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." *Jer.* xiv. 14.

God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.—2 *Cor.* v. 19, 20.

IV. "Every faithful minister of Jesus Christ should keep in recollection, that every time he preaches, it is likely he may have some persons present who have never before heard the Gospel, and also some who will never hear it again."—*Rev. David Brown.*

Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die, &c. &c.—*Ezek.* xxxiii. 7, 8

V. "The vinegar of sharp reprehension must be allayed, and tempered with the oil of consolation."—*Cudworth.*

Rebuke them sharply, that they may be sound in the faith.—*Titus* i. 13.

Shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 *Cor.* iv. 21.

Ye know how we exhorted and comforted, and charged every one of you, as a father doth his children. 1 *Thes.* ii. 11.

VI. "We must not only use the *corrosives* of the law, but withal we must apply the cordials of the Gospel."—*Anonymous.*

Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him."—*Isa.* iii. 10, 11.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath re-

ceived at the Lord's hand double for all her sins.—*Isa.* xl. 1, 2.

VII. "Preach Jesus Christ—preach him always—preach him only. Christ should be the diamond in the bosom of every sermon." *Anonymous.*

And straightway he preached Christ in the synagogue, that he is the Son of God.—*Acts* ix. 20.

I determined to know nothing among you, but Jesus Christ, and him crucified. 1 *Cor.* ii. 2.

We preach not ourselves, but Christ Jesus the Lord.—2 Cor. iv. 5.

VIII. "Some ministers preach so well in the pulpit, it is a pity they should ever leave it: and when out of it live so ill, it would be well if they never entered it again."—*Anon.*

The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.—*Mal.* ii. 7, 8, 9.

IX. "It would be well if they (the clergy) would put Christianity into their sermons, and keep morality for their lives."—*George III.*

The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and wordly lusts, we should live soberly, righteously, and godly in this present world.—*Titus* ii. 11, 12.

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.—*Titus* i. 9—11.

X. "A minister of Jesus Christ should neither be the monkey nor the fiddle of any company; but study propriety and purity, both in conversation and conduct."—*Anon.*

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemed; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—*Titus* ii. 7, 8.

Nor foolish talking, nor jesting, which are not convenient.—*Ephe.* v. 4.

HINTS TO PREACHERS.

To the Editor.

Rev. Sir,

The following hints, with slight alterations, were lately addressed to a worthy minister, whose exertions in the pulpit appeared to the writer to exceed very far the bounds of moderation and utility. Perhaps the remarks may not be wholly inapplicable to some other esteemed labourers in the vineyard. Yours, &c. Medicus.

Rev. Sir,

Will you permit a friend, with the kindest wishes for your personal comfort and continued usefulness, to offer a salutary caution relative to your pulpit labours?

Having heard you, Rev. Sir, on the last Sabbath, I could not but regret that so faithful and instructive an address should have been delivered, apparently, at the expense of so much bodily exhaustion. I felt persuaded that no individual of ordinary strength could support, without the risk of permanent injury, *one such service, much less two or three* of the same kind, within the short space of ten hours. The high excitement of (may I not say, *over*) impassioned feelings, with a very considerable degree of vehemence of utterance, and occasional deep and rapid inspirations, almost amounting to convulsive efforts, must, I apprehend, make such serious demands upon your physical and mental energy, as gradually to exhaust the powers of the system, and, in all human probability, materially shorten the period of your usefulness.

Without assuming the office of a dictator, may I, Rev. Sir, be allowed to remark, that when the fervour of a minister evidently rises to a painful effort, a hearer of

sensibility is in great danger of having his attention diverted from the subject to the preacher; from the concerns of eternity to a sympathetic feeling for the minister, accompanied, perhaps, as in my own case, with the distressing excitement of an accumulated charge of mental electricity, rising higher and higher with the progress of the discourse. Permit me also to state, that, from the limited dimensions of your chapel, I could not resist the conviction that one-half of the exertion employed would have been equally effectual, as well as far more agreeable to the majority of your auditors. When I was occasionally gratified with the natural pitch of your voice, the state most susceptible of easy and gentle, yet of impressive and forcible inflexions, I could not but desire, for my own comfort, and especially for your personal safety, that the excess of pulpit energy should be reserved for future service in the church.

With every good wish,

I remain, Rev. Sir, &c. &c.

September 20, 1820.

OBITUARY.

MRS. HIGGINS.

On Saturday, July 31, 1819, died Mrs. Higgins, wife of Mr. W. Higgins, of Chatham. This amiable woman, the object of pious maternal instructions, was habituated, from her tenderest years, to an attendance on the means of grace; and the blessing promised on such exertions was graciously bestowed. Though no particular period can be assigned, as the commencement of a gracious change, her mind being imperceptibly and gradually enlightened; yet in very early life she exhibited an amiable tenderness of conscience, and was much pleased in a regular attendance on the ordinances of Divine worship. About the year 1806 she became a member of the church of Christ, under the pastoral care of the Rev. J. Slatterie, whose ministry was greatly blessed to her, and for whom she ever held a most affectionate regard. In the year 1807 she was united in marriage to Mr. Higgins, a deacon of the same church. With him she lived in the highest state of connubial felicity, their hearts being united by the bonds of mutual affection and sincere piety. She became successively the mother of seven children, the last of which was born only ten days prior to her removal from the present world. For a considerable time previous to her last confinement, her mind was impressed (as is not unusual) with the consideration that she should not recover; and hence many domestic arrangements were made in contemplation of this issue, with a calmness which indicated the composure with which she anticipated the change of worlds.

Shortly after the last painful trial of child-birth, her affectionate partner saying, "God has again been gracious to you," she replied with peculiar devotion, "*Oh, he has indeed!*" and "I have much cause to be thankful that I am so well.' About the eighth day after her confinement, at a period when hope was anticipating a speedy recovery, symptoms appeared, which excited the most serious apprehensions in the minds of her anxious friends, and which baffled all the efforts of medical skill. Under these circumstances it was requisite that she should be kept as tranquil as possible, and little conversation occurred except with her afflicted partner, who, witnessing her sufferings and contemplating them as the effect of the curse, exclaimed, "Oh, what has sin done!" "Yes," she replied, "but I shall be clothed with His righteousness: O what a blessing this is!" He continued, "and be satisfied, awaking up after his likeness,—the world can afford no consolation in such an affliction as yours." "Oh, no!" she answered, and then added,

"Let earth with all its trifles go,
Give me, O Lord, thy love to know,
Give me thy precious love."

At another time, when her mourning husband asked her how she felt in

prospect of an eternal state, she replied, "I want a fuller assurance of my interests in Christ." But you can say you have no other hope, than what is fixed upon Jesus Christ? "Yes," said she, "I have no other, Other refuge have I none," &c.

The morning of her decease her anxious and distressed partner approached her bedside, and asking her how she was, she exclaimed, "Oh, my dear babes!" He said to her, "He that is your God will be the God of your children;" her reply was, "Oh, may he be so!" and calling her mother, she said, "Oh, my mother, keep your spirits up, he *is your* God, Oh that he may be the God of my father;" and then repeated,

"My God, permit my tongue
This joy, to call thee mine."

These were the last words she uttered, for in a few minutes she suddenly expired in the arms of her beloved parent, and her happy spirit took its flight to the mansion of the blessed.

Thus died, in the 31st year of her age, leaving a mourning widower and six children, one whose memory will long be dear to all who had the happiness of her friendship and acquaintance. An appropriate and impressive discourse from Ezek. xxiv. ver. 16, 17, and 18,, was delivered on the sabbath evening after her funeral, by her much loved pastor, to a numerous and sympathizing audience. G. S.

MISS H. HOBSON.

When we see the talents of property, leisure, and activity of mind, consecrated to the glory of the Redeemer by doing good to men, we must rejoice in the rare combination, and ascribe the glory to Him, "whose they are and whom they serve." One of these highly-favoured individuals we contemplate in the late Miss H. Hobson of Sheffield. She was born in 1788. Under the care of a pious parent, she received those instructions, and was led to the enjoyment of those public means, which the Spirit of God rendered effectual for early conversion. She was much impressed under a funeral sermon from Num. xxiii. 10. "*Let me die the death of the righteous*," &c. In the year 1810 she joined in church communion, and sealed her covenant with her Redeemer at his own able.

She acknowledged the good she had derived from sanctified afflictions, emphatically saying, "I desire to give up myself unreservedly to the Lord; may he graciously accept the poor surrender!" This sacred pledge she was enabled faithfully to redeem in after life; for she was much devoted to do good as a faithful, affectionate, and unostentatious agent in several public charitable Institutions. The Sunday and Lancasterian Schools—the Female Missionary and Bible Associations—the Society for bettering the condition of the poor—all had her willing and steady assistance; and in each of these benevolent establishments her removal is deeply felt. May her amiable example induce others, of her own sex and age, to aspire to the same honourable situation in works of faith and labours of love.

She was called away, Jan. 21, 1820, at the age of 32, just in the meridian of life and usefulness—at a period in which it appeared to observers, it was most important and desirable that she should still live: but the Lord's ways are not as our ways, neither are his thoughts as our thoughts.

From the beginning of her last illness, she expressed entire resignation to the will of God, whether the result should be life or death. She frequently declared, that she would not part with her interest in her Redeemer for ten thousand worlds; and that on him her confidence and hope were fixed for eternal salvation.

One of the last transactions of her life was to call her relations and medical attendants to her bedside, and to take a solemn and affectionate farewell of each. The scene was highly impressive, and will, we hope, be long and profitably remembered. She sent her kindest salutations also to each of her absent friends—to her minister—the church with which she was united, and to all the teachers and scholars of the Sunday-school, which had been the scene of her pious and profitable exertions.

Thus lived and thus died this truly excellent and exemplary Christian, of whom it might be justly said, *She was clothed with humility*, and the grace of her Redeemer shone in her temper, profession, and conduct, with a beauty and a lustre which reflected the glory of his endeared and venerable name.

Sheffield. J. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History of Religious Liberty, from the first propagation of Christianity in Britain, to the death of George III. By *Benjamin Brook*. 2 vols. 8vo. 1*l*. 4*s*

Mr. Brook is known to the Christian world as the biographer of the Puritans, and our readers will find a brief character of his valuable work in our Magazine for 1814, p. 60. We are glad to meet him again on a subject with which he appears particularly conversant, that of Religious Liberty, in the discussion of which he has endeavoured "to trace, with unbiassed fidelity, the actual state and successive progress of liberal principles, with their meliorating influence on society and the church of God."

Mr. B. commences his work with "the first propagation of the Gospel in Britain," which he traces up to the times of the Apostles, about A. D. 59 or 60; and having shewn that the Apostolic churches were formed on the most liberal principles, he dates thus high the origin of Religious Liberty: his next object is to shew its oppression by the imperial powers—the usurpations of the papacy—and the check given to those usurpations by the doctrine of Wickliffe. Thus far the first chapter, which brings us to the dawn of the Reformation. Chap. II. shews "the diffusion of liberal principles in the reign of Henry VIII," and the temporary rejection of the Papal yoke. Chap. III. considers the basis of the Reformation as laid in the reign of Edward VI. who evidently intended a farther reformation, had his life been spared.

In the reign of Queen Mary the nation returned to popery and arbitrary power, notwithstanding which an illustrious band of Protestant martyrs made "a noble defence of Christian truth and liberty." Under the reign of Queen Elizabeth our author considers the attempts made "to establish uniformity in religion" as clearly unfavourable to religious freedom; ecclesiastical supremacy as an Antichristian usurpation; and subscription to articles and other episcopal proceedings as utterly subversive of religious liberty, which had, notwithstanding, very able advocates in some of the reformers of this reign. James I. though brought up a Presbyterian, became the champion of episcopacy and the enemy of religious liberty: and his son, Charles I. followed his steps in trampling on the rights of religious freedom. Such is the substance of the next four chapters (IV to VII.) which bring us down to the interesting period of the English Commonwealth, a part of our history perhaps more obscure and less studied than almost any other.

The parliament had no sooner put down Prelacy than Presbyterianism became the religion of the state, and shewed itself equally hostile to religious liberty; "but though formally established, it was completely crippled in its operations." The thing however was in itself the same, and as Milton says,

"New Presbyter is but Old Priest wrote [large."

"The oath of fidelity to the Commonwealth was now the only condition of churchmanship; consequently the terms of communion were less rigid than at any former period. The oppressive statutes were in general relaxed or not acted upon, and the covenant was laid aside without prescribing any other legislative qualifications. This was extremely galling to rigid Presbyterians, who could see no religion but through the medium of their own established sect; and though the episcopal divines were forbidden to read the liturgy in form, they might frame their public prayers as nearly resembling it as they pleased, and upon this principle many of them complied with the government." (p. 494.) Still this was not religious liberty, nor even toleration. "When a nation is agitated with internal commotions, especially when liberty is the object of dispute - - - If there be a soul that has a spark of energy in it, that energy will be called into active operation, and will frequently give birth to ideas of the first importance to the happiness of individuals and of society, which would not have been produced in a season of repose. Oliver Cromwell, who had so much distinguished himself in the army, refused to join any party, but declared [himself] to be for the *liberty of all*. His army was an army of reasoners. They disputed about religion, each man with his Bible in his hand; and since they had all been

formerly under the compulsive yoke of intolerance, they now broke their bonds asunder, threw them indignantly away, and began to argue, that every man had a right to think for himself, without constraint of priest or king." (p. 497.) The last section shews that both the Protector and the Protectorate (though a manifest usurpation) were evidently favourable to religious liberty. But we are now come to the close of the first volume of this work, which has increased in interest as we have proceeded, and must reserve our observations on the second volume for our next Number.

Lectures on Scripture Parables, Doctrines, and Duties. By W. B. Collyer, D.D. F.R.S. 8vo. 14*s.* each.

We cannot but sincerely congratulate the Author on the accomplishment of a plan of that magnitude, that it made his best friends tremble for its completion; and when they consider the circumstances under which he has persevered, his severest critics must, we think, allow him the merit of great energy and uncommon industry. The circumstances we allude to are, the many interruptions of his health, and his numerous avocations as a popular preacher on continual duty, and as the patron or promoter of every object of Christian philanthropy and benevolence. In looking back on our former volumes, we see with regret that our diligence in review has fallen far short of our indefatigable author: to bewail or to explain the circumstance, would be less useful than the tardy act of justice we now offer to his merits.

The first volume of these Lectures on Scripture Facts was published in 1807, while the author was a young man and a young writer, and is reviewed in our 15th vol. p. 416. The second was on *Prophecy*, 1809, and is reviewed by us, vol. xix. p. 25 The third volume, on *Miracles*, 1812, will be found reviewed vol. xx. p. 25. On looking back to our notices of these volumes, we see no occasion to revoke our favourable opinion of the writer, and are happy to find in the subsequent volumes the fulfilment of our prediction; of the improvement of his style with increasing years: as it has become less ornamented it has become more truly eloquent. We proceed now to notice the remaining volumes; but as we have in those reviews given specimens of Dr. C's style and manner, we shall not find it necessary to add farther extracts, as indeed in present circumstances would be impracticable.

The volume on the *Parables*, dated 1815, contains two previous Lectures on the figurative language and types of Scripture—two on the peculiar character of Scripture Parables—and the rest on the following distinct parables—The Sower; the Debtors; the Good Samaritan; the Unjust Steward; the Barren Fig-tree; the Marriage Feast; the Prodigal Son; the Rich Man and Lazarus; the Pharisee and Publican; the Good Shepherd; the Labourers in the Vineyard; the Talents; the Husbandman; and the Ten Virgins.

On such a multitude of subjects it is impossible to pass a distinct judgment; but we run no risk in saying the Dr. is most at home on those which are in their nature most pathetic, as the Prodigal Son, &c.

The volume on Scripture Doctrines was published in 1818, and is a most important one. The subjects brought forward are the following:—

The Authority and Claims of Revelation;—the Being, Attributes, and Unity of God;—the Trinity;—the Divinity of our Lord Jesus Christ;—the Deity and Influences of the Holy Spirit;—the Fall and its Consequences;—the Atonement;—Election and Adoption;—Justification;—Regeneration;—Salvation through Faith;—Sanctification;—Perseverance;—Providence;—the Resurrection of the Dead;—Future Punishment;—Glorification;—the Duty of submitting System to the Bible.

Of these discourses, we feel our judgment and taste most gratified by the following:—On the Fall and its Consequences; on Providence; on the Resurrection; on Future Punishment, on Glorification, and the concluding Lecture.

The sentiments, we need hardly add, are truly evangelical, and enforced with an earnestness, a pathos, and an unction, with a close and practical application to the conscience, which render these discourses highly valuable.

The last volume (for we are not informed there is to be another) is devoted to Scripture duties, and is thus arranged: Revelation the only standard, the only basis of Morals; the practical tendency of Faith in revealed Truths; Love to God; the Worship of God; Submission to Providence; Magistracy and Subjects; Masters and Servants; General Intercourse of Society; Husbands and Wives; Parents and Children; Ministers and Churches; Self-Preservation and Self-Cultivation; Government of the Tongue, and of the Temper; Benevolence, Humility, &c.

Dr. Collyer would despise the flattery as much as we ourselves abhor it, were we to pretend that in six large 8vo. volume, there are no defective arguments — no mistaken applications of Scripture—no defects of style—no slips of memory—no errors in quotation: but we can truly say that, all circumstances considered, they are fewer than could reasonably have been expected: and we doubt not, as the volumes fall under his revision for reprinting (as some of the first volumes already have) but that they will become a standing work, not for reference of the learned, it may be, who have access to more elaborate works, but for general reading. Indeed we know not any work of equal extent, that better deserves a place in every Christian library; and to young persons in particular, who have a taste for eloquent composition as well as sacred truth, we believe there are very few works in all respects its equal.

Studies in History: containing the History of England, from its earliest Records, to the death of George III.; in a series of Essays, accompanied with reflections, references to original authorities, and historical questions. By *T. Morell.* 2 vols. 12mo. 11*s.* 8vo. fine paper 1*l.* 2*s.* 6*d.*

We briefly noticed the publication of the first of these volumes in our Magazine for Sept. 1818: the former volumes of the Series we announced and recommended about the time of their publication: they contain Essays accompanied with reflections on the History of Greece and Rome.

We hesitated not on the commencement of this work to express our persuasion that it would be well received, and our hope that the author would accomplish his proposed plan. (Evan. Mag. vol. 21. p. 426.) we are happy to say that persuasion and that hope are realized. The cheap edition of the preceding parts of this work is introduced into many of our respectable schools, and the conclusion of the work is now before us. This volume, to which we shall confine our attention, contains the history of our native country, from the beginning of the reign of James I. to the end of the reign of George III. The same judicious selection of facts, and the same concise, perspicuous, and elegant manner of narrating them, which we have before observed, still claim our commendation. Some readers will, perhaps, think that too cursory a notice is taken of the splendid deeds of modern heroism, but the author avows that it is part of his plan to give a less degree of prominence to these military transactions than they have usually been allowed to occupy; nor does he "affect to feel an enthusiasm, of which he professes to be wholly unconscious, when under the painful necessity of adverting to the most boasted martial achievements." (p. 334.) He takes considerably more delight in tracing the origin and progress of science; or in describing the moral and religious condition of his country. We could have wished, however, that our author's commendable love of peace, when it led him to praise the pacific disposition of James I. which "some have attributed to constitutional timidity and native indolence," had not induced him to include in the subjects of his commendation "the feeble and heartless effort which that Monarch made, towards the close of his reign, to recover the Palatinate from the Austrian usurpation." (p. 34.) In our opinion, his generous love of toleration has, shortly after, misguided him (p. 36) in charging the Puritans with "strange inconsistency, in strenuously maintaining the impolicy and danger of extending toleration to their *Catholic brethren,*" (such brethren were Cain and Esau to Abel and Jacob) "while they claimed for themselves the rights of conscience, and the free exercise of that mode of faith and worship which they deemed most scriptural." Without referring to the question of Catholic emancipation as agitated in the present time, surely when papal Rome was following up "her avowed principles of intolerance by anathematising, torturing, and consigning to the flames all those who refused to submit to her usurped authority," (p. 46.) there might be consistency in desiring toleration for themselves, while they wished it to be withheld from the most bitter enemies of toleration.

It is well known that the most distinguishing feature in Mr. Morell's work, is to unite lectures on morals and religion with historical studies, in the form of reflections at the close of every essay. Every means that can be used with success ought to be employed to counteract the insidious poisons of scepticism, infidelity, and we will add indelicacy, which are diffused by some of the most laborious, accurate, and popular of our modern historians. One method which we would recommend to future historians is, to write as much like Christians as Hume and Gibbon have written like

Infidels; and we hesitate not to say, that by the narrative itself, independent of the *reflections*, we should easily have discerned the Christian principles of the author of the present work. The reflections however are by no means superfluous; they are well calculated to assist the minds of the rising generation in making a suitable improvement of historical facts, and in training them to think for themselves when other histories are put into their hands. We cannot speak too highly of the moral, religious, and evangelical strain of these parts of the performance. It was not necessary that they should discover great depth of research; there is in them what is far preferable, a great variety of matter appropriate to the subjects of the different essays.

The author seems to be aware of the peculiar difficulties which are connected with the compilation of modern history, and especially that of our own times, while "prejudices are in full action, and exert an influence" both on the author and his readers, of which they are unconscious: but we think he has generally succeeded in his endeavour to make a strictly impartial statement, as though the facts related, instead of having occurred within our own remembrance, had taken place some thousand years ago.

The former parts of his work have already been acceptable to persons of different views respecting political and ecclesiastical affairs; and he appears to us, without sacrificing principle, so to have steered his course as to have avoided offence to all parties, except to those inflexible claimants of the highest divine rights for despotism, on the one hand, or those promoters of insubordination to legitimate authorities, on the other, whom no good man would wish to please.

In a word, we can recommend these volumes with the utmost cordiality, as highly conducive to the best interests of the rising generation, and which we hope may prove a blessing to our children's children.

The Establishment of the Law by the Gospel. By *W. Hamilton*, Minister of Strathblane. 12mo. 5*s*.

THIS is a very able book. Something like this was much wanted, to repel the gainsaying of those who call themselves by the name of Christ, while they are in reality aliens from the faith, and secretly say to themselves, his yoke is grievous to be borne; and being haters of holiness, they throw their foul aspersions on those who adorn their profession by the practice of Christian virtue. In a word, the charge of Antinomianism is often loudly preferred against all who are zealous in the cause of genuine Christianity; who preach the remission of sins by the atonement of the Saviour, and the insufficiency of human righteousness, when tried by the unbending standard of God's law.

The charge made against Evangelical preaching is, in brief, that it gives unlimited licence to commit sin, inasmuch as *all* sins are forgiven to them that believe in Jesus. The charge is grossly false, if it be made against the doctrine, which we hold to be that of the Bible, "that without holiness no man shall see the Lord," and which we are certain is the doctrine taught by all the pastors designated Evangelical. It is more grossly false if it be made against the Scriptures, in which there is no foundation for such a doctrine, otherwise, the precepts so clearly taught in the parables of the Saviour, not to mention the whole tenor of the New Testament, would be in opposition to the principle of a licence for sin.

This false charge Mr. Hamilton meets by manly and irresistible arguments, set forth in rather an uncommon, but an eloquent and varied style. He is particularly rich in illustrations, which he takes unsparingly from every department of human science and knowledge, so as to make all his proofs and arguments cumulative, through the force and variety of his illustrations. Perhaps there is even too much of learned illustration for common readers; and this is a fault very easily fallen into.

Mr. Hamilton's work contains a train of argument on the perpetuity of the law, proving that the law is retained under the Gospel dispensation by evidence drawn from the ministry of Christ and the Apostles, and from the very nature and character of the Gospel. After urging this proof, he shows most satisfactorily the consistency between salvation by grace and the practice of good works. He goes on to state his views of the means by which the Gospel establishes the law, from the proof which it affords of its obligation, and the necessity of obeying it; from the love which it inspires of holiness, righteousness, and performing our duties; from the assistance which it affords for the performance of the services enjoined by it. He concludes his masterly and Evangelical observations by a statement

and remarks on the evidence which known facts afford of the moral efficacy of the Gospel; the importance in this view of Evangelical truth; and the necessity of believers maintaining a holy and consistent conduct, both for the sake of adorning their profession of Christianity in the eyes of gainsayers, and also of rendering themselves meet for the society of the blessed in heaven; as "without holiness no man shall see the Lord."

Such are the contents of this respectable little work, which we conceive is calculated to do much good, in stemming the tide of calumny which is rolling so strongly against the bulwarks of the faith which we profess. For such calumnies, it would however be wrong in us to dissemble, we fear there is some foundation. Ministers there are who state too strongly the one side of the Christian system, and keep the other too much in the back ground; giving partial views only of the Gospel.

We are sorry to remark some Scoticisms, which derogate from the purity of the style, such as the Scotish law term, "*Aye* and *until* they choose to violate them." "Without detracting *one ace* from the law." "The *business* of our justification," &c. The latter word, business, applied as it is here, we observe is a favourite with Dr. Chalmers as well as Mr. Hamilton; it is certainly objectionable when so applied, as it lowers the tone of the religious sentiment it is meant to express.

Though such expressions however do occasionally occur in Mr. Hamilton's book, it is but very seldom; the general characteristics of his style are elegance and energy.

Anxiety directed; a Sermon preached Aug. 9, 1820, at Salters' Hall, before "The Home Missionary Society," and published at their request. By *W. Jay.* 8vo. 1*s.* 6*d.*

THERE is a quaintness in the title, and a singularity in the text of this discourse (1 Cor. vii. 32, 33), as applied to this subject, that rather surprised us, as coming from Mr. Jay; at the same time there is so much good sense in the Sermon itself, and so great ingenuity in applying the text to the occasion, that our surprise was soon changed to admiration. The text relates to Marriage, on which we have a few hints which no man could be better qualified to give; and then the following doctrine is deduced:—"We should endeavour to please the Lord by being alive to his concerns—*Caring for the things that belong unto the Lord.*" Page 24. we were charmed at the contrasted views and feelings of men and angels. "*We* are struck with the merchant, the philosopher, the prince, the hero: *they* gaze with pleasure on the Missionary; on the Sunday School teacher—on the broken-hearted penitent." We wish we could transcribe the following page, but we must forbear. In pleading the cause of the *Home* Missionary Society, in connexion with Foreign Missions, Mr. J. pleads for it as a *sister*—as a *child*—and as a *friend.* In urging motives, he begins with the dying love of the Saviour, and he stops not till he has struck every chord of the human heart that is capable of vibration.

The tranquil and happy decease of God's aged and faithful servant. A Sermon preached at Hare Court, Aldersgate-street, Oct. 8, 1820, on occasion of the decease of the Rev. Joshua Webb. By R. Winter, D.D. 1*s.* 6*d.*

MR. WEBB was, for more than 45 years, pastor of one of the most ancient dissenting churches in London. The respectable names of *Cockayn, Nesbitt, Hurrion, Bruce,* and *King*, appear in the list of his predecessors. Mr. Webb was educated at Mile End and Homerton, and was ordained in Feb. 1775. Dr. Winter, in this funeral discourse, describes him as a judicious and affectionate preacher, and as an assiduous pastor; exemplary in domestic relations; and, in his intercourse with his brethren, kind, affable, and communicative. When the infirmities of age increased upon him, he was very desirous of obtaining a colleague, who might co-operate with him in his charge, and then succeed him. The Rev. John Davies (who had laboured for sometime in Dublin) being approved by the church and congregation, was settled at Hare Court, in May 1819.—In September last, debility rapidly increased upon Mr. W., and he expired on the 27th of that month, in the 76th year of his age.

The funeral text is very appropriate (Job v. 26.) "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." The beautiful figure in this scripture is first fully illustrated, and then applied to the useful life and tranquil decease of Mr. Webb.

St. Paul's Charge to Timothy, on the duty of preaching the word. A Sermon preached at the Visitation held at Stony Stratford, Aug. 3, 1820. By the Rev. *H. Gauntlett*, Vicar of Olney, Bucks. 2*s.*

This visitation sermon is far more evangelical than such discourses usually are. From 2 Tim. iv. 1,2. Mr. G. enlarges on the duty of preaching 'the word,' and then briefly enforces the motives of the text. He clearly states the leading doctrines of the Gospel, points out their harmony with those of the Established Church, and then most faithfully urges them on the serious and practical attention of his Rev. auditors.

In reference to the baptismal controversy, Mr. G. maintains, at some length, and with apparent force of argument, that 'the Scriptures and the Church *hypothetically consider the baptized as spiritually regenerate*, till evidence appears to the contrary.' We only wish that he may find leisure to pursue the subject.—We strongly recommend the perusal of this able sermon to the clergy especially, as being at once manly, faithful and respectful. Yet Mr. G. has fallen occasionally into the error of many of his brethren; that is, of appealing to the language of the Church, as an *infallible decision* on a controverted point. On the contrary, David, and all the inspired penmen, teach us uniformly to magnify the divine word:—'Thy word is very pure; and thy law is *the truth*.'

The Nature and Importance of the Christian Sabbath, with Hints for its better Observance, &c. By Rev. *R. Stevenson*. 18mo. 1*s.* bds.

This tract is very judiciously drawn up, and very neatly printed; it is therefore well adapted for circulation among the middle and superior classes. Of Mr. S.'s talents as a writer, we have spoken very recently.

The Tyranny of the Church of Rome, translated from the Latin of *Francis Turrettine*, S. T. P. With a Preleminary Dissertation, shewing that the principles and spirit of Popery are the same *now* as at the Reformation. By *T. Rankin*. 8vo. 2*s.* 6*d.*

Our learned readers are well acquainted with the writings of the great Turrettine; but the plain and pious English reader will be happy in having this Essay brought before him in his own native tongue. It were a waste of words to eulogise the masterly and conclusive reasoning of this great man.—We could have wished that the Editor (Mr. Rankin) had placed his Dissertation *last*. He might have termed it 'Historic Proofs' that Popery is the same now as in past ages up to the Reformation: for such in fact is the Dissertation. He has indeed been most laborious in collecting and arranging his evidence, and he has established the fact, and a melancholy fact it is, that Popery is unchanged and unchangeable in its principles and spirit. And surely no Protestants ought to be indifferent to such a fact, when they are informed that the Catholics in England alone have had a *sevenfold increase* in the space of 39 years, and that their present number is about 500,000. Let no one relax in his opposition to the principles of Popery—and especially the worst of its principles—that of persecution. 'Let us,' says Mr. Rankin,—'quench the spark, lest we should be unable to extinguish the flame. Let us dry up the source, lest we should be unable to stay the torrent.'

Rustic Conversations, &c. By *B. Kent*. 3d edit. corrected, with a 3d part. 12mo. 6*d.* fine edit. 8*d.*

We noticed favourably the 1st edition of this tract in our 24th vol. p. 514, and are glad to see it in a 3d edition, because we consider it well calculated to benefit the class of persons for whose advantage it was principally written—namely, the frequenters of *fairs*, and cordially wish this laudable attempt to reclaim such may be extensively successful. The characters are well sketched, and the conversations natural. Those persons whose piety and benevolence lead them to the cottages of the poor, would do well to add these "Rustic Conversations" to their other expressions of kindness.

As this is said to be a *corrected* edition, we were not a little surprised, in opening on the preface, to find the following proposition; "The children of this world are not yet *so wise* in their generation as the children of light;" this we suppose to be as opposite to the author's meaning as to our Lord's doctrine; and ought to be cancelled.

The Offering of a Sunday School Teacher to his Fellow-labourers, containing 52 suitable Addresses. Vol. II. 12mo. 2*s.* 6*d.*

About three years since, (vol. xxv. p. 181) we recommended to our readers the first volume of these addresses; and we have the pleasure of finding that the sale of three impressions of that little work, and now a demand for a

fourth, fully justify the account we then gave. The pious author has been induced to publish a second volume, containing 52 more addresses, from texts of scripture so judiciously selected, that, at the first hearing, they are calculated to strike the minds of children. They are discussed in such a strain of pious earnestness, and come so directly home to the feelings of a little auditory, that they are adapted to make impressions which, it is hoped, will not soon be erased.

Among other circumstances of a highly interesting nature, and most admirably adapted to the capacities of a child, there is scarcely to be found a single address which does not contain some striking anecdote. Our limits will only allow us to mention one:—

"A sunday-school boy, who was about to change his place, was asked one day, why he was so pleased at the prospect of a change of situation? He answered, because I shall leave my swearing companions, who work with me, and shall go to live with a good man."

We could wish these interesting addresses were introduced into every Sunday School in the United Kingdom. At this season of the year it is common to make presents to young persons, and such a new year's gift as these two vols. would be more useful than all the toys of either Holland or India.

Swedenborgianism, depicted in its true colours; or a contrast between the Holy Scriptures and the writings of Baron Swedenborg, on a variety of important subjects. By *J. G. Pike*. 8vo. pp. 48.

We confess we are not much acquainted with the writings of the visionary Baron, nor have we the authorities to compare; but if Mr. P. has quoted fairly, which we see no reason to doubt, it is not easy to find two systems more opposite than those of the Scriptures and the New Jerusalem Church. On the question of the Trinity, the disciples of Swedenborg appear to be Sabellians; and Socinians on the atonement. As to the Baron himself, we have no suspicion of his being an impostor; but we think that he had studied spiritual senses and mystical meanings till they turned his brain, and it is wonderful to us that any person in his sober senses can be the disciple of such a man.

LITERARY NOTICES.

The 8th and concluding vol. of the Rev. John Howe's Works, containing Discourses never before published, is in the Press.

A 2d vol. of Mr. Clarke's History of Intolerance is preparing for publication, which will bring it down to the present time.

Mr. Brown, of Whitby, means to publish a 2d vol. of Religious Letters.

In the Press.—The Christian Preacher's Assistant, (chiefly compiled) by And. Ritchie. foolscap 8vo.—A small Work on the Privileges and Obligations of Christian Parents and their Children.—A 2d vol. of Sacred Lyrics, by Mr. Edmeston.—A New Edition of Mr. Foster's Essay on Popular Ignorance.—Enlarged Edition of Lectures on the Christian Sabbath, by Rev. W. Thorn: the profits to aid the erection of a New Chapel at Penrith.—A 3d Edition, improved, of Brown's Memoirs of Mr. Hervey.—A Sketch of the Life of Galeacious Camacciolus.

SELECT LIST.

Austin Park: a (moral) Tale. 12mo. 6*s*.

Dr. J. P. Smith's Scripture Testimony to the Messiah. Vols. 2 & 3. £1.

Germs of Thought; or, Rudiments of Knowledge: intended to promote the Mental and Religious Improvement of Youth. By Thomas Wood. 12mo. 3*s*.6*d*.

Letters to a Young Clergyman, by Stevenson M'Gill, D. D. 2d Ed. 12mo. 6*s*.

Tea-table Chat; or Religious Allegories, told at the tea-table in a seminary for ladies. By R. Burnside, M.A. vol. i. 12mo. 3*s*. 6*d*.

Poems and a Meditation, by Mrs. Spence. 8vo. 1*s*. 6*d*.

The Wreath, or Truth and Poetry Entwined. By Rev. T. Young. 12mo. 1*s*. 6*d*.

A volume of Sermons, by W. Dransfield, of Wednesbury. 4*s*.

The Pastor's Acknowledgments, a Sermon at the 9th Anniversary of his Ordination. By And. Reed.

A Sermon on the Lord's Prayer. by B. Vale, LL. B. late of C. C. Camb 1*s*.

A Plea for the Education of the Poor, a Sermon by Rev. J. Harm, Horsham. 1*s*.

A Sermon on the relinquishment of the Bill against the Queen. By Rev. J. Nicholls, Chalford. 1*s*.

An Address to the Queen (on the same occasion). By a Well-wisher. 1*s*.

Baynes & Son's New Catalogue.

An Evangelical Catechism. 6*d*.

Prayers for Sunday School Children. By Alf. Bishop. 2*d*.

"This year thou shalt die." By J. Churchill. 3*d*.

New Year's Gift, by J. Chapman, 4*d*.

RELIGIOUS INTELLIGENCE.

FOREIGN.

PEACE SOCIETIES.

WE are informed that several persons possessing considerable zeal and influence, as well *Catholics* as *Protestants*, have formed themselves into a *Provisional Committee*, to consider the most expedient means of establishing a Society in *France*, for the promotion of Peace on Christian principles. Among the former, we see the names of the Baron de Gerando, the Baron de Stäel, the Compte de la Borde; and among the latter, Marron, President of the French Protestant Church; Wurtz, an eminent bookseller and a man of talent; Stapfer, ancient Professor of Philosophy; Willm, &c. &c.

From the present state of affairs in France, a Society so directly opposed to the warlike spirit of the country, cannot perhaps immediately be established; but it is proposed to institute a Society, which shall embrace other objects connected with this, under the title of "*La Société de amis la morale Chretienne et de la Paix*;" and to publish a monthly Journal, embracing the various objects of the Bible and Mission Societies, the Prison Improvement Societies, &c. &c. avoiding all political discussions and dogmas which divide the professors of Christianity.—*Herald of Peace, No.* 24, *for Dec.* 1820.

PRESENT STATE OF THE ORPHAN HOUSE AT HALLE, IN SAXONY.

MOST of our readers have perused the "Footsteps of Divine Providence" in the foundation of this admirable institution, by the excellent Professor Franke, and it will doubtless afford them much satisfaction to learn its present prosperity, from the pen of the benevolent Dr. Steinkopff. The following is an extract of a letter from him to the Committee of the British and Foreign Bible Society, lately received:—

Koethen, Sept. 11*th*, 1820.

EIGHT years ago I had paid a flying visit to Halle.* The few moments which at that period I could devote to a cursory view of "The establishment of A. H. Franke," had filled my mind with such astonishment, that I determined at a future visit to bestow more time and attention on this truly admirable institution. I arrived with my companion, Mr. Blumhardt, on Friday the 8th of Sept. and we agreed to stay over Sunday. We met with the most cordial reception on the part of its two Directors, the Rev. Dr. Knapp and the Chancellor of the University, Dr. Niemeyer. The latter has published his Tour to England, and spoken in terms of the highest commendation of the designs and labours of the British and Foreign Bible Society. Dr. Knapp is weak in body, but full of spirit, and distinguished for his profound learning, genuine piety, and unfeigned humility. Having the supreme inspection of the establishments, they did us the favour of conducting us over the whole of the buildings. In the front you come to the bookseller's, and to the apothecary's shop. Then you enter a large square, on the right of which are the dining rooms, the chapel (which can hold about 1200 young people), and the Canstein Bible Institution; on the left, the schools for the orphans, for the poor boys and girls who attend from the town, and some rooms for students and teachers. At the other extremity you see the Pædagogium, where from 80 to 100 young noblemen and gentlemen receive an education preparatory to their going to the University. Of all the buildings, none interested me more than the Canstein Bible Institution. In connexion with Franke's, it had been established by a truly pious and benevolent nobleman, Baron von Canstein. From May 1712, till the end of 1815, upwards of two millions of entire Bibles, and nearly one million of New Testaments, have issued from its presses in different languages, chiefly in the German; and in the last five years the demands have been so great, that a supply of one hundred thousand copies could not satisfy them. With emotions of peculiar satisfaction we entered the building consecrated to this benevolent work, and saw twelve presses in full operation. Our kind conductors then led us to another apartment, in which the two Stanhope presses, lately arrived from London, were placed. "These, said Dr. Niemeyer, are a present from your society, which will remain a lasting monument of British generosity." "And here, added the inspector of the press, are some specimens of printing from stereotype plates, a set of which for a

* *See our Supplement*, vol. xv. *p.* 610.

German octavo Bible was transmitted to us at the expence of your Society." On Saturday we went to the dining-room, and saw 350 orphans and other young people dining. Their provisions are very plain, but wholesome; the utmost order and decorum prevail: a young man reads during the dinner. The singing after it is beautiful. I felt constrained to bless and to adore God, when I represented to my mind that all this, and so much more which I cannot describe, was the work of one great and good man: he honoured God by his faith, and God honoured him. A Catholic clergyman, when visiting the establishment, exclaimed — "Behold what confidence in the living God has accomplished!" The present king of Prussia, when first conducted to a spot from which he could survey the building, stept backward, and was heard to say, "This far exceeds my expectation." He has been, and still is, a great benefactor to the establishment, and has expressed a particular interest in the prosperity of the Canstein Bible Institution. At five on Saturday evening I met the Committee of the Halle Bible Society.

Yesterday I enjoyed the privilege of preaching in the very pulpit from which the immortal Franke had so often proclaimed the glad tidings of salvation: I chose 1 Cor. xiii. 13. for my text. Several of the professors, clergymen, and students, afterwards came, expressing their determination to do all they could for the Bible Society. One of the pious students has devoted himself to the Missionary work, and will shortly proceed to London.*

RUSSIA.

An order has lately been issued by the Emperor of Russia, that all the monasteries, churches, and priests, should be supplied with copies of the Holy Scriptures. In consequence of which it has been determined to *stereotype* the New Testament in Slavonian and Modern Russ.

Letter from a poor Boy of 12 Years old to the Servian Bible Society, in Orel.

"MOST HONOURED, &c.

"My father serves the Emperor. My grandfather, with whom I live, is blind. My two grandmothers are both of them old and infirm. My mother alone, by the labour of her hands, supports us all: she herself taught me to read. I have a desire to read the word of God; but I have no books, except the Psalter in a very tattered state. My blind grandfather has by the ear alone acquired a great knowledge of divine things, and likes very much that I should repeat something to him by heart.

"Confer on me, I pray you, a holy book. I hear you have it, and that you distribute to those who have money, for money; and to the poor, for nothing. I will read it, and I will pray to God for you.

"IVAN,
"The Grandson of the Blind Stephen."

SLAVE TRADE.

From the last Report of the African Institution, it appears, that notwithstanding the treaties which have been made by this country with several of the Powers of Europe, this infamous traffic is still carried on to a *great extent*. Many slave ships have been taken by his Majesty's cruizers, &c. on the coast of Africa, and condemned; beside others captured in the Rio Pongas, &c. This illicit traffic is still persisted in, not only by the *Spaniards*, *Portuguese*, and *Dutch*, but also some *French subjects*, it is feared with the sanction of the Public Functionaries at Senegal and Goree.

The treaties above referred to are said to be defective; as well as the act of registration, which is in a great measure defeated by the colonial legislators, some of whom have adopted it only in name, but have divested it of its practical efficacy. We hope these defects will be remedied by further regulations.

Captain Kelly, of his Majesty's ship Pheasant, captured a small Portuguese schooner,* the *Novo Felicidade*, with 71 slaves, who were found in a state perfectly shocking to every principle of humanity; they were crowded into a very small space, shackled together with irons, and when released could hardly stand on their legs, from cramp and starvation: 34 women were crowded into a space nine feet four inches in length, four feet eight inches main breadth, and *two feet seven inches* in height.

By the care of Captain Kelly their lives were saved, except one who died on the passage to Sierra Leone.

Quære. Can these *Christian nations* expect peace and prosperity, while they thus provoke the God of mercy by their

* We are happy to hear that Dr. S. has safely returned to England.

* This vessel measured only 11 tons.

cruelty to his creatures? Thanks be to God, that England has done its duty to put a period to these diabolical abominations.

SOUTH AMERICA.

CHILI.

THE Society for "Foreign Missions," in the United States, have long had in contemplation a mission to Chili, in South America; but the prejudices which prevailed there seemed for a time to forbid the attempt. But a Letter from the American Consul at Valparaiso, to Divie Bethune, Esq. of New York, dated June 20, 1820, of which the following is an extract, affords a prospect far more encouraging:

—— "I hoped that intelligence might have reached you sufficient to induce a decision to send out the young men who were designed to visit this part of the world; for I conceive that such a mission is necessary, in order to attain that knowledge which would be desirable relative to the moral and religious state of the inhabitants, and of the practicability of distributing, to a considerable extent, and with effect, the Holy Scriptures and Religious Tracts.

"In the Provisional Constitution of Chili, adopted in 1818, there is the following article respecting the Religion of the State:—"The Catholic Apostolic Roman Religion is the only and exclusive Religion of the State of Chili. Its protection, preservation, purity, and inviolability, will be one of the first duties of the Chiefs of Society, who will never permit other public worship or doctrine contrary to that of Jesus Christ."

"On my arrival at Santiago, which was in 1817, a trunk of books I had with my baggage was sent to be examined by a person appointed for the purpose. Among them was a Spanish Testament, which was returned to me with a message that it was presumed it was for my own use, as they were not allowed to be offered for sale.

"Some time after this, a number of Spanish Testaments were distributed at this place, and several who received them thought they were good books; but the curate took means to get them into his possession.

"A system of policy has been formed relative to many portions of South America, calculated to fetter the mind and keep the inhabitants in ignorance; and it is not to be wondered at, that not only every thing in matters of religion differing from the Roman Catholic, but also every thing differing at all from what is inculcated or recommended by their priests, should be considered wholly inadmissible. But with the change of government, the intercourse with foreigners, and the circumstances under which Chili now finds itself, there has already been a considerable alteration in the customs, the manners, and the ideas of many. This, doubtless, will extend itself, and many prejudices and errors be laid aside. It is but a few months since that permission was given to foreigners, not of the Roman Catholic religion, to purchase ground for a cemetery. We hope, by and by, the obstacles to the circulation of the Scriptures will be removed, and even now an attempt would doubtless meet with partial success, provided it be conducted properly. In this work it will be obvious to you that there is ample room for the exercise of prudence and judgment; and, in its accomplishment, the young men who come here would find a great part of their business to consist. That they will come, I ardently desire, being confident that the result of the mission would fully compensate for the difficulties and expense attendant upon it."

We are happy to learn that Mr. Bethune and his companion, the Rev. Mr. Ward, of Serampore, who sailed from Liverpool on the 1st of October, arrived in safety at New York on the 2d day of November.

Hayti.—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.

Extract of a Letter from the Rev. Wm. Swann, a Missionary from the London Missionary Society, addressed to the Treasurer of the British and Foreign School Society.

Selinginsk, March 1820.

MY companions and myself reached Selinginsk upwards of a month ago in health and safety, having performed the journey from St. Petersburg in ten

weeks. We entered the Gate of Irkutsk precisely eight weeks after leaving the Imperial city, of which eight weeks we spent *two* at various resting places on the road. The remaining six were spent in travelling day and night. We remained nearly a fortnight in Irkutsk, and performed the journey from that city hither in two days, (a distance of 430 versts.) I may state in general, that as this journey has given us a view of Russia upon a large scale, the impressions upon our minds, as to the necessity of the exertions at present making for putting into the hands of the people the Holy Scriptures, and the means of reading them, has been much deepened. I have had opportunities of conversing with persons of all ranks at different places upon the subject of Education, and have heard very few theoretical objections started. The *practical* ones which were frequently held up, will, I trust, be speedily removed by the munificent hand of our benevolent and beloved monarch.

We proposed, before leaving Petersburg, to make the moral and religious state of the Tartars and other tribes, inhabiting various parts of Russia, through which we were to travel, a particular object of inquiry. In Casan and its neighbourhood there are 300,000 Tartars. Casan is in fact the ancient Tartar metropolis; and here they have still Churches, and not less than *twenty* Schools. According to the best information I could obtain, a very large proportion of these Tartars can read their own language, and many of them also the Russian. Indeed, reading and writing are almost universal accomplishments among them. Many, or rather most of those who live in the city, are engaged in trade, and possessed of considerable property. I should be inclined to suspect, however, that the inhabitants of the villages, are, in many instances, ignorant of letters, as well as very poor. We successively travelled through the districts inhabited by the Chabastithians, Churnussians, Voileakes and Baskkovians, and skirted the immense tracts where the Kirgesians roam about with their cattle. Education is at a very low ebb with most of these poor people: they are ignorant of almost every thing but their own little concerns. The translation of the Scriptures into some of the languages of these tribes has lately been undertaken by persons qualified for the task, so far as concerns a knowledge of the languages. These translations are of course at the expense of the Russian Bible Society, and are to be printed in the Russian character, the language having previously never had a written form.

You will be gratified to learn that the gospels of Matthew and John, which have been translated, and printed in the Mangolian language, are eagerly received by the Buriats, among whom we now dwell. I have made two journeys during the present month, along with my dear fellow-labourer, Stallybrass, to two of their great temples, one situated about 30, the other about 80 versts from Selinginsk. We carried along with us a large supply of the gospels, and also of a tract which has been published for their use, to distribute among the Lamas or priests, who were celebrating at their temple their great annual festival, which is kept in the *white* month, (answering nearly to our February.) Their Sacred books were all in the Tibitan, or Tangat language and character; we saw hundreds of volumes of them at the temples, and, in a tent adjoining one of them, a quantity of wooden blocks with which they print them. The Lamas, however, are as ignorant of the language itself, as many Roman Catholics are of the Latin in which their books are written. The Buriats lead a monastic life; their wealth consists of their flocks and herds, and for the sake of pasture they are compelled to live far separate one from another; we seldom find more than ten or twelve tents in one place, generally not more than three or four. The people are of a mild, hospitable, obliging character, and receive us as their friends.

All Siberia is ringing with the praises of the new Governor General Speransky. He is a man of a most liberal and benevolent mind—the decided friend of the Bible—and, like every consistent friend of it, favourable to the cause of Education. He showed us much kindness in Irkutsk, and since, he has done us the honour of a visit at our own house, when on a tour through these parts to the south of the Baikal. He has within these few months established a Bible Society in Irkutsk, and likewise a school for the soldiers upon the principles of the British System. Some of the soldiers, he told me, had learned to read and write tolerably, during the four months they had already attended. There is a similar school in Selinginsk, and conducted upon the same plan. His Excellency has been here since our arrival, (as I have already noticed) and

visited the school—it contains about 400 scholars. They passed a short examination before him; most of them are young men and boys. They are taught reading, writing, and arithmetic; some of them the first principles of mathematics, and the drawing of plans. We were present at the examination, and much gratified to observe the good state of the school, in regard to order, cleanliness, and the progress of the scholars; but the house is much too confined for the number it contains. A new school-room, however, an hospital, and other accommodations, are now building. The Governor, when at Kiashta, immediately after passing through Selinginsk, obtained subscriptions for this school to the amount of 2000 rubles, and likewise established there a Branch Association of the Irkutsk Bible Society, to which 3000 rubles were instantly subscribed.

PROVINCIAL.

ANTI-CATHOLIC LECTURES.

In Preston, the proportion of Roman Catholics is unusually great; and its proximity to the Jesuit College at Stonyhurst, (an Institution, the influence of which on the surrounding country is most powerful and pernicious) renders it more easy for the leaders of the Catholic body to "*practise and prosper*" here. They already possess two large chapels, which are filled by crowded congregations, and have erected a spacious school, which, in various ways, is made subservient to the grand design of proselyting to the Church of Rome. For several years past, Lectures on the distinguishing tenets of popery, which have been attended by great numbers of Protestants of different denominations, have been delivered by one or other of their priests, thrice a week during Lent, in their principal chapel; the great object of which is to represent the Church of Rome as the only ark of salvation, and the members of all other churches as heretics doomed to perdition. Experience proves that such a representation has its influence on weak and uninformed minds.

It has, therefore, been thought expedient by several friends to genuine Protestantism, that a course of Lectures in opposition to the tenets of the Roman Catholic religion should be delivered at some place of worship in this town, by able and zealous ministers from various parts of the county; to commence early in the ensuing year, and to be continued once a fortnight during three or four months.

The following is the list of subjects proposed for the first course of Lectures:—

1. The Claims of the Church of Rome examined, W. M. Walker.—2. Scripture, not Tradition, the Rule of Faith, W. Roby.—3. The Pope not the Head of the Church, P. S. Charrier.—4. On Transubstantiation and the Sacrifice of the Mass, Dr. Stuart.—5. On the Seven Sacraments of the Church of Rome, J. Thomas.—6. On the Idolatry of the Church of Rome, Dr. Barr.—7. On Purgatory and Prayers for the Dead, T. Raffles.—8. On Justification by Works, Merit, and Supererogation, A. Steill.—9. The Duty of Separation from the Church of Rome, J. Fletcher.

Sept. 12th. The Rev. R. Owens, late of Llanfyllin, was set apart to the pastoral office, over the Independent church at Bwlleh-Toccyn in Lleyn, Carnarvonshire: Mr. Jones of Carnarvon commenced the service by reading and prayer; Mr. Jones of Dolgelly delivered the introductory discourse; Mr. Roberts of Bangor proposed the usual questions; Mr. Williams of Wern offered up the ordination-prayer; Mr. Roberts of Llanbrynmair addressed the minister from Malachi ii. 6, 7; and Mr. Morgans of Machynlleth addressed the church from 1 Thess. v. 12, 13. All the services were interesting, and we are happy to hear that many persons of late have joined the church.

Oct. 24, a neat place of worship was opened at Stoken Church, Oxon. Mr. Thomas of Oxford preached in the morning, from Rom. viii. 9. Mr. Goulty of Henley in the afternoon, from Gal. v. 11; and Mr. Harrison of Wooburn in the evening, from Ezek. xxxiv. 26. The devotional exercises were conducted by Messrs. Judson, Horne, Wiffin, Harsant, Thomas and Paul, of Chinner. This place is supplied by Mr. Paul, who labours in several villages with pleasing success. The services were numerously attended.

Nov. 8th, the New Independent Chapel at Lincoln was opened for public worship. Rev. J. Gilbert of Hull preached in the morning, from John ii. 17; Mr. Haynes of Boston in the afternoon, from Phil. iii. 8; Mr. Parsons of Leeds in the evening, from Psalm cxxii. 6, 7, 8. The Collections were most liberal, amounting to 156*l.* On the fol-

lowing day Mr. B. Byron (from Hoxton Academy) was ordained to the pastoral office over the newly-formed Church assembling in the above Chapel. Mr. Parsons delivered the introductory discourse, proposed the usual questions, and gave the charge. Mr. Gilbert offered the ordination-prayer, and preached the sermon to the Church and congregation. The following ministers assisted in the devotional services:—Messrs Thonger, Cubit, Perkins, Rust and Gladstone. The different services were numerously attended, and highly interesting.

Nov. 22d, a small neat Meeting-house was opened at Fovant, (between Tisbury and Wilton) Wiltshire, where preaching has been for some time carried on statedly and gratuitously by a Mr. Best, of that village, who fitted up his own house for a preaching place and school-room; but the premises having gone into other hands, a friend to the cause gave a piece of freehold ground for a Chapel and burying-ground, beside a handsome donation to the building. Several other inhabitants and neighbours subscribed, and others contributed by their labour, so that nearly half the expense (the whole being 300*l.*) has been defrayed. Three sermons were preached at the opening, by Mr. Jay of Bath, from Heb. xiii. 9; Mr. Good of Sarum, from 1 Thess. iii. 8; and Mr. Bristow of Wilton, from John x. 10. The other parts of the service were conducted by Messrs. Ed. Jay, Waters, Hannaford, Bailey, Gunning, and Hopkins.

AUXILIARY MISSIONARY SOCIETIES.

(Omitted in *Chronicle* for want of room.)

SEPT. 19, a meeting was held at Newport Pagnell, at the Rev. T. P. Bull's meeting-house, for the purpose of forming an Auxiliary Missionary Society. J. H. Handscomb, Esq. having been called to the Chair, in the afternoon, the Rev. G. Burder gave an interesting account of the nature and proceedings of the London Missionary Society, after which, it was resolved, that a Society should be formed, called the North Bucks Auxiliary Missionary Society; several suitable resolutions were passed, and the meeting was addressed by the Rev. Dr. Waugh, Messrs Hillyard of Bedford, Rennals and Davis of Wellingbro,' Aston of Buckingham, Morris of Olney, West of Harrold, Morell of St. Neots, Gauntlett, vicar of Olney, T. P. Bull and Ward of Newport. Rev. T. P. Bull was appointed Treasurer, and the Rev. D. W. Aston, of Buckingham, Secretary.

Mr. Burder preached in the morning from 2 Chron. xvii. 6; and Dr. Waugh in the evening from John ix. 4.

Dublin, Oct. 6. After the monthly Missionary prayer-meeting, a Ladies' Association was formed here in aid of the London Missionary Society, the Rev. N. Hellings presiding. The liberal and Christian spirit which was so manifest at the general meeting of the Society held in Dublin on the 5th July last, in the united exertions of Christians of various denominations to promote the same great end, seems to be extending itself to towns and villages far remote from the metropolis, and was very conspicuous on this occasion. It is highly encouraging to the friends of missions to witness all minor differences absorbed in compassion and sympathy for the heathen world, and persons of all denominations coming forward together "to the help of the Lord against the mighty." [See E. Mag. for Sept. last.]

THE third Anniversary of the Brigg Auxiliary Missionary Society was held on Wed. Oct 18. At the public meeting of the Society, in the afternoon, for hearing the report, &c. W. Rust, Esq. of Hull, was called to the Chair, who powerfully urged the paramount importance of the Missionary cause. Several resolutions tending to promote the object of the institution were successively proposed and supported in an appropriate and impressive strain by the Rev. Messrs. Eccles, Gilbert, Sykes, Nettleship, Winterbottom, Nicholson, and Lilly; and in the evening an excellent discourse was delivered by the Rev. J. Gilbert of Hull.

On the following Lord's Day the Rev. W. Eccles of Camberwell delivered appropriate and impressive discourses in aid of the Society. The attendance on those occasions, and the liberality displayed, evince an undiminished zeal in the cause of Missions to the heathen.

"THE Senatus Academicus of the Marischal College, Aberdeen, has, we understand, conferred the degree of LL.D. upon the Rev. R. Cope, A.M. tutor to the Irish Evangelical seminary at Dublin.

Caution.—Two young women, maid servants at the Node, near Coddicut, Herts, were lately found dead in their bed, in consequence of a pan of charcoal being left burning in the room.

Caution.—A boy was sent to a shop to buy some oil of vitriol, which he brought home in a *cup*; a fine little girl, of about two years and a half old, coming in, and mistaking it for water, drank it, and died in a few hours. Such dangerous articles should be kept in a bottle, fairly *labelled*.

ODE FOR THE NEW YEAR.

Ps. lxxv. 3.—*The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.*

'Tis past—the strange eventful Year,
When joy and sorrow, hope and fear,
Perplex'd the public care;
We mourn'd a nation's sin and shame—
We hop'd—for heav'nly Mercy came
To counteract despair.

A house divided cannot stand,
And peace and safety fly the land
Where endless discord grows:
The tempest may be hush'd to sleep,
Still, billows roll the troubled deep,
Till time shall bring repose.

The pillars of Judea's state
Dissolving, sunk beneath the weight
Of infamy and guilt;
But He who nature's course maintains,
The pillars of the house sustains
That on the Rock he built.

When the old sinful world was drown'd,
When fire and brimstone flam'd around,
Where Admah's crimes had spread:
Safe in the Ark good Noah rode,
And Lot escap'd the vile abode
By holy angels led.

Though slaught'ring War hath ceas'd a [space,
Still nations tremble to their base,
And totters many a crown;
Yet ev'ry shock the bounds extends
Of truth, and freedom's faithful friends,
And hurls oppressors down.

Thus Time proceeds, and with it brings
Perpetual change to earthly things,
Uncertain, insecure;
But truth divine, and heaven above,
Nor change, decay, nor end shall prove,
But endless years endure.

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2 Cor. i. 10.—*Who hath delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.*

Omnipotent Author of all,
The Fountain of being and bliss,
Thy love it is sweet to recal,
And doubt from our bosoms dismiss.
Rich streams of thy grace we perceive
Pervading the years that are past,
And joyful look on, and believe
Thou wilt not forsake us at last.

When bow'd with affliction and pain,
And pining with sorrow and grief,
Thy comforts reviv'd us again,
And fear was surpris'd with relief;
The lion roar'd loud from his den,
And threaten'd the flock to devour,
But thou *didst* deliver us *then*,
And *wilt* in each perilous hour.

Each day with new duties and cares
Our faith and our patience are tried,
But He who the trial prepares, [vide.
New strength for the soul doth pro-
Oft rescu'd, we cannot tell how,
Yet fearful, we do not know why;
But He who delivers us *now*,
Will *yet*, when new danger is nigh.

The good that we have not, we crave,
And picture the future with gloom;
Embitter the blessings we have,
In dreaming of troubles to come:
Alas! can we trust thee no more,
And mercies unnumber'd forget?
When He who deliver'd *before*,
Will surely deliver us *yet*.

When sinners were sunk in despair,
The mighty Deliverer came;
Our guilt he was able to bear,
Our souls he had grace to reclaim;
The foe he had strength to repel,
The law he had worth to fulfil;
He rescu'd from death and from hell,
And he shall deliver us *still*.

Rev. iv. 1.—*I will*

REV. iv. 1.—*I will shew thee things that must be hereafter.*

Oh tune the glad harp to a sonnet of love,
And soft as the zephyrs the numbers should flow;
While angels are singing their anthems above,
We mortals would join in the chorus below.

The spheres of Creation so pond'rous and vast,
The movements of time, the arrangement of things—
God spake, it was done; He decreed, they stood fast;
And he guides all their wheels, and he winds up their springs.

Stern Winter shall melt at the warm Southern breeze,
And Summer shall change Spring's gay blossoms to fruit;
And the fields and the plains, and the herbs and the trees,
Shall each in due season their treasures recruit.

Rich emblems and pledges of mercies divine,
The harvest of souls, and the clusters of grace;
The day-star of heaven on mortals shall shine,
And the garden of God in the desert take place.

From the dawn of the East to the shades of the West,
From the North to the South, over regions long dark,
The Gospel is spread, and the Saviour confest,
And Idols, like Dagon, bow down to the ark.

Grim Jugernauth sinks, dread Obiah decays;
The magic of Lapland and Afric shall cease;
The Indian shall change his shrill war-hoop to praise;
And all nations unite in the Kingdom of Peace.

ALIQUIS.

THE PILGRIM'S SONG.

"For we have here no continuing city," &c. Heb. xiii. 14.

I'VE no abiding city here,
To me the world is dark and drear:
I long to see my Father's face—
I long to reach my resting place.

Far off from hence my mansion lies,
A house eternal in the skies;
And there it is by faith I see,
A place of rest prepar'd for me.

As yet a pilgrim here I stray,
While doubts perplex me on my way;
But still I trust, thro' Jesu's grace,
My soul shall find a resting place.

Tho' oft thro' lonely wilds I go,
With weary, fainting steps, and slow,
Yet Jesus whispers, Soon, my son,
Thy painful journey will be done.

With courage then, my soul, arise,
Press forward to obtain the prize:
I soon shall close this toilsome race,
I soon shall reach my resting place.

PETER.

MISSIONARY CHRONICLE

FOR JANUARY, 1821.

WE have the satisfaction of commencing our Missionary Intelligence for the New Year, with information from our Missionaries, of a most interesting description. The first article, relating a general account of Mr. Campbell's adventurous journey into the interior of South Africa, will afford our readers much pleasure.—That our Missionaries should, by their enterprising spirit, explore successfully countries almost, if not wholly, unknown, and that these discoveries will probably lead to the communication of the blessings of the Gospel to their inhabitants, must necessarily impart a high degree of sacred delight, to every reader who feels an interest in the happiness of mankind, and in the cause of Christ.

The following is a communication from the Rev. Dr. Philip, the Society's Resident at the Cape of Good Hope, giving an outline of Mr. Campbell's journey, about 250 miles North-east of Lattakoo.

ON Mr. Campbell's arrival at Lattakoo, he found circumstances uncommonly favourable to the further extension of his journey into the interior. The Missionaries had been recently visited by Bootchuanas from different tribes beyond them, who had expressed a wish to have Missionaries among them, and a powerful chief of one of the tribes was at this time at Lattakoo, and had offered his services to assist our traveller in accomplishing the object of his wishes. Accompanied by Munameets, the king of Lattakoo's uncle, and the king, whose name is not mentioned, and a suitable escort, Mr. Campbell left Lattakoo on the 11th April 1820, in his bullock waggon.

Visit to Old Lattakoo.

After travelling about 40 miles in a northerly direction, they came to Old Lattakoo. On the removal of Mateebe to New Lattakoo, the place was taken possession of by people belonging to different tribes, and Mr. Campbell supposes it to contain 8,000 inhabitants. It is governed by a chief of the name of Mahoomar Peloo. At a public meeting of the principal men of the place, there was not only a willingness expressed to receive and protect Missionaries, but even a desire to have them.

A town called Meribohwhey.

From thence Mr. Campbell proceeded in a north-easterly direction, and after travelling a week (about 120 miles) came to Meribohwhey, the principal town of the Tammaha tribe, sometimes called "Red Caffres," and who are represented as a savage, warlike people. Mr. C. observed that their appearance corresponded with this report; but he experienced kind treatment from them; and after the chiefs had held a consultation, they consented to receive Missionaries, and promised them their protection.

A large town named Mashew.

He next visited Mashew, a town about 20 miles further, which was estimated to contain from 12 to 15,000 inhabitants. Much land was seen under cultivation. Here Mr. C. had some conversation with an intelligent old woman, who said she came from a country to the eastward, bordering on the Great water, where people live, who she said had long hair. At Mashew the people expressed an equal willingness to receive Missionaries.

Discovery of a very large town called Kurreechane.

From this town Mr. Campbell travelled a week (about 120 miles) further to the north-eastward, and came to Kurreechane, the principal town of the Marootzee tribe, containing about 16,000 inhabitants. Here Mr. C. found a people arrived to a degree of civilization, and possessing a knowledge of arts superior to any of the tribes he had seen. They smelt iron and copper from the ore. The metals are procured from mountains in the neighbourhood. When Col. Collins was in Caffre land, and among the Tambookees, in 1809, the articles of iron and copper which he found among the savages, he supposed to have been furnished by the Portuguese at De La Goa Bay.

From the description Mr. C. has given of the Kurreechane, the Colonel appears to have been mistaken in this opinion. The manufactures of Kurreechane are found to have diffused them-

selves from the borders of the colony of the Cape of Good Hope to the shores of Mozambique, and from De la Goa Bay to the wandering tribes on the opposite coast. The needles, bodkins, and other articles of a similar nature manufactured at Kurreechane, and found in abundance in the neighbourhood of Angra Pequena Bay, strengthens the supposition that the Portuguese have for many years carried on an inland correspondence between their settlements and the eastern and western shores of Africa.

The desire of keeping any thing in trade secret, indicates considerable elevation above savage life. Mr. C. saw many foundries in Kurreechane, but he regrets that they were guarded with so much jealousy that he was not allowed to enter them.

Kurreechane appears to be the Staffordshire as well as the Birmingham of that part of South Africa. They manufacture pottery, and in the shape and painting of their articles, shew a superior degree of taste. They appear to excel in the making of baskets; and Mr. C. found the walls of their houses ornamented with paintings of elephants, camel-leopards, shields, &c. On the third day after their arrival, Mr. C. found himself in a critical situation, and began to suspect a snare. He was told that the king was advised to take him and his party on a commando against a nation with whom he was at war. As we are not told by what means our brother escaped from this awkward predicament, we may suppose that he might have been deceived in his estimate of the conversation on which this alarm was created. On Mr. C.'s proposing to send Missionaries to reside in Kurreechane, they called a Pietso, or a meeting of the principal men. About 300 assembled in a public place, all armed with spears, battle-axes, shields, &c. and an exhibition of savage oratory ensued, where noise, gesture, and fluency of speech were not wanting to make it strikingly expressive. Munameets sat beside Mr. C. to explain the proceedings. In the course of the discussions, a lively old chief rose up and spoke, pointing his spear in a northerly direction, which immediately produced a general whistling, meaning "Bravo! bravo!" The interpreter informed Mr. C. that the speech was intended to stir up the people to go to war with a nation beyond them, some of whose people had a short time before carried off several of their cattle. In his own way Mr. C. remarks, "between you and me, I have heard noises more agreeable to my ear than this whistling was." After much had been said respecting the war, some of the people began to speak of white men now offering themselves; and the assembly at last resolved that Missionaries should be received and protected. The king then presented Mr. C. with two oxen and two large elephants' teeth.

The chief town of the Wanketzens avoided, by desire of the king of Lattakoo.

Mr. C. passed within 20 miles of the chief town of the Wanketzens. It was here that Dr. Cowan and Lieut. Donovan and their party, who proceeded on a journey of discovery into the interior, during Lord Caledon's administration of the government of the colony, were arrested in their progress. Makkabba, the king of the Wanketzens, and Mateebe, the king of Lattakoo, have always been opposed to each other. Previous to Mr. C.'s departure from Lattakoo, he was strongly advised by Mateebe not to visit this rival chief. Mateebe, says Mr. C. makes a merit of having given up his plundering system, by the advice of the Missionaries, and he used this argument to dissuade me from visiting Makkabba. "I have," said the king, "given up by the advice of the Missionaries taking cattle from other tribes, although that was one great source of my revenue, and you ought to listen to me, and be advised by me in this case." At parting, Mateebe said, "Mr. C. remember I advised Cowan and Donovan, and their party, not to visit Makkabba; and had they taken my advice, they might have been still alive."

General account of the country.

About Kurreechane, and many other places visited by Mr. C. the height of the hills, the smooth regularity of their outline, and the indentations upon their sides, afford sufficient indications of the presence of chalk, lime, &c. and of a secondary and consequently a fertile country. From the distance travelled by Mr. C. Kurreechane must lay near the latitude of 24 degrees south, and not at a very great distance from the eastern coast of Africa. In this neighbourhood some of the rivers were seen running to the westward, while others ran to the eastward, and in a SS. E. direction. It is probable that some of the rivers seen by Mr. C. on this occasion may be branches of the Manica, the De la Goa, or Machavanna, near the sources of

those which empty themselves into the De la Goa Bay. Several large towns were reported to lay to the eastward of Kurreechane, the smoke of one or two of them was seen in the distance. From this place Mr. C. returned, nearly by the same route, to Tammaha, and from thence southward to Malapeetzee, and Makoon's Kraal; then westward in a direct line to New Lattakoo, from which he had been absent two months.

Supposed Population of the Bootchuana country.

From the number of inhabitants seen by Mr. C. at the several towns through which he passed, it would be a low calculation to estimate the population of the Bootchuana nation at 200,000; supposing, what seems very probable, that they inhabit the country from the 24th degree of longitude to the eastern coast, and from the 24th degree of latitude, comprehending 90,600 square miles. Mr. C.'s recent attempt to penetrate into the interior of southern Africa, may be adduced as an additional illustration of the truth of Mr. Wilberforce's remark, "If Africa is to be discovered, it must be by Missionaries." The report of the Griqua town and Lattakoo missions is known over all the Bootchuana tribes, and perhaps to many tribes further in the interior. Such is the respect paid to the Missionaries, that the tribes who enjoy their labours consider themselves as safe from the attacks of other tribes: and wherever Mr. C. travelled, the ideas attached to the name of a Missionary had sufficient weight to procure him the protection and friendly offices of all the savages which he visited.

Probable effects of the discoveries made on this journey.

This journey of Mr. Campbell, and the introduction of Missionaries at Kurreechane, will in all probability, at no distant period, connect the colony with De la Goa Bay. While the British government is looking out for situations where they may locate portions of the excess of an overflowing population, it is to be hoped that this fine station will not escape their notice. De la Goa Bay presents advantages to emigrants superior to any in Africa, and exceeded by few places in other parts of the world. The bay itself is spacious, and extends about 20 leagues from north to south, and seven from east to west. The breadth of the channel is about five miles. Three rivers empty themselves into the bay. The Manica, which is the most northern of these rivers, was once navigable, but the navigation is now obstructed by a bar at its mouth. The Machavanna, which is the most southern of the rivers, is navigable 30 leagues from its mouth by boats which draw six feet water. The river De la Goa, the central river, is distant about eight leagues from the Machavanna, and is navigable for nearly 200 miles by large boats, and for more than 40 miles by vessels which draw 12 feet of water. It has a bar with about 15 feet on it at low water; and about two miles up the river there is a sufficient depth of water, where vessels generally lie in safety from every wind. The bay is much frequented by whales, and the ships that visit it are principally English South Sea whalers. The population in the neighbourhood of the bay, according to White, and the accounts of the captains of some whalers, may be from six to ten thousand. From the descriptions I have had, I am inclined to think that the natives belong to the Bootchuana tribes. The people are mild, teachable, and quick enough in making a bargain, and in what regards their interests. The soil is of a rich black mould, and will abundantly repay the labours of cultivation: the fish in the bay are of good quality and abundant, and the neighbouring country appears to be well supplied with water and firewood. The Portuguese appear to have made no attempt to convert the natives to Christianity, and they are still in a state of heathenism. De la Goa Bay, although of little importance to the Portuguese, might be turned to great advantage in the hands of the English.

The writer of this article regrets, that after being ready to embark on a voyage to this interesting bay, he was prevented from accomplishing his intention, the ship by which he should have sailed having been then required to carry corn for our newly arrived countrymen at Algoa Bay. De la Goa Bay, with what degree of truth I cannot affirm, is at this moment said to have been lately deserted by the Portuguese. Even were this the case, it would perhaps be improper to take possession of it without authority from the Portuguese government, and this liberty could only be obtained through the intervention of our own government at home.

MR. CAMPBELL'S ARRIVAL AT GRAAF REYNET.

By a letter from Dr. Philip, dated Cape Town, Oct. 3, and received Dec. 14, we have the satisfaction to

learn that Mr. Campbell arrived at Graaf Reynet on the 14th of Sept. in his way homeward. He left Mr. and Mrs. Moffat at Griqua Town, in health and good spirits. Permission has been given by the Government to proceed with the missions beyond the Colony. We are also happy to find that additional land has been granted to the missionary settlement at Theopolis.

Dr. Philip reports, that at Cape Town his ministry has been blessed to several persons, and that the Society under his care appears to possess a truly missionary spirit.

INDIA

ENCOURAGING PROSPECTS IN INDIA.

A PIOUS Gentleman who resided in India for several years, and is well acquainted with the state of religion there, has lately returned to England, and reports very favourably concerning the progress of Christianity in India: he says that every thing is encouraging, both among the Europeans and Natives. Of the Missionaries of various denominations he speaks in the highest terms of approbation; that they are truly pious, humble, zealous, and laborious; that they have by their good conduct procured the esteem of the natives, and that they are every where treated with respect. The prejudices of the Hindoos, and their attachment to caste, are certainly diminished; and many of the Brahmins themselves are becoming indifferent to their ancient superstitions, insomuch that some, who still rigidly adhere to them, are distinguished from their more liberal brethren by the name of "Ceremony Brahmins." A peculiar circumstance has been noticed, which, though trifling in itself, proves that superstitious notions are giving way:—Formerly a Hindoo could not bear to touch a book bound in leather, because it was a profanation of the hide of his most sacred animal; but now many do not scruple to get a book so bound, after they have procured it in boards.

It appears also that many of the Mahometans have lost much of that confidence which they used to place in their pretended prophet.

There is an increasing readiness to read and examine the sacred scriptures. Some time ago, a NAIR, to whom a European read some chapters of the gospels, which he highly approved, eagerly said, "Are these really your Shasters?" and being assured that they were, he added, "Why then did you not let us have them long ago? you always had access to our Shasters; why did you keep back yours?"

It seems that God had been pleased to overrule even the horrors of war for beneficial purposes. The great success of the British arms appear deeply to have affected the minds of the natives, so that some of them say, "God is with you. You always conquer. We must all become Christians." In Candy, it is said that the people formerly placed much confidence in their great god BUDDHU, and pretended that he had assured them Candy should never be taken; but since it has been taken by the British, they say, "Buddhu has deceived us; we will not believe him any more!"

BELLARY.

Mr. REEVE, in a letter dated April 18, 1820, informs the Directors he had been under the necessity of taking Mrs. Reeve to Madras, with a view to the recovery of her health, and that there was reason to hope that her valuable life would be prolonged.

During his short stay at Madras, he got 2000 copies of Dr. Watts's First Catechism printed in Canara. Since his return to Bellary, he has finished a tract entitled "The True Incarnation," which he has sent to be printed at Madras. Mr. Hands has finished the printing of the Four Gospels and the Acts of the Apostles.

Eagerness for Books.

Mr. Reeve says, "I think within the last six months we have disposed of more than 50*l.*'s worth of Religious books and Tracts, and could sell as many more if we had them. This is a pleasing circumstance: a few years ago, a good book, in this part of India, was a rare object, the people had no relish for such things; but now they are sought after, and read with the greatest avidity. Such "signs of the times," gladden our hearts, and lead us to look for brighter days among Europeans in British India."

More Religious Books and Tracts wanted.

"The benevolent friends in England who are sending to these shores from time to time, boxes of Doddridge's Rise and Progress—Baxter's Call—Alleine's Alarm—Bogue'sEssay--Burder'sVillage Sermons, &c. know not how much they are expediting the approach of the latter-day glory. It is very reviving and animating to missionaries to see

how much they live in the affections of the British Israel, when reading at the close of the Evangelical Magazine the names of those who have, in such diversified methods, befriended the Society."

Paper wanted for printing Tracts.

"Give our generous friends at the Paper Mills a hint that we are establishing a Printing Press at Bellary, and that they would serve us much by sending a few bundles of their good paper, on which to strike off some *millions of tracts*, in three Oriental languages, and the Old Testament in Canara. The paper made in this country is in general very bad and very dear. It has struck me, that perhaps some of our kind friends in the paper-manufactories could, with almost as little inconvenience, and perhaps with greater pleasure, give to a mission five guineas worth of paper as they now give their annual guineas to the Treasurer of the Society." *

Mr. Reeve observes, "that on his late journey he had an opportunity of distributing a very large quantity of tracts, from which he hopes pleasing results.

"Mr. Taylor, who was ordained some time ago at Madras, has not yet removed to his intended station at Complee, having been much afflicted with an intermitting fever, from which it is hoped he has nearly recovered. The town contains 15,000 inhabitants.

"The brethren at Bellary have engaged a young man, born in the country, a Mr. Howell, to succeed Mr. Taylor. For the sake of being useful, he has relinquished a lucrative place under government, and is now diligently applying to appropriate studies for missionary work. He is able to converse rather fluently in four languages: the Canara, Teloogoo, Tamul, and Hindoostanee. He also takes charge of the native schools, *pro tempore*. The brethren much wish for a Catechist from home, to undertake this important business."

Earnest desire of the Natives for Instruction.

Mr. Reeve says, "Mr. Howell and Anundarayer, the catechist, went last month to the annual feast at HUMPEE, with a very large supply of gospels, tracts, &c. From the time of their arrival to that of their departure, they were thronged almost night and day by persons from all parts of the country, anxious to get some books from them. They sat down amidst many large assemblies of the people, and read to them the tract on "The True Incarnation"—the Parables of the Sower, the Prodigal Son, the Talents, and many other portions of scripture, interspersing, occasionally, explanatory remarks. They had also much conversation with the people, who seemed pleased, and expressed much satisfaction.

"The gospels and tracts in Canara, were distributed chiefly amongst persons from the far distant towns of Calliana, Culburga, Oomanabed, Belgaum, Chittledrog, Hullihale, and several places in the Mysore country. The Teloogoo gospels, &c. to persons residing at Adwanny, Ghooty, Cuddapah, Gudwal, and Nellore, &c. &c. Thus the precious seed of the kingdom is spread far and wide. O that the dew of heaven may descend and render it fruitful!"

Effect of a single Tract.

"One evening while there, an old man from Mettikul, in the Hydrabad territory, came to Mr. Howell, and said that last year, amongst the books I distributed, a catechism was brought to his village by his son, who had procured it of one of the people. The perusal of this made some impression on his mind, and led him to inquire where it came from. On being informed that it came from Bellary, he was determined to travel thither to procure more. This was his object in repairing to the feast, but as he had met with Mr. Howell there, his journey was much shortened. Having obtained a good supply, he returned, as Mr. Howell trusts, rejoicing.

"A respectable person made many inquiries about Mr. Taylor's expected residence in Complee, and requested a Canarese gospel; upon receiving which, he observed that "we took much pains in making and giving away books, but expressed a desire that we would come and *explain* to them the meaning of difficult passages contained in them. He had, the year before, received a copy of the Sermon on the Mount, and now asked many questions respecting it.

"Mr. Reeve observes that the schools prosper, and the subscriptions towards

* After this passage was read at the Missionary prayer-meeting at Hackney, Mr. Aldersey, a wholesale stationer, generously sent printing-paper to the above amount, for the Mission at Bellary.

them; the Bible and Tract Societies increase. There are pleasing appearances among the soldiery; and the brethren wish for more missionaries, to assist them in their extended operations.

"Miss Cobden, sister of Mrs. Reeve, is, during her absence, commendably, actively, and usefully engaged in superintending the affairs of our large family, and in managing the female part of the Mission Boarding School."

W. REEVE.

BURNING OF WIDOWS IN INDIA.

THE following affecting letter, written by Mrs. Randall, (widow of Mr. J. Randall, a missionary at Serampore) to the Rev. Mr. Ivimey of London, is recommended to the serious perusal of our missionary friends; and we sincerely hope may expedite some active measures to put a total period, if possible, to that horrid practice which is yet *permitted* in the British territories in India.

DEAR SIR,

WHEN I passed through London on my return from India, I informed you what I had seen of the burning of widows, and how desirous I was that a petition should be presented to the Company, or to the Parliament, beseeching them to interfere and prevent those shocking practices from being repeated in any of the British dominions in India.

My feelings have been again roused to the consideration of that subject, by a letter from Mr. Pearson, in the Evangelical Magazine for the present month. "O that my head were waters, and my eyes fountains of tears, that I could weep day and night for the *widows* of India!" While I resided at Serampore, hearing that one of my Hindoo neighbours intended to burn with the corpse of her husband, I went for the purpose of conversing with her, and found that she would be obliged to go out of Serampore for the purpose, *as the Danish magistrate would not permit her to burn there.* No sooner, however, did she apply to an *English magistrate* but she obtained leave to immolate herself on her husband's funeral pile! I was with her when the servant of this gentleman came with his permission. This announcement was a sore trial for her five children, for till now they had been kept in a state of doubt whether their poor mother would burn or not. *I never shall forget the screams of the eldest son when he was told that he must set fire to the fuel at his mother's head!!* I turned myself to a Brahmin and said, "Why do you suffer this?" He replied, "*It is a very bad custom!*" Thus you see that the Brahmins themselves seem tired of the horrid practice, and are only waiting for authority from the "Company" to put an end to it. And are not the "Company" participating in the guilt till they do so? And are we quite sure that Christians in England will not fall under a similar charge until they use every means to prevail with persons in power, to bring this horrid practice to a perpetual end? I feel so much upon this painful subject, for I can never forget the cries of the orphans in India, that if any one who is competent should draw up a petition to His Majesty; if no one else would present it, I would, if permitted, take it to the throne myself; knowing that "the king's heart is in the hand of the Lord, who can turn it as the rivers of water are turned." I am persuaded, were I in the presence of some of our honourable Members of Parliament, they would not deny me my request, and use their influence to stop this shocking practice. I am not in the habit of making apologies; if I were to make one for troubling you with this letter it should be, "*Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*"

ANN RANDALL.

Salisbury, Nov. 6, 1820.

DECEASE OF THE REV. EDWARD PRITCHETT, ONE OF THE MISSIONARIES AT VIZAGAPATAM.

IN our last we mentioned, very briefly, the death of that valuable missionary, Mr. Pritchett, and now add a few particulars relating to that mournful event.

Mr. Gordon (one of his colleagues) in a letter to the secretary, dated 17th of June, 1820, thus writes: "It fell to my lot, this afternoon at 6 o'clock, to read the funeral service over the remains of Mr. Pritchett, whose sudden removal has produced indescribable sensations.

"On Sunday the 4th instant, just as he had finished his discourse in the morning, he felt a little sickness, and returned home indisposed. During the following week, his disorder assumed a bilious appearance; but it was not until Sunday the 11th, that any thing like anxiety was excited, and at that

time our fears ran much higher on account of Mrs. Pritchett, as the doctor expressed his concern for her in the strongest terms.

"After the morning service on the 11th, I went over, and found them both in one cot; Mrs. P. the very image of death, and poor brother P. writhing with pain, totally unable to help each other. Never do I recollect to have beheld a more distressing scene!

"It had been previously proposed that they should try what a change of air might effect; for Mrs. P. had been, for some time, ill with a fever prevalent in our settlement. On Monday the 12th, a house about two miles distant from our residence being prepared, they were removed thither, not without many fears on my part, and in the evening they felt themselves revived and comforted: But!—ere the morning dawned—poor brother Pritchett had been called away from this world of sin and sorrow, we trust, to a world where both are totally unknown.

"Mrs. Pritchett continues very weak and low; and our fears for her increase in consequence of this severe stroke. O that Almighty God may be the support of the widow, and the orphan's stay! We need your prayers, dear brethren, not more on account of the heathen than of ourselves.

"Mrs. Dawson had, at the time of Mr. Pritchett's death, been about in quest of health for two months; Mr. Dawson ill at the same time with a similar fever; and I, a poor creature, almost worn out by the climate."——

Mr. Gordon, in a letter to Mr. Loveless of Madras, dated 13 June, informing him of this event, says:

"I have the melancholy news of brother Pritchett's death to impart to you. Ah! how mysterious are the ways of our God! About three o'clock this morning, he drew his last breath."—— "I have just returned from bringing Mrs. Pritchett away from the scene of misery. She is as weak as possible, and that fever which is so prevalent here has made sad ravages on her constitution."

"Brother Pritchett was a remarkably strong man, you know, and never knew any thing of sickness, and of late had become lusty, &c. Mrs. P. says that he uttered not a word;—with regard to the exercises of his mind it were to be wished that he had; but the Lord best knows how we should die. Dear brother, I am a wonder here—so many attacks of the liver, and yet spared; while one so strong and healthy is removed! How strange have been the Divine dipensations regarding our mission: one after another called away, and I (the most unlikely) to be spared, is—— but I can write no more."

The Rev. W. C. Loveless, in a Letter to the Secretary, dated Madras, 23d of June 1820, says—

"It has frequently fallen to my lot, since my residence at Madras, to communicate to you heavy tidings; and I lament that I must do so now. I received, yesterday evening, from brother Gordon, the letter annexed. How afflicting the recital! How distressing the circumstances connected with it! Not only his dear wife left destitute and forlorn, with her four children, the youngest only three months old—herself near the gates of death, and should she survive, (though I every day expect to hear of her death) no means to bring up her children, nor support for herself—* but the cause of missions deprived of so healthy and laborious a missionary, in the work of translation, when he had a considerable portion of the Old Testament translated, and a fair prospect of completing the whole Bible in the Teloogoo language, a language spoken by such a vast population of these extensive regions—How mysterious the event! How does the great Head of the Church, in such instances, show that He is not dependent upon any of his creatures for carrying on his own work, and particularly in his dealings with the *Vizagapatam Mission!*——Dear *Cran* and *Desgranges* taken away; and now *Pritchett*, and sister *Pritchett*, (his first wife) and sister *Gordon*; and brother Gordon so frequently afflicted and laid by, and yet I am spared! How many have I seen removed, and yet I am continued, though able to do so little for the cause of missions! But God "giveth not account of any of his matters!"

"I hope the Directors will immediately take into consideration the situation of Mrs. Pritchett, with her four children, and send out specific directions concerning her."

[*The Directors immediately wrote to Mr. Loveless, Mr. Gordon, and Mrs Pritchett, with instructions respecting the support of the family.*]

* Mr. Loveless was misinformed; Mr. Pritchett has left a little property.

ULTRA GANGES MISSIONS.

Dr. Milne, in a letter dated Malacca, 5 Feb. 1820, says, "I have lately been reviewing the state of your Ultra Ganges Missions, and I hope it may safely be affirmed that their prospects are encouraging: while there is much to damp our spirits, there is a great deal more calculated to inspire cheerful hope. Knowledge is spreading; the number of youth connected with the missions is increasing; opportunities for circulating tracts are more numerous than ever; and the heathen are more frequently visited in their own houses than formerly. True, these things do not constitute *actual success*, but the means must be first used, and we have reason to hope that in due time the blessing will follow.—Mr. Fleming has joined our number, and he is about to commence the study of the Chinese."

[Dr. Milne has composed a little book of Practical Sermons, on twelve important subjects. He intends, if spared, to carry on these discourses to the number of *fifty-two*; one for every sabbath in the year, which may be read in families, &c. He is also preparing for the press, *A Pamphlet on the Missionary, Tract, and Bible Societies.*]

Mr. Fleming, in his letter dated Malacca, 28 Feb. 1819, states, that he arrived there on the 29th of January, with Mrs. Fleming, whom he married at Madras. Being disappointed of a passage direct from that place, he was obliged first to sail to Calcutta, which city he left Nov. 7th. "We encountered," he says, "two severe gales in the Bay of Bengal. We were detained on the north coast of Sumatra, by calms, &c. nearly six weeks. While there, we had the satisfaction of seeing the usurper of the throne of Acheen, and the murderer of *Sabat*, driven from his scene of piracy and bloodshed.

"We stopped three days at Penang. Our dear brethren and sisters received us most kindly. They are labouring assiduously, and I think with tokens of success. They are much respected and highly spoken of by all. Penang seems a promising missionary field.

"I have commenced the study of Chinese, and find great advantage from the introductory books published by Dr. Morrison. May the Holy Spirit enable me to comprehend that difficult language, so as to make known the great truths of the Bible to the people who speak it."

MAURITIUS AND MADAGASCAR.

A Letter written by Mr. Le Brun and Mr. David Jones, dated 26 Aug. 1820, has just been received. They state that during the prevalence of that fatal disease, the *Cholera Morbus*, in the months of November, December, and January last, by which thousands of the inhabitants were cut off, the people in general were filled with consternation; many left their abodes in the town, and fled to the mountains and woods for safety, so that the place was almost depopulated; the chief objects visible in the streets, were carts laden with the bodies of the dead; while those who continued in the town, relinquished their Sunday visits, feasts, balls, plays, &c. and crowded the Catholic church and the Missionary chapel, (for the English church was shut up for a time.) Many were in tears, as if sensible of their sins, and afraid of the Divine displeasure; so that a considerable reformation was hoped for: but no sooner was the danger over, than all these flattering prospects vanished, and produced no more effect than a shower of rain which had fallen on a rock.

In February last, a Catholic Bishop and four priests (sent by the English government, for the benefit of the inhabitants of the Mauritius, and others east of the Cape) arrived, and entered very zealously on the duties of their offices. They were warmly received by the Catholics, and by some of the Protestants also. They have been engaged in baptizing old and young, whites, creoles, and blacks; in receiving confessions, giving absolutions, and bestowing benedictions. On the 28th of July last, when the sacrament was administered to about 60 young ladies, by Monseigneur l' Eveque, the guns were fired on the fortress by the English Artillery. After the ceremony a sumptuous breakfast was given by the Bishop to these young communicants, which was honoured with the presence of several protestant ladies of distinction. In the evening a concert was given at the Bishop's house.

In another Letter from Mr. Jones, dated Port Louis, August 19, 1820, he states, that, through the goodness of God, he is perfectly recovered from that long and obstinate malady he endured when in Madagascar; he has not however recovered his former strength. It was Mr. Jones's intention to leave the Mauritius about the close of the month, to visit Madagascar. The

climate and various circumstances render this mission peculiarly difficult; but Mr. Jones goes forward in the strength of the Lord, and does not despair of final success. He greatly needs the prayers of the friends of missions.

Mr. Griffiths is now on his voyage, to join Mr. Jones in this mission.

ANGLO CHINESE COLLEGE, AT MALACCA.

THE Rev. Robert Morrison, D. D. who has just completed a translation of the Holy Scriptures into the Chinese language, and is engaged in publishing, under the patronage of the Honourable East India Company, a copious Chinese and English Dictionary, having transmitted to Europe the plan of an Institution founded by him at Malacca, for the promotion of Literature and Christianity in the East; it is respectfully submitted to the attention of the friends of religion and learning, in the West, in order to solicit on its behalf that encouragement which is necessary to carry the design into effect.

The plan was formed, and a grant of land for the building obtained, while Malacca was in the possession of Great Britain; and its promoters have the best grounds of confidence that it will enjoy, in the fullest extent, the protection and patronage of the authorities appointed by his majesty the king of the Netherlands, to whom the colony has been ceded since the return of peace. The reason for selecting this spot was, not only that it had become, while under the English government, the seat of an important mission to the heathen; but because, on account of its being the residence of many Chinese, and the constant resort of vast multitudes more, for the purposes of commerce, it was found to be a most favourable centre of communication, for the intended objects, with the natives of China, as well as of the adjacent countries, both continental and insular.

The College stands in an open and airy situation, near to the western gate of the town of Malacca. The first stone of the building was laid on the 11th of November, 1818, by Major W. Farquhar, late English Commandant of Malacca, (while it was an English settlement) in the presence of the honourable J. S. Timmerman Thyssen, governor of the colony, appointed by his majesty the king of the Netherlands, the Commandant of the Dutch troops, the Members of the College of Justice, the honourable J. J. Erskine, Member of Council at Penang, and various other persons of distinction.

The following brief view of the plan will, it is presumed, sufficiently explain the constitution and design of the Institution.

Title.—The Anglo-Chinese College.

The Objects.—The promotion of literature, by affording to Europeans and others, the means of cultivating the Ultra-Ganges languages, especially that of China and its tributary kingdoms; and to natives the means of becoming acquainted with the English language, and with the most useful parts of the science of the west. The diffusion of Christianity in the countries in which the eastern languages referred to are spoken.

The Means.—1. The assistance of tutors, foreign and native, skilled in the different objects embraced in the plan.—As Christian theology, and the other branches of knowledge connected with it, form a leading part of the course of instruction, they will be carefully taught, and chiefly in the Chinese and other native languages.—2. The use of a large library of European, Chinese, and Malay books; and, it is hoped, of a suitable philosophical apparatus.—3. The Institution possesses a press for printing Chinese, Malay, &c., which will furnish considerable advantages for the promotion of the general design.—4. Apartments in the College will be found for a limited number of Students; others will find accommodations in the town.—The morals of all will be watched over, as far as possible.

Students.—Persons from Europe, &c. of any Christian communion, whose characters and objects shall be approved by the conductors of the Institution.—It is presumed that the College will afford great advantages to individuals desirous of studying the Chinese and Malay languages, &c.—with a view to literary, commercial, diplomatic, or other objects.—Native youths, Chinese, Malay, and others, whether supported by themselves, or by societies.—As the diffusion of Christianity is the ultimate design of the Institution, and as the course of tuition will bear much upon that object, a preference will be given to those, whether foreigners or natives, who have in view the propagation of the Gospel in the eastern regions of the world.—It is hoped, further, that the resources of the College will allow of the *gratuitous Education* of a certain

number of natives, devoted to the diffusion of the Gospel.

Government.—The College will be under the direction of a president, a board of trustees, and a managing committee.—The Rev. Dr. Milne, the coadjutor of the Rev. Dr. Morrison in the translation of the Holy Scriptures, and translator of several works from the Chinese, is the present president and tutor of the College.—The president, trustees, and managing committee, may be severally members of any Protestant communion, provided they hold the essential doctrines of the Reformation.

It is obvious, even from this brief statement of the plan of the Anglo-Chinese College, that, if viewed merely as a literary establishment, it is calculated to render important services to the cause of learning and science, not only in the east, but in the west. While it will open to the natives of the east the treasures of European knowledge, it will present to Europeans the key to those stores of important information which, it may justly be presumed, the Ultra-Ganges languages, and especially that of the vast empire of China, when well understood, will be found to contain. Dr. Milne, in his address, upon laying the foundation stone of the Institution, has justly remarked—"The vast empire of China, in its natural and moral history; in its chronology and topography; in its laws and jurisprudence; in the peculiarity of its manners and customs; and in the antiquity and singularity of its language,—presents, without exaggeration, the amplest fields on the face of the globe, for the researches of the naturalist, the historian, the antiquary, and the philosopher."—"The other countries are also very important in the same respect. The laws, manners, literature, and religion of these countries, furnish abundant subjects for investigation. The Malay language has indeed been long cultivated by the Dutch, and latterly by the English; and several very interesting and useful books have been printed, with a view to its illustration. But even here there is still much to be done:—the public, at least in Britain, have but very scanty, and often very erroneous, ideas of the character of that interesting people (the Malays) who inhabit the shores of almost all the islands of the Archipelago, and of their soft and harmonious language."—"The languages of the interior of Sumatra—of the Javanese—of the inhabitants of Borneo and the Celebes—of the Philippine islands—of Japan—of Cambodia and Siam, are all, with the exception of some imperfect ideas of the Japanese, given in Kaempfer's excellent History of Japan, and Thunberg's Travels, untouched by Protestant nations, or in a great measure so. Beyond scattered and imperfect hints, I am not aware that any work of merit, capable of laying open these languages, has ever been published by any Protestant.* It is hoped, therefore, that the humble Institution now commencing, may, in course of time, (for all such establishments require many years to develop their advantages) accumulate the means and materials of unfolding in some small degree these several languages, and the diversified character of the people who speak them; and it is intended to unite the study of the languages and history of these countries with those of China, as far as may be practicable."

Objects connected with China, will, however, hold a principal place in the seminary. "The Chinese language, from the figure and number of its external symbols; from the nice and almost imperceptible varieties of sounds which mark its pronunciation; from the singularity of its idioms; and from the number of its dialects, is peculiarly difficult. Though the endeavour has been made in different parts of Europe, it has scarcely ever been acquired there, even in a tolerable degree. Native books, teachers, the daily colloquial medium, and other aids, were wanting; nor is it likely that these facilities will be enjoyed there for a long time to come; and perhaps never but at an expence which the few who possess the spirit of enquiry, could sustain." Besides the attention which is justly due to its language, it may be observed that "China, viewed as an object of philosophical speculation, has scarcely been touched by Protestant countries. All that has yet been done for its development, by those who hold the doctrines of the Reformation, exhibit it to us only as the first view which we obtain of a large and undescribed object, beheld on the horizon through a dense and clouded atmosphere. When we even take into the account all that has been done, with this view, by Roman Catholic countries, how little is it, compared

* Dr. Milne, when he wrote this, did not know of the publication of Sir T. S. Raffles's excellent History of Java, which contains a copious comparative Vocabulary of several of these languages.

with what is yet to be done! On how many important subjects does the thick cloud of darkness still hang; and on how many more are we left to the constant evolutions of conjecture, hesitating between different or opposite conclusions!"

But after all, the diffusion of Christianity over these interesting countries, is the chief object of this Institution. Long has the sincere Christian ardently desired to lay open to the immense population and literary multitudes of China, the invaluable treasures of revealed truth. For the accomplishment of this desire—among the noblest which the human heart can form—the best preparation has been made by the founders of the Institution now recommended to public attention, in the translation of the Holy Scriptures effected by their indefatigable labours; and it remains for Christian bounty, by cherishing their further beneficent plans, to promote the work so auspiciously begun.—Are additional motives wanting?—"If," as Dr. Milne goes on to observe, "we for a moment survey the deplorable ignorance, the degrading idolatry, and the multifarious delusions of the people of China, and its surrounding countries and islands; if we reflect that nine-tenths of them are worshipping gods of wood, stone, and clay, and that the other tenth is involved in the faith of deceits which run deeper than perhaps any that blind the pagan world,—we must be touched with a sense of their ignorance, guilt, and misery, and feel the obligations we are under to do all in our power to impart to them the knowledge of a better system."

To prepare persons, suitably, for the discharge of this Christian labour, cannot but be an object of the highest importance. Besides the necessary qualification of being able to communicate his ideas to the natives, with clearness and precision in their own tongue, the teacher of Christianity must make himself conversant with their opinions, their habits, their superstitions, their literature, and their history. If he knows not what they know, however versed in the learning of Judea, Greece, and Rome, he will, to them, appear ignorant, and unqualified to be their instructor. The College at Malacca will become the repository of that indispensable knowledge, from whence the Christian student may obtain it, at a comparatively small cost of time or labour.

But experience may be appealed to, not less than argument. The happy effects of the measures taken in British India, for cultivating the Native languages, and diffusing knowledge, by the establishment of literary institutions, and especially the College in Bengal, are daily becoming more apparent: the numerous languages of that interesting portion of the world have been explored; the hidden treasures which they contained, of whatever value, have been laid open; and the light of European science and Divine Revelation has been poured into the dark recesses of their long cherished superstitions, and corrupted rites, ceremonies, and habits. The process is going on—additional aids are preparing—and the Natives themselves, sensible of the benefits which cannot but result to their country, are eagerly joining with Europeans in hastening its course. Yet, but a few years since, the means tending to these ends were not more powerful in Hindoostan than those now preparing at Malacca; the Sanskrit was less known to Europeans in the former, than the Chinese now is in the latter, place; yea, the Chinese language already possesses, as well as the Sanskrit, a printed translation of the volume of Divine Revelation.—Shall this beneficent process be stopped in its march towards the furthest boundaries of the earth? Shall the eastern regions of India become a barrier to that amelioration in the state of mankind, so auspiciously commenced in the western? Every feeling, honourable to the character of the enlightened Christians of Europe and America, forbids the apprehension.

It cannot but be evident, then, that the Anglo-Chinese College at Malacca offers powerful claims to the support of the patron of literature, the philanthropist, and the Christian; and while it presents, with deference, its pretensions to their favour, it announces its dependence on their liberality, for that support which is necessary to the accomplishment of its important designs.

This address, intended for circulation on the continents of Europe and America, as well as in the British empire, has the two-fold design of publishing the formation and objects of the College, and calling forth, in aid of those local efforts which have been made on its behalf, the liberality of all those who seek to promote the moral and religious amelioration of the human race, and the accomplishment of the Divine purposes relative to the spread of the glorious Gospel. It has, and can obtain, no

funds but such as that liberality shall supply.

Dr. Morrison has himself set a noble example of bounty, by a donation of 1000*l.* sterling towards the foundation of the College, and a promise of 100*l.* per annum, for five years, towards its advancement.

As the establishment of a large and well-chosen library is an important part of the plan, donations of Books, suited to the objects of the Institution, are also solicited, and will be highly valued. Donors will please to address them to W. A. Hankey, Esq. No. 8, Old Jewry, London; stating them to be for the Malacca College.

THE FOLLOWING DONATIONS HAVE BEEN MADE IN INDIA.

		l.	*s.*
W. S. Davison, Esq.		105	0
S. Ball, Esq.		100	0
A Friend to the cultivation of the Chinese Language		100	0
J. T. Robarts, Esq.		73	10
J. Molony, Esq. (Donation)		50	0
Ditto, (Annual subscription for four years)		12	10
Charles Magniac, Esq.		50	0
F. H. Toone, Esq.		50	0
T. Dent, Esq.		30	0
C. Mackenbanks, Esq.		25	0
P. P. Thoms, Esq.		25	0
Hon. J. J. Erskine		21	0
J. Reeves, Esq.		20	0
J. F. N. Daniel, Esq.		10	0
T. C. Smith, Esq.		10	0
J. B. Urmston, Esq.		10	0
Colonel Welch		5	0
Major W. Farquhar	*Spanish Dols.*	200	0
A Friend in the H. C. Civil Service, Bengal	ditto	200	0
A Friend to the Institution	ditto	100	0
B. C. Henderson, Esq.	ditto	50	0
Mr. T. Brooks, Malacca	ditto	8	0
Rev. H. Townley, Calcutta	*Sicca Rupees*	100	0
Ditto, (Annual Subscription)	ditto	50	0
J. A. Pope, Esq. Bombay	ditto	20	0

DONATIONS IN ENGLAND.

		s.
The London Missionary Society (towards the objects strictly Missionary)	500	0
George Wolff, Esq.	100	0
Rev. S. Greatheed, F.S.A.	50	0
W. A. Hankey, Esq.	50	0
Joseph Hardcastle, Esq.	26	5
Miss Frances Houghton	25	0
Thomas Hankey, Esq.	20	0
Mrs. A. M. Neale	10	10
Rev. Matthew Wilks	10	10
Joseph Stonard, Esq.	10	10
Daniel Lister, Esq.	10	0
Rev. George Burder	5	5
Rev. Dr. Cracknell	5	5
Rev. Jos. Julian	5	5
Rev. J. Clunie, M. A. Manchester	5	0
Capt. Ferris, R.N. by Rev. Dr. Cracknell, Weymouth	1	1
Mr. W. Smith, Frampton-upon-Severn, Gloucestershire	2	0
Miss Mansfield, Birmingham	10	0
Mr. Walcot, Southampton	5	0

BOOKS.

Rev. S. Greatheed.—Assemanni Bibliotheca Orientalis, folio, 4 vols. W. A. Hankey, Esq.—Biblia Sacra Polyglotta, a Walton, et Lexicon Heptaglotton Castelli, folio, 6 vols.

Donations and Subscriptions will be received by W. A. Hankey, Esq. Treasurer to the Institution, in England; and by the following bankers:—Messrs. T. Coutts, & Co. London; T. Walker, Esq. & Co. Oxford; J. Mortlock, Esq. & Sons, Cambridge; Sir. W. Forbes, Bart. & Co. Edinburgh; The Royal Bank of Scotland, Glasgow; Bank of Scotland, St. Andrews; The Banking Company, Aberdeen; G. Latouche, Esq. & Co. Dublin.

DOMESTIC.

HULL EAST RIDING AUXILIARY MISSIONARY SOCIETY.

THE Seventh Anniversary Meeting of this Society was held in Hull, on Wednesday, Thursday, and Friday, the 19th, 20th, and 21st July; when appropriate and impressive sermons were preached, by the Rev. Dr. Wardlaw, of Glasgow; J. Griffin, of Portsea; and Thomas Smith, Classical Tutor at the Independent College, Rotherham.

At the Meeting for business, held on Wednesday morning in the Lancasterian School-room, animating details were given of the extending triumphs of the Missionary cause; and powerful appeals made to the zeal and liberality of Christians on behalf of the Heathen, and in aid of the high enterprise for their conversion.

On Friday evening, the Lord's Supper was administered in Hope-street Chapel, to the friends of missions of various denominations. On the following Sabbath, sermons were preached and collections made at Beverly by the Rev. J. Griffin; and at Cottingham, by Dr. Wardlaw. On Monday afternoon, the Annual Meeting of the Beverly Juvenile Society was held in Lairgate Chapel, after which Dr. Wardlaw preached, and a second collection was made.

On no preceding occasion has a warmer interest pervaded the meeting, or influenced more effectually the congregations of '*cheerful givers*,' whose collective contributions exceeded *two hundred pounds*.

NORTH WALES MISSONARY SOCIETY.

THE Fourth Anniversary of this Society was holden at Holywell, on the 30th and 31st of August 1820. The first service commenced on Wednesday afternoon, the Rev. W. Farmer preached in English, and the Rev. W. Hughes in Welsh. In the evening of the same

day, sermons were preached by Rev. Rowland Hill, in English; and by the Rev. C. Jones, in Welsh; and at the same hour, in the Calvinistic Methodist Chapel, by the Rev. Messrs. Williams and Griffith.

On Thursday morning, at 7 o'clock, a sermon was preached by Rev. R. Everett; and at 10, Rev. Rowland Hill preached in English, and Rev. W. Williams in Welsh

At 2 in the afternoon the meeting for business commenced: Supplications for the divine presence and blessing were offered by the Rev. D. Jones, minister of the place: D. F. Jones, Esq. was requested to take the chair: and after he had explained the object of the meeting, appropriate addresses were delivered by Rev. Messrs. Farmer, Hill, Everett, Jackson, Breese, Williams, C. and D. Jones; also by W. Williamson and J. Davies, Esqrs.—the latter of whom read a Welsh letter, lately received from the Rev. J. Davies, giving a very pleasing account of the state of the mission in the South Sea Islands. Rev. T. Jackson gave a concise, yet comprehensive and very encouraging account of the rise and progress of the London Missionary Society, and in the course of his address, exhibited some of the Idols which the heathen regard as objects of religious worship; and Rev. Rowland Hill exulted in the triumphs of missionary zeal over bigotry and sectarian feelings. Rev. W. Hughes concluded with prayer.

Sermons were preached in the evening by Mr. Jackson at Mr. Jones's place, and by Mr. Breese at the Calvinistic Methodist Chapel. The whole service was closed by the administration of the Lord's Supper. Mr. Williams presided, who, with Mr. Hill, addressed the congregation: the devotional services were conducted by Rev. Messrs. Jackson, T. and W. Jones, Breese, Saunders, Everett, Griffiths, and C. Jones: many were constrained to say, '*It is good for us to be here.*'

Extract of a Letter from Rev. T. East, of Birmingham, to the Secretary.

DEAR SIR,

I RECEIVED, some time since, a letter from Mr. J. Williams, Missionary, who is labouring in Raiatea, one of the South Sea Islands, from which I will present you with an extract.

'We devote all the time we can spare to teaching the natives the various arts with which we are acquainted, and I rejoice to be able to say that they are advancing rapidly in civilization. It was their custom for 50, 60, or 100 of both sexes, married and single, to sleep in the same house, or apartment. We remonstrated with them on the impropriety of this wretched custom, and said that all who wished to live and act consistently must separate into families, and build themselves houses. This many have done. The king has had a neat house erected, which is divided into four rooms; and most of the attentive and steady people are following his example. They have likewise built two bridges, which would be a credit to any country village in England. They are likewise very desirous to obtain boats, but cannot get nails. *We have estoblished, in our little way, a society for the encouragement of the arts and sciences.* The first man that begins to build his boat is to have 150 nails. They are quite alive about it. *Thus, you see, while we are actively employed in teaching them the things belonging to their eternal peace, we are not fergetful of their temporal comfort; and although we cannot say that 'the Bible and Plough' go hand in hand, yet we can say that the hammer and tongs, the adze and chisel, go hand in hand with the Gospel.*'

The letter from which this extract is taken I read publicly to my congregation, and strongly recommended the little Society of Raiatea to their patronage; and am happy to say that it was not without effect. Many useful articles (which we have not room to enumerate*) were sent to me, and will be forwarded to you in a few days.

It is impossible to describe the pleasure with which all descriptions of persons contributed articles for the above purpose; and I think that immense quantities might be collected for the benefit of different missions, if a similar plan were adopted. T. EAST.

DESIGNATION OF A CATECHIST.

ON Wednesday, December 14, Mr. Bankhead was designated to the office of a Catechist, at the Rev. T. Jackson's Chapel, Stockwell. Mr. Phillips, of Clapham, commenced with prayer; Mr. Burder delivered the introductory discourse; the Questions, &c. were proposed by Mr. Innes, of Camberwell:

* Among these were 323 pounds of nails, carpenters' tools, hammers, files, screws, 1300 fish-hooks, needles, scissors, &c. &c. &c.; Mr. Joseph Hardy a keg of fine printers' ink.

Mr. Jackson (Mr. Bankhead's pastor) prayed; Mr. Collison, of Hackney, under whose tuition Mr. B. had been placed, gave him an affectionate exhortation, from John 21. 'Lovest thou me? Feed my Lambs.' Mr. Heugh, of Stirling, concluded with prayer. Hymns Mr. More, of Vauxhall.

Mr. Bankhead is to join Messrs. Pearson, Harle, &c. in the care of the numerous native schools in Chinsurah, Calcutta, &c.

SOUTH SEA ISLANDS.

THE Directors have engaged, for Otaheite, &c. a person acquainted with the various branches of *Carpentry*, *Turning*, *&c.* but are not yet provided with a suitable *Schoolmaster* and *Mistress*. They would be happy to hear of persons qualified to instruct the children of the missionaries, now become numerous, as well as the native children.

BAPTIST MISSION.

THE Committee of the Baptist Missionary Society have lately been compelled to make a pressing appeal to the liberality of the religious public, on account of the depressed state of their funds. In October last, the Treasurer laid before the Committee a statement, by which it appeared that he was then in advance.....£475. 9. 8.
Had to pay for goods shipped for Serampore.....288. 1. 0.
And was under acceptance for .....1912. 12. 0.
A small sum in bills was then in hand; but upwards of 2000*l.* remained to be provided for. A bill to the large amount of nearly 3000*l.* is also daily expected, drawn by the Society's agents in Calcutta.

The Committee, in consequence of this exhausted state of their funds, resolved to make an application to all their churches in London and its vicinity, earnestly intreating collections; expressing also a hope that the example will be followed by their churches in the country.

These efforts, however, they observe, will prove very inadequate, without the more *general* aid of the Christian public.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *November, to* 16 *December*, 1820, *inclusive.*]

IN LONDON AND ITS VICINITY.

Committee for managing the Youths' Magazine	40	0	0
Mrs. A. M. Neale, for the support of a Native Teacher in India, to be named *Rowland Hill*, (annual)	10	0	0
A Friend to the Missionary cause, for Books to be sent to the East, by the Secretary	5	0	0
Value of a Gold Seal presented by a Friend	1	5	0
Vauxhall.—T. and A. H. Donation	2	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

South Wales Auxiliary Missionary Society; Rev. D. Peter Davies, of London, and Messrs. Luke, of Swansea. Collections, &c. by the Rev			
Maendy	1	9	0½
Lantrisant	1	4	6
Caerphilly	1	18	6
Taihirion and Lanharan	2	5	0
White Cross	6	8	2
Merthyr Tydvil	2	4	4½
Rumney	0	6	3
Tredegar	1	15	4
Panmaen	1	0	0
Mynydd Yslwyn	1	0	0
New Inn	3	14	5
Penwaen	3	0	0
Pontypool.—Ebenezer Chapel	2	15	2½
Newport.—Collection	12	17	6
Missionary Box, on board the Moderator, Capt. Sears	0	14	0
Usk	6	2	6
Abergavenny	5	9	0
Penny-a-week Society	10	0	4
A Friend to the Missionary cause	20	0	0
Aber	2	0	0
Talgarth	0	15	6
Builth	2	8	6
Caebach	0	18	6
Troedrhywdalar	2	2	0
Llanwrtyd	2	1	0
Llangatwg and Cymyrdes	8	11	0
Llandovery	1	18	2½
Narberth	2	1	0
A Friend	1	1	0
			108 0 4
Hanover; by Rev. E. Davies			5 0 0
Brychgoed and Gwynfe.—Rev. P. Jenkins			6 0 0
Maesyronen.—Rev. D. Jones	1	11	2½
Brechfa.—Ditto	0	12	9
			2 3 11½
Tredustan.—Rev. W. Lewis			2 5 0
Rhaiadr.—Rev. D. Evans; by Rev. D. Davies, London			4 4 0
Brecon.—Rev. Mr. Powell			5 0 0
Llandovery. — Messrs. Rees and Thomas	4	11	3
A Friend, by ditto	1	1	0
			5 12 3
Pentratygwyn & Cefnarthan. Rev. J. Morgan	3	7	0
Ditto Sunday School	0	19	3
Bethel ditto	0	15	3
			5 1 6

Langatock.—Mr. Good				0	10	6
Crygbar.—Rev. D. Jones	2	7	6			
Hermon.—Ditto	2	4	1			
Tabor.—Ditto	2	0	0			
Penny-a-week Society; by Miss E. Prytherch	1	1	8			
Porthyrhyd New Sunday School	0	12	0			
				6	5	3
Talybont.—Rev. A. Shadrach				1	2	6
Aberystwith.—Collections at Annual Meeting				20	3	7
Neath.—Ditto				6	12	0
Three Crosses.—Mr. W. Davies	1	12	0			
Brynteg.—Ditto	1	5	0			
				2	17	0
Alltwen.—Rev. J. Davies				3	12	1
Swansea Missionary Box on board the Sloop, "Princess of Wales," Capt. T. Walters				1	0	0
Hawen and Glyn.—Rev. T. Griffiths	5	16	6			
Sunday School	8	17	7			
A Friend	1	0	0			
				15	14	1
Cardigan.—Rev. D. Davies, London				4	0	0
Trelech.—Ditto	5	2	2			
Rev. Mr. Jones	1	1	11			
Juvenile Society	4	1	0			
Ditto, Parish Church	1	2	0			
				11	7	1
Peterwell				2	14	7
Blaenycoed	2	4	6			
Juvenile Society	3	15	0			
				5	19	6
Capeldan	1	16	9			
Juvenile Society	2	14	0			
				4	10	9
Llwynyrhwrdd				1	9	1
Henfeddan Juvenile Society				0	18	0
Lanwinio ditto				1	12	6
Hermon.—Rev. J. Bowen	1	1	0			
Bwlch Newydd.—Ditto	1	4	0			
				2	5	0
Carmarthen; by Rev. D. Peter, Collection	11	6	9½			
Auxiliary Contributions	9	14	11			
Mr. Morris, jun.	5	5	0			
Sundry Subscriptions	9	7	0			
Profits of a Strawberry Bed	1	0	0			
				36	13	8½
Lanybri.—Rev. J. Rowland's				4	0	0
Glandwr.—Rev. W. Griffiths				17	3	7
Penygroes.—Rev. J. Evans	5	17	0			
Hebron.——Ditto	7	13	0			
				13	10	0
Brynberian.—Rev. H. George	3	8	0			
Maenclochog.—Ditto	2	7	0			
Bethesda.——Ditto	1	3	0			
				6	18	0
Trefgarn.—Rev. Messrs. Skeel, Griffiths, and Davies	8	7	6			
Subscriptions	4	0	0			
				12	7	6
Haverfordwest, Auxiliary Contributions, Rev. J. Bulmer	7	18	0			
Sunday School, ditto	0	2	0			
				8	0	0
Pembroke.—Rev. Mr. Harris				4	12	0
				341	6	4

North Wales Auxiliary Missionary Society; Rev. Dr. Lewis, Treasurer.

Anglesea.—Amlwch.—Rev. J. Evans	2	0	0			
Beaumaris.—Ditto	2	2	0½			
Bethlehem.—Rev. J. Powell	1	6	0			
Bodedern.—Rev. R. Roberts	0	11	2			
Ceirchiog.—Ditto	2	15	0			
Groeslon	0	17	0			
Hermon	0	17	2½			
Llandeusant	1	7	9			
Llanerchymedd	2	4	8			
Llanfechell.—Rev. O. Thomas	2	13	6			
Pentradth.—Rev. J. Evans	1	7	9½			
Penymynydd	0	12	2			
Rosymeirch.—Rev. J. Powell	2	0	0			
Sardis	0	13	0			
				21	7	3½
Carnarvon.—Bangor.—Rev. D. Roberts	8	1	6			
Bethel.—Rev. D. Griffith	2	0	0			
Carnarvon.—Rev. W. Jones	9	15	9			
Llanergan.—Rev. R. Owen	1	7	6			
Llaniestyn	0	7	0			
Nebo.—Rev. J. Jones	1	10	3			
Pwllheli.—Rev. B. Jones and T. Lewis	9	8	6			
Rhosylan.—Rev. E. Davies	2	10	0			
Salem.—Rev. W. Jones	1	0	6			
Talsarn.—Rev. D. Griffith	1	0	0			
				37	0	0
Denbigh.—R. Everett	6	10	0			
Ffrithoedd	0	19	0			
Llanrwst.—Rev. P. Griffith	1	0	0			
Llansilyr.—Rev. J. Ridge	0	10	0			
Wern.—Rev. W. Williams	8	0	0			
Wrexham.—Rev. S. Bell	14	19	8½			
Collected by Mrs. Hobson	2	2	0			
				33	11	8½
Flint.—St. Asaph	0	15	6			
Buckleymountain.—Rev. J. Saunders	1	5	0			
Holywell.—Rev. D. Jones	17	5	0			
Collected at Annual Meet.	23	0	0			
Newmarket.—Rev. T. Jones	2	19	0			
Rhosycae.—Rev. R. Williams	1	10	0			
Waungolengoed	0	6	3½			
				46	11	9½
Merioneth.—Cythiau.—Rev. E. Davies	1	13	6			
Dinas.—Rev. W. Hughes	3	8	1½			
Dolgelley.—Rev. C. Jones	2	10	0			
Penystreet.—Rev. W. Jones	0	10	2½			
				8	1	10
Montgomery.—Aberhafesp	3	0	0			
Foel.—Rev. W. Hughes	1	5	9½			
Llanbrynmair.—Rev. J. Roberts	7	7	11			
Llandrinio.—Rev. J. Peregrine	2	14	2½			
Llanfair.—Rev. J. Davies	4	4	0			
Llanfyllin.—Rev. G. Lewis; Subscriptions	11	0	11			
Public Collection	5	13	1			
Sunday School Children	1	6	0			
				18	0	0
Llanidloes.—Rev. S. Williams				0	14	7
Llansaintffraid.—Rev. J. Ridge				1	0	0
Machynlleth.—Rev. D. Morgan				17	8	0
Main.—Rev. J. Jones				2	2	9
Penygroes.—Rev. J. Ridge				1	0	0
Saminah.—Rev. W. Hughes				1	6	1
Sarney.—Rev. J. Peregrine				1	3	2
				61	6	6
				207	19	1½

Lancashire Auxiliary Missionary Society, Mr. J. Heron, Treasurer.

Bolton.—Duke's Alley Chapel, Rev Mr. Fox and Friends	31	0	0			
Greenacre, near Oldham.—Rev. Joseph Galland and Friends	6	0	0			
Bamford, near Bury.—Rev. Mr. Jackson and Friends	6	0	0			
				43	0	0
Somerset.—Bristol Auxiliary Missionary Society; Mr. W. Skinner, Treasurer. Collections, &c. at the Anniversary	574	9	6			
Juvenile Missionary Society; Mr. Richard Ferris, Treasurer	30	0	0			
				604	9	6

Middlesex.—J. B. from the birth of a child 13 May 1819, to 13 May 1821, 1*d.* per week	0	8	8
A Friend, by J. Blake, Harrow	0	10	0
	0	18	8
Bath.—For the erection of a Chapel at Nagracoil, South Travancore, to be called, "Catherine Chapel," from Anonymous; by Rev. W. Jay	25	0	0
Guisbro.—Donation by a Friend, in addition to the Collection, as per Nov. Chronicle	1	0	0
Devon.—Plymouth Dock and Stonehouse Auxiliary Missionary Society; Mr. W. H. Dove, Treasurer. Balance for the year ending August 1820	28	17	11
Cornwall.—Penzance Juvenile Society, "for a Native Teacher in any part of the world where most wanted," to be called by the name of their pastor, *John Foxell*, by Miss M. E. Contren, Treasurer, Annual	10	0	0
Hants.—St. Ives Congregation, in addition to what was contributed in Sept. last, by Mr. W. Wright	4	2	8
Gloucestershire.—Kingswood, A Friend at, by the Rev. T. Luke	5	0	0
Scotland.—Brechin and Montrose Society for Missions, Tracts, and Schools; by Rev. D. Blackadder	10	0	0
Beith.—Branch Missionary Society.—Rev. R. Wardrop, Relief Congregation.....	5	0	0
Peterhead.—Aberdeenshire Missionary Collections; by Mr A. Palmer	7	2	5
Switzerland.—Canton of Bern.—Two Swiss Ladies; by Rev. Dr. Steinkopff	5	0	0
St. Helena.—Mr. W. Carrol, a Donation..	10	10	0

Demerara Auxiliary Missionary Society, Collections, Subscriptions, &c.	*francs.*		
George Town — Providence Chapel.—Rev. John Davies, Collection at Annual Meeting	159		
Fort Island.—Auxiliary Society	51		
West Coast.—Ditto and Collection.—Rev. Rich. Elliot	102		
George Town.—Ditto	930		
Le Resouvenir.—Rev. J. Smith. Auxiliary Society Subscription.....	1017		
Collection.....	167		
Donations.			
Mr. Van Cooten		15	0 0
Honourable Mr. ———	44		
A Friend to Religion.....	44		
Mr. Stewart.....	44		
—— Panye	44		
—— Co't	44		
—— Milne	40		
—— Haig.....	40		
—— M'Lean	39		
—— Morrison.....	39		
—— Hamilton.....	39		
——Waterschol	39		
—— Kelly	36		
—— Grant	24		
—— Thomson.....	20 5		
At par Exchange 12 francs for 1*l.*	2321 5	193	8 9
		208	8 9
Less, loss by Exchange, at 13 15 francs, and Expenses of Printing, &c.		43	8 9
		165	0 0

N. B. The above List from Demerara includes the particulars of the 150*l.* acknowledged in the Chronicle for November last.

For the Education of Females in India.

Mr. Hunter, Petersfield.....	1	0	0
Miss B. London, by G. B.....	1	0	0

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

Dr. James Parkinson, Hoxton Square, for his "Organic Remains," 3 vols—Mrs. Bowden, Hull, a Box of Books—and Mr. Newbon, St. Andrew's Hill, 84 Numbers Evangelical Magazine.

POETRY.

To the Rev. H. Chambers, on the eve of his departure for India as a Missionary.

CHAMBERS! ere yet you quit this favoured land,
And take your final step from Britain's strand,
Permit a friend unknown, although sincere,
To pay the tribute—all he can—a tear.
A double meaning oft we see combin'd
In one emotion—which bespeaks the mind;
Think not my tears in bitter sadness flow,
'Tis the reverse—with joy I see thee go,
In distant lands to teach the Saviour's name;
In heathen ears glad tidings to proclaim;
On India's shore to lift the Cross on high,
To heal the broken heart, to check the sigh,
And wipe the pearly drops from many a weeping eye.

Go, Chambers, go! and thither with thee bear
A Briton's plaudits and a Briton's prayer:
Press onward still—the glorious prize in store
Shall urge thy zeal, and that of thousands more
In ages yet to come; but come they must,
For God commands—in God alone we trust.

J. I.



Rev.d Daniel Dewer, D.D.
Glasgow

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FEBRUARY, 1821.

MEMOIR OF PRESIDENT DWIGHT.

(Continued from page 7.)

THE character of a public man must be drawn from his labours, and whether in this instance we consider the number, variety, or individual excellency of Dr. Dwight's, they will rank him among the most considerable divines of the age.

As a preacher, we have already remarked his popularity and usefulness; and specimens of his talents for the pulpit were frequently exhibited in the publication of single discourses, on special occasions, from 1798 to 1813. It was however as an *extemporary* preacher that he was chiefly remarkable; and perhaps much of his readiness in public speaking may be ascribed to the inconvenience with which he wrote his discourses, through his defect of sight. So Providence often balances our advantages and disadvantages,

"From evil still educing good."

Not only was Dr. Dwight in high estimation as a preacher; he no less excelled in the other exercises of public worship. His manner of reading the Scriptures and sacred poetry was peculiarly happy and impressive. In the appropriateness, variety, fluency, copiousness, fervency, and elevation of prayer, as it regarded subjects, sentiment, and language, he was nearly without an equal. Free from tiresome repetition, and under the influence of the deepest abasement and prostration of soul, his heart appeared to be melted, and "his lips to be touched as with a live coal from off the altar," when he was engaged in this sublime and delightful duty.

We have already mentioned that our author had an early taste for versification, and ranks honourably among the poets of his country. "His *Conquest of Canaan*," says Dr. Miller of New York, "though a juvenile performance, and labouring under several disadvantages, contains much excellent versification, (for which he quotes the authority of Dr. Darwin) and in general correctness has not been often exceeded. *Greenfield Hill*, a moral, didactic, and descriptive poem, by the same author, is also entitled to considerable praise, for exhibiting pure and elevated sentiment, just principles, and beautiful descriptions, in harmonious and excellent verse."*

Dr. Dwight, it is well known, possessed a vein of satire; and employed this weapon, so often used against Christianity, in its favour. We have now before us a poem ironically entitled, "The Triumph of Infidelity: supposed to be written by Timothy Dwight, D.D. in 1788."† From this pamphlet, which we believe to be genuine,

* Miller's Retrospect of the 18th century. Vol. iii. p. 67.

† Printed for Mathews, Strand, 1791.

we extract the following lines, wherein Satan is made to say—

——"Straight in a cloud
Of night involved, to Scotia's realms I rode,
There, in the cobwebs of a college room,
I found my best amanuensis, *Hume*,
And bosom'd in his breast. On dreams afloat [wrote;
The youth soar'd high, and as I prompted
Sublimest nonsense there I taught mankind, [times refin'd.
Pure, genuine dross, from gold seven
From realm to realm the strain exalted rung, [sung:
And thus the sage, and then his teacher
"All things roll on by fix'd, eternal, laws;
" Yet no effect depends upon a cause:
" Hence every law was made by chance divine,
" Parent most fit, of order and design!"
&c. &c.

In the year 1797 Dr. D. was applied to by the General Association of Connecticut, to revise Dr. Watts's Psalms; to versify those which he had omitted, and to make a selection of Hymns suited to the general purposes of public worship. This task was completed in 1800, and was performed with so much satisfaction to his employers, that it was approved by a joint committee of that body and of the General Assembly of the Presbyterian Church, and by them recommended to the Congregational and Presbyterian Churches throughout the United States.

It is, however, as a Tutor, and the President of a College, that Dr. D. attained the highest eminence, and most extensive usefulness. Here his great and varied powers found a sphere adapted to their utmost exertion, and in which he shone as a star of the first magnitude in the literary horizon of North America.

Professor Dwight excelled not so much perhaps in the extent of professional and general learning with which his mind was stored, as in the admirable manner in which he had digested those stores, and in the promptness with which he drew them forth on the most sudden occasions, whether in the parlour, the pulpit, or the lecture room. His conversation was remarkably instructive and entertaining. His defect of sight prevented his perpetually poring over books, as literary men are apt to do, and induced him to draw more knowledge from the conversation of his friends and family than is generally done; and whatever he borrowed, he repaid with rich and abundant interest.

In the pulpit, circumstances have occurred which induced, and even compelled him, to change the subject of his discourse; and he has adopted a new one, *instanter*, with such happy facility, that the circumstance was not perceived by his most attentive hearers. In the *Lecture room* no topic could arise for which he was unprepared. If others may have *read* more, none ever *thought* more; and his own thoughts, as well as the stores of knowledge which he had derived from reading, were always at command; it must not however be dissembled that providence had endowed him with a most extraordinary memory, which "talent" was "tenfold" increased by judicious and grateful occupation. His self-possession was equal to his memory, of which some of the instances related by his American Biographer are most extraordinary.

"When engaged in the composition of sermons, or any other literary performance; not only did the conversation of those around him not interrupt his course of thinking, but, while waiting for his amanuensis to finish the sentence which he had last dictated, he would spend the interval in conversing with his family or his friends, without the least embarrassment. His mind took such firm hold of the subject which principally occupied it, that no ordinary force could separate it from its grasp. He was always conscious of the exact progress which he had made in every subject."

When any other occurrence compelled him to break off suddenly, it

would sometimes happen that he did not return to it for several days. On resuming, all he required of his amanuensis was to read the last clause that had been written; and he would instantly proceed to dictate, as if no interruption had occurred.

"In several instances he was compelled to dictate a letter at the same time that he was dictating a sermon. In one, a pressing necessity obliged him to dictate *three* letters at the same time. He did so. Each amanuensis was fully occupied; and the letters needed no correction but pointing."

Our professor was not only the father of his family, but of his students; and watched over each of them with a paternal care. The interests of learning were dear to him, but much more so the interests of religion and the souls of men. All the lines of his knowledge terminated in one centre, "Christ and him crucified;" which was not only the constant theme of his discourses, but the joy and rejoicing of his heart. The trumpet which he blew, ever gave a *certain* sound, and it was the great ambition of his life to train up other Heralds to multiply that sound, and not the echoes of their own praise. "Every attempt at display, every attempt to exhibit his own talents, or taste, or fancy, or learning, in a preacher, was in his view an obvious prostitution of his office to private and unhallowed purposes. His rules and his conduct were in this respect harmonious."

His chief work, and by which his name will be most honourably handed to posterity, and his usefulness perpetuated to many generations, has been just reprinted in London under the title of "Theology explained and defended in a series of Sermons," making (with his life) five volumes in 8vo., and which fall more properly under the department of our Review: we shall therefore only here remark, that though in the form of sermons, they were delivered as Theological Lectures to the Students of Yale College; and the *plan* of his system affords another proof of the comprehensive mind of the Author, who, so far as appears, never committed it to paper; the analysis prefixed to the discourses being drawn from the discourses themselves, for the convenience of the reader.

It remains to add only a very brief sketch of our author's private character, by which it appears that he was no less amiable as a Man and a Christian than he was eminent as a Divine.

"It is rare," says Professor Silliman, who had been long and intimately acquainted with him in private as well as in public life, "that a man so great and splendid in the public eye, is in private life so desirable: for to his particular friends his society was delightful, and the only effect of long and intimate acquaintance with him was, to exact towards him every sentiment of respect, admiration, and affection."

The purity of his sentiments and language was remarkably exemplary; and from early life he had been distinguished by a sacred regard to truth, never disguising principles, or exaggerating facts. His manners were those of a gentleman, characterized by ease, grace, and dignity. The law of kindness was on his lips, and his heart was filled with true philanthropy. His private charities were unceasing; and the zealous part he took in every benevolent Institution, and particularly in the great Christian Societies, has been already mentioned. In all the relations of domestic life he was a pattern of every Christian virtue. As a son, his mother testified but a short time before his death, that she remembered no one instance of his disobedience. His highest earthly enjoyment was in the bosom of his family, where he

exhibited the most uniform conjugal affection and paternal tenderness. In short, in his life he was eminently amiable and useful. His death, as detailed in our last, was to himself peaceful and felicitous, but deeply regretted and lamented by his family and friends; by the Church and College over which he presided; by his country, and wherever his worth and usefulness were known. The Corporation of the College erected to his memory a neat marble monument, with the following Inscription:—

Hic Sepultus jacet
Vir ille admodum reverendus
Timotheus Dwight, S.T.D. LL.D.
Collegii Yalensis Præses,
et ejusdem
Sacrosanctæ Theologiæ Professor:
Qui
De Literis, de Religione, de Patria
Optime meritus;
Maximo suorum et bonorum omnium
Desiderio,
Mortem obiit,
Die XI. Januar. Anno Domini
MDCCCXVII.
Ætatis suæ
LXV.

On the opposite side.
Ecclesiæ Greenfieldiensis Pastor
Annos XII.
Collegii Yalensis Tutor
VI.
Præses
XXII.
Senatus
Collegii Yalensis
Hoc Saxum Ponendum
Curavit.

LONGEVITY,

A BLESSING OF THE MILLENNIAL STATE.

Isaiah lxv. 20—22.

THIS passage is generally understood to refer to the glory of the latter day, of which *Longevity* will be a distinguishing blessing. I shall transcribe the improved version of the words from Bishop Lowth.

"No more shall there be an infant short lived; [his days;
Nor an old man who hath not fulfilled
For he that dieth at an hundred years shall die a boy;
And the sinner that dieth at an hundred years, shall be deemed accursed.
And they shall build houses, and shall inhabit them;
And they shall plant vineyards, and shall eat the fruit thereof;
They shall not plant, and another eat:
For as the days of a tree shall be the days of my people;
And they shall wear out the works of their own hands."

The connexion of this passage with the rest of the chapter, plainly shows that the prosperous state of the Christian Church is the object in view; and that "the new heavens and the new earth," signify that glorious and happy state of believers, when the knowledge of the Lord shall be universal, when war shall have ceased, and peace and joy prevail all over the world.

The duration of human life will then be lengthened. At present nearly half of the human race die in infancy; but this sad mortality shall cease, and there shall be no more "an infant short-lived;" one that "comes up like a flower" in the morning, and fades before noon. The man who now dies at 70, is thought to have lived long; but then, he who shall die at an 100, shall be thought to have died—*a youth;* and the *sinner* (for a few such will be found even in the Millennium) will be judged to have perished by an early and untimely death, if he complete only a century. But, generally, the people of that period shall enjoy a continuance of life, equal to that of a long-lived tree; and some trees have doubtless remained for a thousand years * Not that every

* *As the days of a tree.* Bishop Lowth, in his note on this passage, says, "It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about 1000 years; being 500 growing to full perfection, and as many decaying. See Eveylin, Sylva, B. 3. c. 3.

The Emperor of China, in a poem, a

one born in the Millennium shall live exactly that period; the expression denotes a great length of life, probably equal to that of the Antediluvians, who lived seven, eight, nine hundred years, or more. Some suppose that their longevity was for the purpose of the more speedy population of the earth, and that, when that design was accomplished, the duration of life was reduced. The restoration of the original duration of life may be intended for similar, yet for superior purposes, which may presently be noticed.

One advantage, mentioned in the text, to be obtained, will be the enjoyment of man's labour. It was a curse denounced on a wicked man of old, Deut. xxviii. 30, "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof;"—death shall cut thee off, and so deprive thee of the expected fruit of thy toil. And how frequently do we still behold instances of this nature! But in the millennial state, the case will be reversed—the builder of a house shall live long to enjoy the accommodations he had planned and produced; and he shall be gratified with the rich produce of the orchard which he planted. And this enjoyment shall be so extended, that he shall have occasion to build and plant again, for "he shall *wear out* the works of his own hands." This is rarely, if ever, the case now. Even a slightly-built house will generally be habitable long after its builder is in the grave; and mansions, such as men of affluence erect for their own use, may be tenanted by succeeding generations of the same family: but in the Millennium the builder must set to work again, and build another house, which may accommodate him and his increasing family for a few centuries longer.

It may be asked, "What advantage will there be in all this? Do we not find that old age is usually attended with labour and sorrow; that desires fail; the senses become blunt, and the man of many years says, I have no pleasure in them?" True, it is so now, but the longevity which we contemplate will be vigorous and tranquil—the old age of Moses, concerning whom, when he had finished his 120th year, we are told that "his eye was not dim, neither was his natural force abated." Grey hairs will then indeed be a crown of glory. These aged saints will descend the hill of life, rejoicing in the consolations of the Gospel; and their hearts exult in the pleasing hope of being ere long removed from earth, and united to the general assembly and church of the first-born in heaven, where they shall be ever with the Lord.*

It is true that long life is in scripture, a promise rather of the Old than of the New Testament. It seems then to have been earnestly desired even by the saints, and to have been esteemed as a token of the Divine approbation. Under the New Testament, which is more spiritual in its constitution, precepts and promises, it is rarely mentioned; and the happiness of being with Christ was preferred by the chiefest

translation of which was published at Paris 1770, speaks of a tree in his country, which lives more than 100 ages; and of another, which after 80 ages is only in its prime. His commentator carries the matter much farther, but the chronology, &c. of the Chinese is often extravagant. The prophet's idea seems to be, that they shall live to the age of the Antediluvians.

The cedars of Lebanon are reputed to be almost incorruptible and immortal. In the Temple of Apollo at Utica, it is said there were cedar trees nearly 2000 years old. Maundrel and others describe cedars 22 or more yards in diameter. See Encyclopædia Britannica, under the word *Pinus*."

* See Dr. Bogue's Discourses on the Millennium, page 122.

of the apostles to the most useful and honourable station in the church. But we may reasonably suppose that God has wise and gracious designs in restoring to the millennial saints the longevity anciently enjoyed by the Patriarchs.

A Believer of 3 or 400 years standing will be able to entertain the youth of his day with the pleasing relation of what he has witnessed in the growing advancement of the Saviour's kingdom; the success which has crowned the labours of missionaries in distant regions; and the triumphs of divine grace in the subjugation of whole nations to the sceptre of Immanuel. Men of God, who have preached his word for 5 or 600 years, will be heard with profound attention, sacred delight, and unspeakable edification; and the rising generations will be stimulated to holy zeal in promoting the kingdom of the Saviour, and diffusing to all around them the blessings of the benevolent Gospel.

It is highly probable that the Scriptures will be far better understood in those happy days than they are at present. The development of the prophecies will afford a high degree of delight, and prove a key to those which remain unaccomplished. The observation and experience of wise and good men, who have walked with God longer than Enoch or Noah did, will throw a wonderful beauty and lustre on the sacred book, and render the study of it inconceivably gratifying to pious minds; while the nearing prospect of the final consummation of the whole system of redemption, will produce an anticipation of bliss, creating "a heaven begun below."

If it be asked, How can these things be? we answer, by the abundant effusion of the Holy Spirit, a specimen of which was afforded on the day of Pentecost. What God has done, he can do again; and we are persuaded he will do so, because he has promised it. Why then should it be thought incredible by any, that "a nation should be born in a day?" See Isa. xxxii. 15.*

The preaching of the Gospel will doubtless be the principal instrument, in the hands of the Spirit, of effecting this glorious change. "The word of the kingdom" must be the instrument of extending and completing, as it was of commencing this kingdom. It must be preached to all nations, in order to produce "the obedience of faith," and to bring all the reasonings of men into subjection to the authority of Christ; and, as a secondary means, the reading of the Scriptures, which must be translated into all languages, and dispersed over all countries. Blessed be God, these means are already in operation, and every one who sincerely prays, "Thy kingdom come," must lend his aid to these holy efforts. We have seen, with admiration and thanksgiving, what effects have been produced in the last 20 years, and should the same means be continued and multiplied for 20 or 50 years more, we may hope for, at least, the commencement of the glorious season of which we speak.

Probably there are subsidiary means which God may be pleased to employ for the same purpose. We cannot observe without heartfelt satisfaction the endeavours now used to promote "universal education," by which millions of human beings will be enabled to read, and hear with understanding, the great things of God. We perceive, in some instances, that "kings are becoming nursing fathers, and queens nursing mothers" to the church of Christ. The wonderful improvement in the art of printing, by which, under the auspices of Bible Societies, copies of the Scriptures are easily

* Beautifully illustrated in Bogue's 11th Discourse on the Millennium.

multiplied and rendered astonishingly cheap—the great discoveries in chemistry and medicine, which may tend to the prevention or ready cure of many diseases, and consequently to the prolongation of life; the discoveries of nations before unknown; the improvements in agriculture, by which a population, vastly increased, may be amply provided for—and a variety of other favourable circumstances, already appearing, may, with others yet unknown, conduce to the pleasing object in view—a happy, holy, and useful longevity.

G.B.

A SERMON

BY THE REV. PHILIP HENRY.

Never before published.

(Communicated by J. B. Williams, Esq. Shrewsbury.)

Rev. iii. 15, 16. "*Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*"

In these two verses we have three things. 1. A Charge, or Indictment brought in, "*Thou art neither cold nor hot; but lukewarm.*" 2. Proof of this charge, "I know thy works." I, the witness, the faithful and the true. I can depose it upon my personal knowledge. 3. Sentence pronounced upon this proof, "*I will spue thee out of my mouth.*" The doctrine of the text is this—

LUKEWARMNESS IN RELIGION IS THAT WHICH HIGHLY DISPLEASES JESUS CHRIST.

And this appears by two things in the text. 1. By his serious wish —"I wish that thou wert cold or hot." If he had liked the temper they were of, he would not have wished things had been otherwise, especially not in such a way: had his wish been, "I would thou wert hot,"—I would there were more life, reality, zeal, in thy profession; even that would have implied he was not satisfied that they should continue as they were. But that is not all, "I would thou wert *cold.*" What! doth Jesus Christ wish any man to be openly profane! No, surely; not *absolutely*, but *comparatively*—rather of the two—In some respects (of which afterwards) 'tis better by far to be a key-cold heathen than a lukewarm Christian. This may serve to awaken us.

2. By his severe threatening, because thou art neither cold nor hot, *I will spue thee out of my mouth.*"—The stomach rejects that which is nauseous to it: Lukewarm water is used to provoke vomiting: Jesus Christ will reject those that are lukewarm in religion; they are of all men the greatest offence to him; he will rid himself of them, and cast them off, and cast them out. And, if you consider them *as a Church*, it is as if he had said, "I will unchurch thee, remove the candlestick, take away my gospel from thee." That which the stomach rejects is loathsome; I will make thee loathsome in the eyes of all the world; those that now think well of thee shall abhor thee, and say, This is that Church of Laodicea, which made such a fair show in the flesh, and had a name to live, but had no life.

I might add other Scriptures; Isa. i. 13. Here was a people not openly profane; they had a form of religion, oblations, incenses, new-moons, sabbaths; cold they were not, nor yet hot; and see what an offence to God, an abomination, "I cannot away with it," &c. Hos iv. 4. They also had a kind of righteousness such as it was. 1. Promising much, "as a morning cloud," making a show of rain, but vanishing quickly. 2. Performing something

"as the early dew," wetting the surface, but gone in a moment, and to little purpose. Now, these the Lord knows not what to do with; they put him to a stand. Were their righteousness true and constant, he would love, and own, and embrace them; or, had they no righteousness at all, he would punish them accordingly; but having a righteousness—O, what shall I do?

I shall now *first* shew, *The nature of this sin of lukewarmness in religion* — wherein it consists;

I. In the inward frame of the heart. Lukewarmness is properly a heart-sin; and therefore the less taken notice of by us, but nevertheless known to Jesus Christ.

In general, 1. Lukewarmness is the indifferency of the heart to the things of God. You know what we mean when we say, I am indifferent whether I go to such a place, or not; or whether I do this, or not; I care not much if I do it; 'tis all one to me not to do it. When it is thus with us in religion—I'll go to Church, but I care not much whether I go, or not; I'll pray, but 'tis all one to me not to pray. Prayer is like the white of an egg to me, no taste, no relish in it. This is highly displeasing to Jesus Christ.

You know what the Apostle speaks to saints concerning the world and the things of the world, 1 *Cor.* vii. 29, 30. *i. e.* maintain a holy indifferency to these things; now when we pray as if we prayed not—that is a sinful indifferency.

2. Lukewarmness is the dividing of the heart in the things of God; when the heart is divided between Christ and sin; sin shall not have all, nor shall Christ have all. *Hos.* x. 2. When a man halts between two, as 1 *Kings* xviii. 21. they answered him not a word, he stopt their mouths, conscience was convinced, 2 *Kings* xvii 33.

3. Lukewarmness is want of zeal in the heart, in the things of God: We should be zealously affected in that which is good, *Gal.* iv. 18. Not only do that which is good, but do it *zealously*. We should be zealous in repentance, *Rev.* iii. 19. Zealous in prayer, Sam. v. Zealous in desires, 1 Cor. xii. 31. Not to rest in bare wishes and wouldings, but follow God *fully*, Josh. xiv. 8. *Hard*, Ps. lxiii. 8. *Press* forward, *Phil.* iii. 13, 14. *Strive*, *Luke* xiii. 24. *With violence*, *Matth.* xi. 12. Zeal is a high strain of all the affections, which discovers the nature of lukewarmness, which is contrary to it.

II. Though lukewarmness be seated in the heart, yet the actings of it appear in the conversation. 1. The lukewarm professor is indifferent to that which is good; a small matter will put him by; any sorry excuse will serve his turn, *Luke* xiv. 18. as going to see a farm. If he be called to deeds of charity, "I'll not believe he needs it; I have children of my own to provide for." 2. He will fancy difficulties and dangers where there are none. *Prov.* xxvi. 13. Sits still in the chimney corner, and imagines there is a lion. 3. He thinks strictness in religion more than needs. "As long as I carry myself honestly, and give every man his own, what matter is it for more? Here is the master-mistake of a lukewarm professor. 4. He loves none that go beyond him in religion; the reason is, they shame him; whereas such as come short of him serve as foils to set him off; such he loves to be with. 5. He looks more at *circumstance* than *substance* in duty;—washes the outside of the cup and platter. 6. He lives to himself. Let things go as they will in the Church, all is one to him, as Gallio—no public spiritedness, he will not *persecute*, no; nor will he *promote* religion, *Phil.* ii. 21. No designs for God. 7. He makes no progress in religion, nor doth he desire it; the

same he was many years ago, the same he is to this day; the same in knowledge, the same in worship, the same in conversation; he keeps a round in duty, like a horse in a mill. But, where there is truth and life of grace, there is growth and increase—from faith to faith, and from virtue to virtue, *Psalm* xcii. 12, 13. A painted tree grows not; the picture of a child remains of the same size from year to year, but a living child grows.

This will be a notable trial to discover lukewarmness. O what a cause have the best of us to be ashamed! We proceed from Sabbath to Sabbath, and from ordinance to ordinance; but who proceeds from grace to grace—from glory to glory? 2 *Cor.* iii. last. I know that the people of God do not always grow alike; they have their winter times, as well as their spring and summer times; trees have life in winter, yet grow not when the sun is absent. So when God withdraws, &c. Sometimes sickness hinders growth; sin is the sickness of the soul; yet, as after an ague, persons often grow; so it is in religion. I know also that the people of God grow many times fastest when they least perceive it themselves. A child knows not that he grows, but parents do; and yet it remains the character of a zealous Christian—that he *grows:* yea, and desires more and more to grow; whereas the formalist neither grows, nor desires to grow. Sin, that mastered him formerly, masters him still.

8. He is one that hath a good opinion of himself, and wonders if others have not a good opinion of him also: this was the case of the Church of Laodicea, *Rev.* iii. 17.

O, 'tis a master-design of the devil, by all ways and means possible, to nourish men in this; hereby he puts off exhortations, admonitions, convictions, which prove but as arrows shot against a brazen wall. This was a chief reason of the unsuccessfulness of our Saviour's preaching, while he was here upon earth; he had to do with a generation of men that were conceited of themselves,—"the whole need not the physician."

9. He finds no inward delight or sweetness in religion. There is a kind of superficial sensitive delight which he may have, *Isa.* lviii. 20. *Mar.* vi. 20. *Ezek.* xxxiii. 31, as there is a kind of sensitive superficial sorrow for sin; but 'tis only skin-deep: whereas the true Christian accounts religion his meat and drink; "O, how amiable!" *Psalm* lxxxiv. 1, 10, "My soul longs, pants, thirsts, *Psalm* xxxvi. 8.—is abundantly satisfied."

Secondly. I shall shew, *The evil of lukewarmness.* We little think what abundance of evil lies in the womb of this sin; no wonder 'tis such an offence to Jesus Christ.

1. It highly displeases him, because it highly dishonours him; the dishonour which Jesus Christ hath from open profaneness is not near so great as that which he hath from lukewarm professors. Lukewarmness mocks Jesus Christ; makes an idol of him; affronts him to his very face, *Mal.* i. 14. Hereby the devil, and the world, and sin, and self, are set up in co-equality with him, 1 *Cor.* x. 21, 22. and this provokes him to jealousy. Hereby he is ill-requited; and this grieves him. He was truly zealous in redeeming us.

2. It brings reproach upon religion. Religion suffers exceedingly by the lukewarmness of professors. *Psalm* cx. 3. we read of the beauties of holiness—holiness is a beautiful thing. Aye, but then it must be holiness in the *power*, not in the *form* of it; there is little beauty in the form of godliness. Religion holds out real rewards to us; there's more than a form of reward, and there-

fore there should be more than a form of service.—The devil could shew our Lord Jesus a picture of the world, and say, "All this will I give;" but God holds out more to us than a picture of heaven. Wilt thou serve the devil with real services, who can give thee no more but a *seeming* world? and wilt thou not serve God with real services, who hath provided for thee a *real heaven?* The lives of lukewarm professors make standers-by to question, whether religion be any thing more than a name.

3. It is the root of apostasy.—There are days wherein many have apostatized from the truths and ways of God, and surely here they began; once zealous; after a while indifferent; first, no delight in duty, then shake it off, and lay it by—just as when those that *have* been acquainted, become strangers by degrees. If God should bring upon upon us a "fiery trial," and persecutions should arise for the word's sake, who are likeliest to tack about, and with Peter deny, and say, they know not the man? Even those that have now the form and none of the power of godliness. 1 *John* ii. 19.

4. It renders a man odious to all,—the profane hate him, because he goes so far; the true Christians love him not, because he goes no further; "He that is not with me," saith Christ, "is against me" In all differences, neuters fare worst; the bat, a middle creature between mouse and bird, is devoured by both.

5. It fits a man to do service for the devil. The more zealous we are, the fitter we are to do service for God; the more lukewarm and formal we are, the fitter we are to do service for the devil.—It was a disciple he made use of to betray Jesus Christ, a *lukewarm* disciple; they were scribes and pharisees, not publicans and sinners, that persecuted him.

6. A lukewarm professor is every way a loser; he loses the pleasures of sin, because of his profession; he cannot drink with the drunkard: he loses the pleasures of godliness, because of his lukewarmness.

7. The lukewarm professor is as sure to be damned as the openly profane; both ways lead to hell; only his is the cleaner way;—He goes to hell with less noise—Jesus Christ will shut him out of his Church in heaven, though his Church on earth may never so far discover him as to exclude him; Nay,

8. Of the two, his condemnation is like to be the more intolerable; his disappointment is greater; to go to hell by heaven's gate, is the worst way to hell. O what wringing of hands and tearing of hair will there be one day, when those that carry a fair correspondence now with the people of God, yet for lack of truth of grace, the root of the matter, shall be shut out, and placed with the goats.

[*To be concluded in our next.*]

THOUGHTS ON WINTER.

Psalm xxxiv. 17. *He made the Winter.*

"God hath made every thing beautiful in its season," and every season has its charms. Even Winter himself, "sullen and sad," is not without beauty, and oftentime his hoary locks, studded with icy gems, reflect a lustre far more resplendent than a royal crown.

"Oh, Winter,
I love thee, all unlovely as thou seem'st,
And dreaded as thou art."

But what is there in Winter to excite our admiration and esteem?

1. Winter attracts our awful contemplation, as the representative of the divine power and majesty. Dressed in mists and clouds, he exhibits the image of that mysterious Being, whose abode is in the thick darkness, who "rides on the world-wind and directs the storm;" and

before whom sinners tremble like "the trees of the wood," or the waves of the ocean, when agitated by the tempest. Anon, Winter puts on his robe of snow, and thus represents the infinite purity of his Maker, and that unapproachable glory which is but faintly shadowed by the splendour of the sun-beams on the snow-topt mountain or the surrounding plain. And then, "Who can stand before his cold?"

2. Winter claims our admiration, as the friend of man. Silly mortals would indeed have always serene skies and perpetual sunshine, without considering the dangers of pestilence, or the horrors of earthquakes and volcanoes, to which the warm climates are peculiarly subject. And even in our own climate, when there is no frost to destroy the vermin or purify the atmosphere, to how many dangers are we exposed? How frequently are fevers engendered, or our crops destroyed!

3. Winter is a friend to all the social and domestic virtues. It is true, Winter does not invite us abroad like the opening bloom of Spring, or the matured charms of Autumn; does not tempt us to hail the early dawn, or sniff the evening breeze: but is there no compensation in the Winter circles, and the social fire-side? Winter, generally speaking, and when not particularly severe, is (in town at least) friendly to business and to manufactures — friendly to study and to science—friendly to reading and to converse: whereas Summer calls abroad our thoughts, scatters our families, and dissipates the mind both from business and from study.

4. Winter is the friend and advocate of the Poor. In vain does the preacher remind us, that "the poor we have always with us"—in vain does the moralist reason upon the virtue of charity—till the severity of the season makes us *feel* the subject, kindles our latent benevolence, calls for "a shelter for the house'ess poor"—a frugal meal or a warm covering for starving penury—and leads the feet of charity to the pauper's hut, or the sick man's couch—no! to the garret or to the cellar, which has no couch, no bed, no covering from the cold.

"Ah little think the gay licentious proud, [surround;
Whom pleasure, power, and affluence
They who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;
Ah, little think they while they dance along,
How many feel this very moment, death,
And all the sad variety of pain!"

Oh! if Jesus himself "learned obedience by the things which he suffered"—if "he was in all points tempted," (or tried) that he might be able to sympathize in our troubles, surely it must require preceptors rough as the northern blast, or the drizzling sleet, to teach our unfeeling hearts compassion. So notorious is this fact, that the managers of many public institutions find it of little use to advertise them till the ice and the snow, and the cold bleak wind, "enter into the soul" of those who alone are capable of supporting them. INGENUUS.

THE INDISPENSABLE DUTY OF MISSIONARY EXERTIONS.

To the Editor.

SIR,

OBJECTIONS have frequently been made to the authenticity of the Gospel, on account of its very limited progress in the world. The objectors have not only tacitly insinuated, but openly declared, that God most mercilessly withholds the knowledge of the greatest good from countless myriads of fallen creatures. And have not almost all the theologians who have attempted to answer these deistical writers, instead of obviating their

objections ingenuously, endeavoured to assign reasons in the divine mind for the partial distribution of the Gospel? Whereas they ought to have obviated those imputations from the all-wise and all-merciful God, by shewing how much the want of the universality of divine truth is owing to the faithlessness of man, in not having employed his energies in obeying the divine command, "Go into all the world and preach the Gospel to every creature." Had every preacher of the Gospel faithfully obeyed that injunction, and acted in conformity to it, might not myriads of our fellow creatures have escaped from the thraldom of sin, and been made partakers of the blessings of the Gospel? To evince the probability of this, we have only to contemplate what *has* been effected by the little spark of missionary zeal which has lately been enkindled in this our island.

These sentiments are emphatically expressed by Richard Baxter, "The Lord Jesus did purposely ordain universal officers to promulgate his universal laws, giving them this commission, 'Go ye into all the world,' &c. For my part, I doubt not but this work of publishing the Gospel to every creature doth abide on some men to this day; yea, God would still have such universal ministers in the world, and so far the apostolic work is not ceased; and I believe it is a most heinous sin in Christian princes and states, that they do not procure and send able ministers into all the heathenish parts of the world, so far as they possibly can. And it is the sin of those ministers, who have ability and fitness, and opportunity, for this great work, that they do not set themselves resolvedly to it. So that if Christ's laws were well obeyed, it is likely there would not be any part of the known world where the Gospel would not be preached."

Much might be said on this subject; but I will conclude this with the following extract from Butler's Analogy:

"All Christians are commanded to contribute, by their profession of Christianity, to preserve it in the world; and not only to preserve, but promulgate and enforce it. For the very scheme of the Gospel is, that each Christian should, in his degree, contribute towards continuing and carrying it on. The danger must necessarily be great for neglecting to do what is expressly enjoined us, for continuing those benefits to the world, and transmitting them down to future times." ASTROP.

TO CHRISTIAN FEMALE SERVANTS.

In these distressing times, when tradesmen, mechanics, and almost all descriptions of persons, endure severe losses and privations, there are, perhaps, none who suffer less by the adverse circumstances of the day than *female servants*. You, my Christian friends, are provided for, in a great number of instances, very comfortably; you have plenty of good meat and drink, and lodging, without care or cost; and by your wages are enabled to procure decent raiment. If your situation is compared with that of the poor or married people in England, who have families, it is really easy and plentiful. Is it not then incumbent upon you to contribute a little, say *a penny per week*, to an Auxiliary Missionary Society, that you may assist in sending the gospel to hundreds of millions of heathens perishing in their sins?

And if you consider the happiness of your lot in this land of liberty, compared with the misery of females in India, and other countries, gratitude will compel you to contribute your mite. In many foreign lands, masters and mistresses are absolute

tyrants, who regard the comfort, the health, and the life of their servants and slaves, no more than if they were beasts in the field. Let gratitude for your privileges, and compassion for these poor creatures, induce you to join your superiors in sending the gospel to the heathen; that so they who know little or nothing of comfort in the present world, may enjoy the hope of happiness in the world to come.

PITY.

CANDID SENTIMENTS OF DR. THOMAS GOODWIN.

"For my part, this I say, and I say it with much integrity, I never yet took up Religion by parties in the lump: I have found, by trial of things, that there is some truth on all sides: I have found Holiness where you would little think it, and so likewise Truth: and I have learned this principle, which I hope I shall never lay down till I am swallowed up of immortality, and that is, to acknowledge every good thing, and hold communion with it, in men, in churches, or whatsoever else. I learn this from Paul; I learn this from Jesus Christ himself; he filleth all in all; he is in the hearts of all his people, and filleth them in his ordinances to this day; and where Jesus Christ filleth, why should we deny an acknowledgment and a right hand of fellowship and communion?"

Goodwin's Works, Vol. I. p. 489.

ON THE GRADUAL INCREASE OF DAY-LIGHT.

A SERIOUS contemplative mind may derive much instruction, as well as delight, from a watchful observance of God's procedure in nature, in every part of the year. His kind providence, therefore, having brought us through the darkest part of the past year, and given us to see day-light advancing in the present, I shall endeavour to point out some of the advantages of an increase of light in nature, and apply them spiritually to the works of providence and grace.

As to the first, it is certain that, as all the productions of nature manifest the goodness of God, so doth pre-eminently that of natural light. Hence it is said in Eccl. xi. 7. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." During the dark months of November and December, the days were very short, and the occupations of many interrupted for want of sufficient day-light; but now the Lord is restoring to such more ample means of support and comfort. And this prolongation of day-light is the more to be admired, because it is not *sudden*, which might overpower our senses; but so gradual, that we enjoy it without pain or inconvenience.

I might descant at large on this subject, but shall content myself with the following short quotation from Dr. Watts—"What is more useful and cheering than the light, especially after the darkness of a long night! And while the day lasts, wherever the eye is placed, it is surrounded with this enjoyment. Most of the works of art are not seen to advantage by day-light; but it is highly favourable to those of nature. Thus it is so ordered by the bounteous Creator, that as the day-light increases the spring approaches, when the beauties of creation appear, and continue in a great degree until the day-light declines." Surely then all rational creatures who have the use of their natural sight, ought to observe the progressive increase of day-light. And while it is seen, they should pray for lively gratitude to God, for the pleasure they derive from the display of his wisdom, power and goodness in the works of creation.

There are many things similar in *providence*, for although the ways of the Lord therein are often mysterious and surprising, yet if we could but discern them more clearly, they would, like the increase of day-light, be seen to unfold themselves progressively. Thus, as to the promulgation of Christianity, and the reformation from Popery, we know that they had each of them a dawn and a gradual increase. So it has been likewise in the history of the transactions of great men, such as Jacob, and his going down into Egypt, and Joseph being at the same time chief ruler there. And, indeed, most thinking persons can trace the progressive leadings of providence in some principal events of their lives. But this analogy is still more remarkable in the Lord's gracious dealings with the souls of his people by the Holy Spirit, and in their ultimate salvation. He begins with the understanding, which is irradiated by degrees with spiritual light from Christ, the Sun of Righteousness; and progressively sanctifies the affections, will, and all the faculties of the soul. This is plainly intimated, Eph. i. 18, 19. 2 Peter iii. 18. and figuratively set forth by believers growing as the vine, the lily, and the cedar; and it is written in Isa. xl. 31, "They shall mount up with wings as eagles." Dr. Owen has the following excellent remarks on the increase of the graces: "The graces are capable of degrees, and therefore of increase; for we read of little and great faith, strong and weak faith; both true, and the same in substance, but different in degrees: there is also fervent love, and that which is comparatively cold. These graces then are gradually increased in sanctification. So the disciples prayed our Lord Jesus to increase their faith; that is, to add to its light, confirm its assent, multiply its acts, and make it strong against all assults, that it might work more effectually in obedience. And the Apostle prays for the Ephesians, that "they may be rooted and grounded in love," that is, that by the increase of their love faith might work in them more extensively by it."

Before I conclude, I would observe, that closely connected with the increase of day-light is the *hope of the ensuing spring*; for, notwithstanding at present it may be seen at a distance, yet we now naturally look forward with pleasing expectation for that agreeable season. I shall therefore finish with the following quotation on that subject, translated from a celebrated foreign author:—"As the days lengthen, every day brings us nearer to the pleasures of Spring, and this sweet expectation is almost the only one which does not disappoint us, being founded on the invariable laws of nature. This great blessing of providence is common to all without distinction, for the beggar may behold with joy the Spring approaching as well as the monarch. Winter would be much more uncomfortable without this cheering prospect; but after enduring the inconveniences of darkness and cold, the sky will become more serene, the sun revive nature, and the earth will re-assume its pleasing appearance. O let us be truly grateful to the blessed God, our Creator and bountiful benefactor, who furnishes us with those sources of hope and consolation throughout our pilgrimage, until we arrive at eternal felicity."

G. G. S.

OBITUARY.

MISS WHITE.

An instance of *sudden death*, peculiarly solemn and striking, occurred at Saffron Walden, in Essex, on Lord's Day, Oct. 15, 1820.

Just before the commencement of the afternoon service at the Baptist Meeting-house, Miss Elizabeth White complained of a palpitation of the heart; but it excited no alarm, and she attended the public service; after which she retired into the vestry, during the celebration of the Lord's Supper. Mr. White, her father, was employed in distributing the bread to the communicants, and, turning his eye to the vestry, saw his beloved daughter fall. He immediately hastened to her help, but it was only to perceive the last faint gasp, which immediately preceded her departure.

It is easier to conceive than express what were the feelings of her parents, of her minister, of the congregation, and of the town at large; the impression was not less extraordinary than the event itself. The affecting providence was improved on the following sabbath by the Rev. Mr. Wilkinson, in a sermon upon Psalm cix. 27.—"That they may know this is thy hand; that thou, O Lord, hast done it."

This young lady, thus suddenly cut off in her 20th year, was remarkable for her obedience to her parents, and for an inviolable regard to truth; her sorrowful parents testified, to her honour, that they could not remember "a single act of wilful disobedience, nor a single instance of falsehood, at any time of her life." From many concurrent circumstances, there was reason to conclude that she was a partaker of the grace of God, and that "sudden death" was to her "sudden glory."

What a lesson does this solemn event furnish to the young; especially to the gay and thoughtless, who are presuming upon a long life! Does it not say, "Prepare to meet thy God!" for in such an hour as ye think not, you may be called to meet him? "One thing is needful." Make sure of salvation; and then, whether you live or die, all shall be well.

MRS. MARY ANN CAMPION

Was blessed with pious parents, who brought her up in the nurture and admonition of the Lord; her convictions were not deep, but she was early drawn with the cords of love to embrace the great salvation of the gospel. She was sometimes exercised with doubts and fears respecting the reality of her faith, but was enabled to discern a great and important change had passed upon her: her views, aims, and desires, were all changed and directed to the glory of God and his salvation. Her chief delight was in the house of the Lord, where she was a constant attendant. Often she came burdened with the cares of this life, but returned home with a thankful heart, strengthened steadily to pursue the narrow way that leadeth to eternal life.

After a course of various bereavements and afflictions, it pleased the Lord to afflict this my dear friend with a liver complaint, which painful disorder, in the course of a few months, brought her to her desired haven.—When I visited her under these circumstances, she said, "The Lord doth all things well," and prayed to be resigned to his holy will in all things. After repeatedly visiting and conversing with her, one Sunday afternoon I requested the Rev. Mr. Wilkins to visit her and pray with her, which he did, and she expressed herself much refreshed. One evening as I stood by her, her countenance being much disfigured with the yellow jaundice, she said in a low tone of voice, being exceedingly weak, "I am like a marr'd vessel." I answered, then you are made like our blessed Lord, for we know his visage was "marr'd more than any man's." On the following Sunday she said, these lines have been much on my mind this morning—

"Another's escap'd to the sky,
And lodg'd in Immanuel's breast."

I rejoined, "yes, surely, you soon will be in that blessed state." When

I again visited her, she said, "I did not expect to see you again in this world. I thought I was going to my heavenly Father, I had such a sweet sense of his presence and love this morning!" On the Sunday night following, the Lord made such a rich display of his grace, that she was rejoicing in him the whole night! While a dear friend who attended her bedside was much affected to hear the sweet language of communion between God and her soul, she exclaimed—"Why are thy chariot wheels so long in coming? O that I had the wings of a dove, then would I fly away and be at rest!" She spent best part of the following day in prayer and praise; but passing through great pain the next night, the ensuing day she appeared quite exhausted, so that we thought her departure very near: but she revived; and when a young woman who had lived servant with her called, addressing her by name in the most solemn manner, she said, "I charge you to love and serve the Lord, and be dutiful to your mother, that we may meet above," adding with uplifted eyes and hands, "I long to be with my dear Lord."

After fervently imploring a blessing on all her friends, she saluted her only child, and exhorted her, saying, "I charge you to be attentive, steady, careful, and obedient to the good instructions you will receive; and may the blessing of the Lord be poured out upon you." She then fell into a sweet slumber. On the following Sunday morning, Mrs. C. appeared a little better, having passed an easier night, but was suddenly attacked with spasms, and continued in great pain part of this sacred day, and the whole of the next night. Monday morning she said to me, "Now—now—the grand effort!" meaning, no doubt, the grand struggle of nature before the immortal spirit left its earthly tabernacle. The most agonizing pains then came on, but she was comfortably supported by almighty power. I repeated to her the hymn—

"Jesus can make a dying bed," &c.

And when I came to the last lines,

"And may the music of thy name
Refresh my soul in death,"

Mrs. C. repeated—"Refresh! refresh! refresh!" and desired us to pray, as we understood, for refreshing grace. While addressing the Throne of Grace, she repeated aloud *Amen* several times; adding, "I want to be with my dear Lord." When prayer was ended, with a heavenly smile on her countenance, and taking my hand, she said, "Come, let us go," looking up to heaven. At half past 8 o'clock, Sept. 20th, 1819, (aged 43) her happy spirit took its flight to endless glory. Her death was improved by the Rev. Mr. Rees, in Spafields Chapel, (where she was a constant hearer) from the words—"Them also that sleep in Jesus, will God bring with him." S. A. C.

On Friday the 17th Nov. 1820, died at his house in Chelsea, the Rev. Isaac Pickett, upwards of twenty 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.

MRS. E. SWAINE.

On Tuesday, Nov. 14th, died in childbed, Mrs. Edward Swaine, of Piccadilly. Her Christian friends questioned not her having died in the Lord, though for the last 24 hours preceding her departure, a raging delirium of the most distressing nature obscured that testimony which was so satisfactorily exhibited in the days of her "right mind."—Sweet consolation to her bereaved friends, that, notwithstanding her last hours were darkness and anguish, they can revert to the time when *her light so shone before men, that they glorified her Father who is in Heaven!* Let the thoughtless no more say in his heart, "*to-morrow* I will serve the Lord;" but *here* let him learn that he knows not what a day may bring forth! G. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. *The Life of Wesley;* and the Rise and Progress of Methodism. By *Robert Southey*, Esq. Poet Laureate, &c. &c. 2 vols. 8vo. £1. 8*s*.
2. *Letter to R. Southey*, Esq. by *W. Ohely*, M. D. Presbyter of the Brethren's Church, &c. 8vo. 2*s*.
3. *Observations* on Southey's "Life of Wesley;" being a Defence of the Character, Labours and Opinions of Mr. Wesley, &c. By *Rd. Watson*. 8vo. 4*s*. 6*d*.

A GENERAL surprise was excited among all classes of the people now *stigmatized* with the name of *Evangelicals*, when Mr. Southey announced his intention of writing the Life of Wesley. Highly respected as Mr. Southey's talents were by them, in common with all the admirers of classical poetry, they much doubted the qualifications of that gentleman for the task he had undertaken, and the experiment has now fully satisfied them that "the Life of Wesley was not a subject for the pen of Southey." Many indeed find it difficult to conceive what could have induced Mr. S. to attempt a work so foreign to his habits and his talents. Several volumes of Memoirs, favourable and unfavourable to Mr. Wesley's character, had already appeared; and it was not likely that our author, who had never been intimately acquainted with Mr. Wesley, or his connexions, and who confesses in the outset, that he has *no original materials*, should be able to make any important addition to the information already before the public; but Mr. Southey having determined to make a book, which his name might render popular, collected the facts from the materials of which he gives us a copious inventory in his preface, and intermingled with them his own reflections and opinions, which (as Mr. Watson observes) are constantly "vacillating between the philosopher and the Christian; but unhappily, the tendency to philosophise most frequently predominates."—p. 4. "Had the biographer (says the sensible apologist for Methodism) been either less or more acquainted with theological subjects, his work would have born a character more decided. It would have been better or worse; and in either form more acceptable to all parties. It would have done more good or less mischief. As it is, it has a singularly hybridous character. It is distorted with inconsistencies, and abounds in propositions which neutralize each other as to any good effect, and yet retain activity enough to do injury."—p. 3.

Were we to collect the passages from these volumes, in which the author *commends* Mr. Wesley, they would form such an eulogy as can scarcely be met with in the writings of his professed admirers; and were we to bring into one view the paragraphs in which his *faults and weaknesses* are with apparent delight exposed and censured, it would seem as if the author had no other view than to consign him to general reprobation. We will not say that Mr. S. intended either of these results; we speak only of effects: but he has conducted the work in the true style of a book-maker, and apparently without any fixed religious principles for his guidance. He discovers indeed, in many parts, such complete ignorance of theology, even the theology of his own church, as proves his total incapacity for criticism on subjects of that nature. If however it be true, as is commonly reported, that Mr. S. was educated in the Socinian school, we may account for many of his observations, even though now a professed member of the Church of England, some of whose doctrines he nevertheless represents as "horrible and diabolical"—especially Election and Predestination.

Our biographer traces at great length the history of Mr. Wesley from his birth; his education at the Charterhouse; his residence at Christchurch College, Oxford; the commencement of the Methodist Society there; his ordination; his voyage to Georgia and return; his connexion with the Moravians, and separation from them; his itinerant labours and field-preaching: the character of his associates in the ministry; his doctrinal sentiments; discipline of the Methodists; his character in old age and in death, &c. &c.

We cannot, however, follow Mr. S. from chapter to chapter. He admits the sincerity and piety of both Mr. Wesley and his associates, affects to admire their zeal and fortitude, and confesses the moral utility of their labours; and yet, as we have already remarked, displays, with too evident gratification,

all their weaknesses and foibles; and the irregularities and extravagancies which attended the rise of Methodism, and which generally (more or less) attend every revival of vital godliness. By these means he has furnished a delicious treat for the bigot and the persecutor —the sceptical and profane. Sometimes indeed he assumes apparent candour; but he *kisses in order to betray*. Well he knows, that those parts of his work in which he seems to commend piety and zeal, will soon be lost and forgotten by the greater part of his readers, while his ludicrous images and cruel raillery will be long remembered, and eagerly retailed by them, as choice materials for ridicule in the literary club and the convivial party. Even the serious quotations which he has introduced from the subjects of his Memoir are so interwoven with sneer and irony, that they are calculated to bring the Scriptures themselves (whose phraseology they borrow) into great contempt, and expose to scorn the most sacred and important truths.

Mr. Southey, in describing the character of Mr. Wesley's associates, refers to Mr. Hervey, of whose writings he gives the following depreciatory character: — "*James Hervey*, author of the Meditations, a book which has been translated into most European languages, and for the shallowness of its matter, its superficial sentimentality, and its tinsel style, as much as for its devotional spirit, has become singularly popular." p. 49. Of Mr. Hervey's "*tinsel*' style we are no admirers: but two circumstances may be noted in apology. 1. He knew that style would please light and superficial readers, and (in one of his letters) he avows it to have been his object "to please mankind," in order to their spiritual edification: and 2. The proper style of Meditation is semi-poetic, elevated above the ordinary tone of prose composition.—In his dialogues the florid language is more offensive to a just taste; but in his sermons the style is far more simple and correct. Were his style, however, still more exceptionable, the uniformly pious and practical tendency of his works and character, ought to have saved him from being spoken of with contempt; and as to the matter of them it seems to have been the depth rather than "the shallowness" of his sentiments, which has displeased the Poet Laureate.

Of Mr. Whitefield's natural talents he is disposed to speak highly, but prefaces those remarks with the degrading circumstances of his having been born in an inn, educated on charity, and in early life engaged in servile occupations. These circumstances could, however, no more depress his spirit than they can now lower his character. But we pass all the intermediate scenes, to behold him in the pulpit. Of his pulpit talents Mr. S. thus speaks:—"His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly, but strikingly, when he said that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt notion of the force, and vehemence, and passion of that oratory, which awed the hearers, and made them tremble like Felix before the apostle." (p. 150.) We can have no wish to depreciate the natural eloquence of Mr. Whitefield, which was indeed most extraordinary; and we readily admit that such eloquence by striking forcibly on the passions, might produce remarkable temporary effects; but it would be impossible for Mr. S. to prove that any external cause alone can renew the heart, or permanently change the character. Certainly the Scriptures attribute conversion to a higher cause; and so did Mr. Whitefield, who, when informed that one of his converts had apostatized, replied, "You say rightly; he was one of *my* converts, for had he been the Lord's he would not have done so."

Chap. XI. treats of the separation between the two great leaders of Methodism, Wesley and Whitefield, and gives Mr. Southey full opportunity of expressing his hatred against Calvinism, which he does in no measured terms. He says:—"The doctrine [of Election] implies that an almighty and allwise Creator has called into existence the greater part of the human race to the end that, after a short, sinful, and miserable life, they should pass into an eternity of inconceivable torments; it being the *pleasure* of their Creator that they should *not be able* to obey his commands, and yet incur the penalty of everlasting damnation for disobedience." (p. 370). This is Mr. Southey's representation of Calvinism; and this he confirms by a quotation from Mr. Wesley, "who (he says) has justly stated the case with *equal force and truth*." "The sum of all is this; one in twenty (suppose) of mankind are *elected*; nineteen in twenty are

reprobated! The elect shall be saved, *do what they will*; the reprobate shall be damned, *do what they can.*"* "This (says Mr. S.) is the doctrine of *Calvinism!*" And if it *were so*, we agree with him that "*Diabolism* would be a better name." He adds, "In the worst and bloodiest idolatry that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this!" (pp. 370, 371). But to retort our author's own words—surely never was misrepresentation "so horrid, so monstrous, so impious."

This, gentle reader, is the Theologian who undertakes to discriminate and decide the controversy between these great and good men, the founders of Methodism! This the man who professes to belong to that Church which (in her 17th article) has pronounced "Predestination and Election" to be doctrines "full of sweet, pleasant and unspeakable comfort:"—whose pious and learned founders, and first protestant prelates, were most decided advocates of those truths since branded with the name of Calvinism. It is not possible for us in this place, however, either to enter on the defence of doctrines, or the refutation of slanders: we must refer our author to that "vigorous" writer whom he quotes in the same page, Mr. Toplady, whose "Historic Proof" comes as near to moral and historical demonstration as we have ever seen; or, if he wishes for more temperate works, to the masterly answers to the late Bishop of Lincoln's *pretended* "Refutation of Calvinism, by Dr. Ed. Williams and the Rev. Thos. Scott."

Mr. Watson's "Observations" are well written. He is an able and acute defender, not only of Mr. Wesley, but of vital religion, and is certainly more than a match for Mr. Southey. That gentleman, we think, must blush when he peruses the pages of Mr. Watson, who has fairly exposed Mr. Southey's ignorance of Theology and Ecclesiastical History, and the impropriety of ascribing all the effects of the preaching of the Methodists to mere natural causes, and all holy feeling to enthusiasm. Mr. W. comments with just severity on Mr. S.'s charges against his venerable friend and father, of "voracious credulity, spiritual pride and ambition."—"The love of power, says Mr. Southey, was the ruling passion of his mind — no *conqueror* or *poet* was ever more ambitious than John Wesley—— he could not hold a secondary place"—his object was to be the head of a sect; and yet Mr. Southey allows that "he loved God with all his heart, and all his soul, and all his strength."—"His object was to give a new impulse to the Church of England, to awaken its dormant zeal —to become the author of a national reformation," &c. &c. Now, to reconcile his censure with these commendations, appears to us a task which Mr. Southey will not very readily perform. Mr. Watson says, "When Mr. Southey differs from Mr. Wesley in assigning the motives by which the latter was influenced, we know which authority to prefer; but when Mr. Southey differs from Mr. Southey, we are at a loss as far as authority goes. Will he have the goodness to write another book to inform the world which side of the many contradictions his present work contains he would have us embrace?" P. 206.

Dr. *Okely's* letter is confined chiefly

* After Mr. Toplady had translated and published an excellent treatise on Predestination from the latin of Zanchius, "Mr. Wesley (says Mr. Southey, Vol. II. p. 374) for the purpose of exposing its monstrous doctrine, set forth an analysis of this treatise, and concluded in these words: 'The sum of all is, (see the passage above) the elect shall be saved, *do what they will*, the reprobate shall be damned, *do what they can*. Reader, believe this, or be damned Witness my hand, A—T—.' Toplady justly complained of this treatment, and accused Mr. Wesley of intending to palm the paragraph on the world as his. Mr. Southey says, "Most certainly Mr. W. had no intention that this passage should pass for Mr. Toplady's writing. He gave it as the sum of his doctrine; and stripping the doctrine of all disguise, exposed it thus in its naked monstrosity." Thus Mr. Southey palliates conduct which, in a Calvinist, he would have considered as utterly indefensible.

Mr. Watson, in his "Observations," commends Mr. Wesley and Mr. Fletcher for the superior temper displayed in the controversy of that day; but the above passage, and others quoted, with apparent approbation, by Mr. Southey (especially Mr. Wesley's sermon on free grace, and Mr. Fletcher's gross misrepresentation of the Calvinistic system,) prove that there was too much of an acrimonious spirit displayed by the Arminians, as well as by the Calvinists. The faults of both must be deeply lamented by peaceable and candid Christians, and we rejoice that a more mild temper is now cherished by all denominations.

to the defence of the Moravian Church, to which he belongs; and he treats Mr. Southey in a good-humoured way, but not without a just censure of his conduct, especially in exposing, for the merriment of his readers, some early extravagancies of the brethren—extravagancies which none are more ready to blame than themselves. This affords one instance, among many others, in which Mr. S. appears to treat religious subjects with unbecoming levity. Dr. Okely thus expostulates with the author, "What could possibly induce you, with such ill-judged eagerness, to rake into the kennels of oblivion? Why do you exhibit among your authorities the publications of such a vile fellow as *Rimius?* Was you not informed that he wrote with all the rancour of a renegado, and all the spite of an enemy?* Is such a man proper to be called as a witness against the Church which he had deserted, *from no excess of virtue;* against a Church which, yourself being judge, has, by its silent, but honourable exertions, first glorified God among the heathen, and then stimulated the world to engage in similar attempts."

But such is the strange inconsistence of Mr. Southey throughout these volumes; he writes like "a man of the world," to please the world: and he will have his reward—"the world will love its own." But the great question is—Will God be pleased? Will the writer receive the plaudit of the great Judge at the last day? Will he say to the author of this work—"Well done! good and faithful servant?" The conscience of the writer and the judgment of the reader will answer the question.

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Theology Explained and Defended, in a series of Sermons. By *T. Dwight,* S.T.D. L.L.D. 5 vols 8vo. £3. 10*s.*

HAVING introduced President Dwight to our readers by a Memoir, we have only to notice these volumes as lately reprinted in London. Our readers are already aware that these discourses were intended to form a system of divinity, of which the following is a brief outline:—

I. Doctrines of Natural Religion: the Being and Attributes of God, with answers to Atheistical objections: the Works of Creation and Providence, the fall of Man and its consequences.

II. Doctrines peculiar to the Christian Religion, or the Mediatorial System. The Character of Jesus Christ, the Mediator: he is true and perfect God and Man: the Covenant under which he acted; the offices which he sustained. Consequences of Christ's Mediation—Justification; its nature; has its source in the free grace of God; the means thereof—Faith in Christ, &c. Regeneration; its necessity, its reality, its nature, its antecedents, its consequences; the Agent in effecting it, the Holy Ghost; his character. Doctrine of the Trinity; testimonies to, from Ancient Christians, Jews and Heathens. His Agency; its consequences and evidences.

III. System of Duties of Natural and Revealed Religion, including a large and luminous Exposition of the Ten Commandments.

IV. System of Dispensations consequent on the present state of Man:—Death in its immediate and remoter consequences; Resurrection; Final Judgment; Punishment of the Wicked, its duration and nature; Rewards of the Righteous; New Creation, &c. &c.

Such is the outline of this valuable body of Theology, which is developed in 173 sermons, forming, we apprehend, one of the most valuable works of the kind in our language. "Their primary object," as the Editor remarks, "is to explain and prove the great truths of Theology; and their second, to enforce them on the conscience, and shew their practical influence on the heart and life." They are therefore not merely Theological Lectures, but also practical Discourses, and "in the strictest sense Sermons," and Sermons of so respectable an order that they are considered by us as models both of Pulpit Eloquence and Theological Argumentation. One chief excellency in our esteem is, that they are eminently Scriptural, both in their matter and style, and not made to bend to human systems on the one hand, nor do they indulge in romantic speculations on the other: they are "the words of truth and soberness," and as such we cordially recommend them to ministers, students, and the religious public.

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The History of Religious Liberty, &c. by B. Brook. 2 vols. 8vo. (Concluded from our last, p. 19.)

THE second volume of Mr. Brook's work commences with the reign of Charles II. a reign, with all the mirth

* Mr. Southey has also quoted against Mr. Wesley the writings of one Nightingale, an apostate Methodist, now a Unitarian.

and good humour displayed at court, very calamitous both to the church and to those who dared to dissent from it. To the former, by depriving it of 2000 of its ablest preachers and most respectable ministers, and to the latter by subjecting them to a cruel and protracted persecution. It might have been supposed that a monarch, who himself had suffered persecution, (as friend Penn told him) though not indeed for his religion; and whose temper was remarkable for pleasantry and good nature, would never have listened to persecuting measures against his unoffending subjects: but suffering does not always teach wisdom; and worldly men, who make no profession of religion, and "care for none of these things," are often most bitter against men of severe virtue and conscientious principles.

James II. indeed pleaded hard for toleration; but it was evident that his object was only to introduce his favourite superstition, Popery; and then it is easy to judge what would have been the state of toleration, either toward the Church of England or the Nonconformists. The Revolution introduced the first toleration act in this country. William and Mary were certainly friends to Religious Liberty, so far as the subject was then understood, and so far as was thought consistent with the public safety.

These three reigns occupy the three first chapters, and more than the first 200 pages of Mr. B's second volume; and bring us to the trying times of Queen Anne, who possessed the heart of a Stuart, and in the latter part of her reign being, like Nebuchadnezzar, lifted up with national prosperity, or rather foreign victories, shewed her gratitude to God in the oppression of her best subjects. The measure which most interests us at the present moment was the *Schism* Bill, some of the ill-boding features of which resemble a bill now in the House of Commons too strongly to be passed over without remark. The bill was intitled "an act to prevent the growth of schism, and for the farther security of the Churches of England and Ireland, as by law established;" and its two leading features were, to prevent Protestant Dissenters from being employed as schoolmasters, and forbidding any catechism being taught but that in the Common Prayer Book. We are far from attributing to Mr. Brougham the intolerant principles of Queen Anne's ministry; but it is impossible not to observe with surprise and indignation that the two leading points in Mr. Brougham's plan of National Education are to exclude all Dissenters from being employed as schoolmasters, and the use of every other catechism beside that of the established church. We cannot enlarge here; but the infringements of toleration in Anne's splendid reign form the contents of our author's fourth chapter. Chapter 5. considers the government of George I. as favourable to toleration, and the religious controversies of his reign as means of diffusing liberal principles on this subject. Chapter 6. relates the liberal extension of the benefits of toleration under George II. Chapter 7. reviews the reign of his late Majesty, and the prevalence of Religious Liberty under a sovereign, who is justly characterized as "the firm patron of Religious Freedom." Such is the outline of the work before us; and the conclusion is the author's statement of the nature and advantages of Religious emancipation," in which Mr. B. takes some pains to obviate the objection, that such a measure would be fatal to the existence of the Church of England. "To prevent the possibility of alarm, it ought to be distinctly understood, that the measure now proposed for unbiassed consideration, by no means implies the abolition of the *Episcopal* Church. The rights and claims of the Episcopal Church to the protection of the state, are equally just and powerful as those of any other church in the world. Yet the same legislative power that erected the *establishment* of Episcopacy, can with equal ease and with equal justice take it down, and at the same time leave *episcopacy*, the use of the liturgy, and the forms of worship with all that appertains to Episcopal government, untouched, excepting so far as they infringe on the native rights of mankind. . . . . All Ecclesiastical impositions may be rescinded without the least encroachment on the natural rights of any individual in the land; and the Episcopal Church be fixed on the original foundation of the Church of God, which is that of a free and voluntary society." (p. 521.) Such are the sentiments of our author, and he might have remarked in confirmation of his argument, that Episcopal Churches subsist in Scotland and in the United States of America; but then it must be admitted that their prelates do not "lift their mitred fronts in Parliament."

In remarking generally on the work

before us, we are compelled to brevity. Our readers will perceive that the work itself consists chiefly of historical details, interspersed with appropriate remarks, either of his own or borrowed from writers of great respectability, some of which he appears to have forgotten to acknowledge. The style has certainly the first quality of prose writing, *perspicuity*, with ease and neatness generally; and is not deficient in spirit and energy when the subject called for it. The author's theological sentiments appear to accord with our own, so far as we have observed, unmixed with sectarianism or illiberality. We can therefore give the work our cordial recommendation; and the more so, as it is a subject which requires to be better studied, and must be long studied before the nation can be brought to embrace this author's enlightened views.

The Doctrine of the Trinity, as contained in the Scriptures, explained and confirmed, and objections answered. Also the Supreme Deity of the Son and the Holy Ghost, and their equality with the Father in all Divine Perfections and Glory, proved. By the Rev. James Sloss, M.A. 12*s*.

This is a new edition of a work, first published in 1736, by Mr. Sloss, an Independent Minister at Nottingham. He was pastor of the church in Castlegate, in which Mr. Plumbe *was*, and Mr. Alliott *now*, is minister. The editor, therefore, is mistaken when he calls him "one of the brightest ornaments of the established church," and "a minister in the church of England, and had the living of St. Mary's, at Nottingham." He was a dissenting minister of the old school, and one of those who stedfastly maintained "the faith once delivered to the saints," when many of the descendants of the orthodox nonconformists were falling into the Arian heresy, which was industriously spread by some of Mr. Sloss's neighbours; between whom and himself several letters passed, particularly on the disputed authenticity of 1 John v. 7. These letters are added to the 18 Sunday Evening Lectures which compose the present volume.

The Nature and Obligations of Personal and Family Religion. By Daniel Dewar, LL. D. late Professor of Moral Philosophy, Aberdeen; and now minister of the Tron Church, Glasgow. 12mo. 3*s*. 6*d*.

Dr. Dewar, so well known from his observations on Ireland, which were the result of his missionary labours there, intends this little work as an incentive, through the blessing of God, to the more extensive cultivation of personal, and more particularly of family religion. One of his leading motives was, to counteract the increasing profanation of the Sabbath, and other irreligious practices, by inducing those who profess the faith given by our Redeemer, to cultivate more assiduously their pious duties and labours of love in their families. The reasons which he advances are clearly and forcibly stated; and we sincerely pray that the blessing of God may follow his labours.

The Welsh Cottage. 12mo. 4*s*.

Though we are no friends to the rapid increase of Religious Novels, yet to works like this we know not how to object, since its object is to convert querulous *Old Maids* into useful and valuable members of society. Such is Miss Owen, the heroine of this work; and though it may be a fiction, so far as regards any lady of that name, we are happy in believing there are many ladies, passed the bloom of life perhaps, who devote their talents to the science of benevolence, and employ their time in the practice of doing good, by instructing the ignorant, and visiting the sick poor: we only wish there were a thousand more Miss Owens in this country, and we can assure our readers there is room for their exertions. We only add that this work is neatly written, neatly printed, and embellished with a neatly engraved frontispiece, which makes it the more suitable present to a lady.

More Minor Morals; or an Introduction to the Winter Family, with Aunt Eleanor's Stories interspersed. 12mo. 5*s*. 6*d*.

Another maiden lady, a little antiquated, but really so good and so useful, that we wish we had many more like Miss Owen and Aunt Eleanor, though we have the happiness to believe there are not a few.

Why our author chooses to call these morals *minor*, we cannot tell, since they embrace some of the principal duties of religion, as the observation of the sabbath and public worship, which are very properly enforced: they are in

fact Christian morals, and judiciously blended with many of the most important truths of the Gospel. The author has indeed made a valuable addition to the ladies' library. My Aunt Ellen's Stories (or rather anecdotes) are both pleasing and instructive; and some of the episodes, as that of the Woodman's Daughter, are so beautiful and affecting, that the author has nothing to fear from her book being placed beside those of our most popular female writers.

1. *An Historical Research* concerning the most ancient Congregational Church in England, shewing the claim of the church worshipping in Union Street, Southwark, to that distinction. By Benjamin Hanbury. 2*s*.
2. *Brief Biographical Memorials* of the Ministers and Proceedings of the Protestant Dissenting Congregation of the Baptist Denomination, Harlow, Essex. By Thomas Finch. 2*s*.

Mr. Hanbury and Mr. Finch have taken pains to collect information respecting the abovementioned congregations; and though that information may be interesting to few persons, except those who are connected with them, yet they will be serviceable to future church-historians. We think therefore the editors are to be commended; and wish that the ministers and deacons of former times had been equally diligent.

In the latter pamphlet we have a full declaration of the church in favour of Free Communion.

1. *An Affectionate Address* to those Dissenters from the Communion of the Church of England, who agree with her in the leading Doctrines of Christianity. By *S. Wix*, A.M. F.R. and A.S. 6*d*.
2. *The Dissenter's Apology*, in a letter to the Rev. S. Wix, containing some reasons why the Orthodox Dissenters feel obliged in Conscience not to comply with his Affectionate Address, &c. By *S. Newton*. 6*d*.

Mr. Wix is certainly a friend to union: for some years he has been labouring to reconcile "the Church of England and the Church of Rome," for which purpose he recommended a council of the heads of both: but here arose a difficulty which the Rev. Gent. seems not to have anticipated. The Church of Rome is infallible, and can do no wrong, and consequently make no concessions: and farther, and more important still, if the Church of Rome be the Church of Christ, then is the Church of England Heretical and Schismatical, and consequently her prelates have no claim to the *revenues* of the Church; but they belong by indefeasible right to the church of Rome, which still preserves a nominal Hierarchy, ready to become effective whenever opportunity may offer.

The object of Mr. Wix's first proposal of Union was evidently to strengthen the Church against Dissenters; that plan failing, he would now fain re-unite Protestant Dissenters with the Church, we suppose to defend her against the Roman Catholics. The best apology we can make for Mr. Wix is, that he is sadly ignorant of the controversies with which he intermeddles. We leave him however in the gentle hands of Mr. Newton, a cool, candid, liberal, enlightened, and orthodox dissenter, and if he does not learn something from such a teacher he must be incorrigible indeed.

Means of doing good, proposed and exemplified in several Letters to a Friend, by John Brown, Minister of the Gospel, Whitburn. 1*s*. 6*d*.

We say every thing for this useful and pious little manual, when we assure our readers that it faithfully fulfils the promise of the title-page. The means of doing good which Mr. Brown proposes, are all directly or indirectly intended to diffuse the knowledge of the gospel of truth, and to fan the flame of devotion, where it is already kindled, into a more bright and abiding blaze. No class of persons escapes his kind and fatherly admonitions; and no sort of exertion which may tend to enlarge and strengthen the Redeemer's kingdom, is overlooked. The little work is particularly enriched and greatly enlivened by anecdotes of such worthy disciples of Christ as Hervey, Edwards, Boston, the Erskines, &c. &c. which will make it, we doubt not, a great favourite with young readers.

A Sermon preached at the Funeral of Mr. Noble, of Penruddock, in Cumberland, in 1708, by S. Audland; with a postscript concerning the deceased.

A pious individual, descended from Mr. Noble, was induced to reprint a few copies of this discourse for the use

of some remaining branches of the family; but judging that it may be useful to others also, increased the number. Mr. Noble appears to have been an early non-conformist, of eminent piety and great usefulness in his neighbourhood, whose faith, not only his descendants, but every reader would do well to follow.

Hard Measure: or Cruel Laws in in Liberal Times, illustrated in an authentic narrative of the sufferings endured, and the pecuniary loss sustained by the Rev. *G. Bugg*, A. B. 12mo. 1*s.* 6*d.*

We are not surprised at the ground of this complaint. The curate's act prepared us for *hard measures*,* and the Christian Observer long since sounded the alarm. "We are apalled (says the Editor) to find that all the Ecclesiastical patronage in the kingdom rests on the will—nay, on the caprice, the prejudice, the pique, the political bias, or the partial information of an individual,"† namely, the bishop of the diocese. The facts here stated are, that an orthodox clergyman,‡ charged with neither vice nor irregularity, has been three times removed from situations in which he was usefully and acceptably employed; twice by the Bishop of Lincoln, and once by the Bishop of Peterborough, with great pecuniary loss and much domestic inconvenience; but as we cannot enter into particulars, we must refer our readers to Mr. B's pamphlet.

LITERARY NOTICES.

The Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, have adjudged their premium of 50*l.* to the Rev. S. C. Wilks, A.M. author of "Christian Essays," for the best Essay on "The Necessity of a Church Establishment in a Christian country, &c. and on the means of exciting and maintaining among its members a spirit of devotion, together with zeal for the Established Church."

Rev. E. Parsons, jun., of Halifax, intends publishing a History of Non-conformity in the West Riding of Yorkshire, and would be glad, in the mean time, of any information which may assist the work.

Shortly will be published, Sermons for Families, in 1 vol. 8vo. By the Rev. William Brown, of Enfield.—Also, at Glasgow, in 2 vols. 8vo. The Beauties of Gospel Doctrine, extracted from the works of the Rev. Ralph Erskine. By the Rev. S. M'Mellon, Aberdeen.

In the Press—Miscellaneous Thoughts on Divine Subjects; with extracts from some of the best religious Authors, a selection of texts, &c. intended to afford encouragement under affliction.

SELECT LIST.

Reasons for admitting the Divine Origin of Revelation. By Jos. Jones, M.A. 12mo. 2*s.* 6*d.*

Anston Park, a Tale by Js. Edmeston, Author of Sacred Lyrics, 12mo. 5*s.* 6*d.*

Memoirs of Miss G . . . illustrative of the nature and effects of Christian Principles. 3*s.* bds.

Memoirs of Miss Chesman, with a Preface by Jane Taylor. 3d Edit. 3*s.* 6*d.*

The Constitution, &c. of a New Testament Church. 18mo. 2*s.*

A New Year's Address to Young Persons. By Rev. J. Hooper, A.M. 1*s.*

Brief Memoir of Mrs. M. Carryer, of Leicester, with her Character. By Rev. R. Hall, A.M. 1*s.*

Privileges and Obligations of Christian Parents and their Children. By Jn. Bruce. 18mo. 2*s.*

The Residence of God in the Church. A Sermon at the opening of the Poultry Chapel. By Rev. J. Clayton, sen. 1*s.* 6*d.*

The design of the death of Christ explained; a Sermon on 2 Cor. v. 14, 15. By W. Ward, of Serampore. 1*s.* 6*d.*

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* See Evangelical Mag. 1820, p. 330.
† Christian Observer, May, 1820, p. 357.
‡ See Evangelical Mag. 1818, p. 184.

RELIGIOUS INTELLIGENCE.

FOREIGN.

SPAIN.

It appears from the public prints that events have recently taken place in Spain, which promise to be favourable to the interest of true religion. The Inquisition has been totally suppressed—the exclusive privileges of the clergy in reference to the execution of the laws and liability to public burdens abolished—no new convent shall be founded, nor any novice in future admitted; while an annual pension of 100 ducats shall be given to nuns who renounce their vows—the trial by jury has been established—and a system of national education is expected to be soon adopted.

RUSSIA.

From the Rev. Dr. Henderson.

St. Petersburgh, Oct. 18, 1820.

It is a pleasing fact, that, when an enquiry was instituted at Okotsk by the Governor, respecting the want of the Holy Scriptures, copies were found in quarters where they were least expected; which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of divine truth in the Persian empire.

A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, where he was surprized to find between twenty and thirty Persians assembled, and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last they informed him that it was the *New Testament*; and said, that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there may be a Nicodemus inquiring, under the shade of concealment, *How can these things be?* On the subject coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrine and life of our blessed Lord, and we know what will be the result.

SOUTH AFRICA.

The following paper, written by a well-informed friend in South Africa, has appeared in one of the public prints, and we insert it as it may be of important use to persons who have thoughts of emigration.

THOUGHTS ON EMIGRATION

TO THE COLONY OF THE CAPE OF GOOD HOPE.

By a Gentleman resident there.

Much of the prosperity of the present scheme must depend upon the characters, dispositions and capacities of the settlers. If they are chiefly from the agricultural districts of the country, or from the islands of Scotland, it may be presumed that they will bring along with them sober and industrious habits, and the emigration to South Africa would in this case be of service to the colony; but if they are the refuse of our manufacturing towns, men of immoral habits, and licentious or turbulent principles, those who may be employed in the business of their settlement will have little pleasure in the undertaking. And even in these respects, if their character be good, the greater part of British manufacturers who have been accustomed to work at only one branch, where the division of labour is ex-

tremely minute, would find themselves, here, among the most helpless beings in the world.

While the Norwegian peasant can plough his own fields, weave his own clothes, tan his own leather, and make his own shoes, the other can scarcely do any thing, if he be taken from that particular mechanical employment to which he has been accustomed.

Such as come to Africa with sober views, with their minds prepared for such difficulties as they might naturally have expected to meet, with the intention of labouring with their hands, if it were only two-thirds of what a labouring man is obliged to do in England in the same time, may do well; but such as leave their native country from an aversion to labour, and come to Africa in expectation that they shall eat their bread without the sweat of their brow, will be greatly disappointed. If such persons were placed in Paradise, on the same terms on which it was bestowed on our first parents in a state of innocence, they would not be satisfied; they would complain unless they could enjoy the fruit without having the trouble of dressing and keeping it. When emigration takes place even under the most favourable circumstances, the expectations of the emigrants are seldom realized, and nothing but pride, or the want of funds, prevents a great part of them from returning to their native country.

It is very probable that much of the dissatisfaction experienced, must be sought for in the discontented tempers, extravagant expectations, indolent habits, and local attachments of the persons themselves. But my concern is not at present with the causes of this dissatisfaction experienced by these people, but with the fact itself, and with the best means likely to prevent the consequences which may arise out of it.

To prevent the trouble the Colonial Government may have to endure to prepare the emigrants for the obstacles they may have to surmount, to prevent them from abandoning themselves to despair on the first appearance of difficulties, and to reconcile them to persevering labour, it strikes me, that previously to their proceeding to the place of their destination, it would be desirable to correct the false ideas which they may entertain respecting their future prospects, and to point out the means essentially necessary for success in their new undertaking. They should be told that, in their new sphere, they are not to expect the comfort of an English fire-side; that *tea* and *coffee*, and *sugar*, and clothing, (such as they have been accustomed to use) are extremely scarce, and will be high priced in that part of the colony where they will be settled; that they must lay their account with many privations, and be content to be without many small luxuries they were in the habit of enjoying in England; that they must learn to do many things for themselves which they used to get done for them at home, that their difficulties should be the more cheerfully submitted to, as they may be overcome by patience and industry; and that when thoroughly habituated to their new situations, they will find themselves happy in possession of a fine country and an abundance of the necessaries of life.

The emigrants are now at the place of their destination; the experiment is in operation; and some time must elapse before it can be tried by its results. Such as have been bred to agriculture, or as carpenters, blacksmiths, &c. &c. who are sober and industrious, will do well; but such as have been brought up to weaving, and other trades equally alien to the cultivation of the ground, will have much to suffer before they are inured to the spade and the toils of husbandry. Clerks, shopkeepers, bakers, pastrycooks, poulterers, and many other classes of persons from London, must be disappointed in their expectations. Some persons of this description will of course return home; a few will, after much painful seasoning, change their habits; and part of them will find their way to Cape Town, and it may be feared will become a burthen on the colony.

Among the settlers it has been extremely affecting to see numbers of genteel well-dressed people, fine gentlemen, and delicate ladies, coming out to take possession of an uncultivated country, as if they expected to find furnished houses, covered tables, servants in attendance, with piano-fortes, and all the appendages of affluence and ease.

While we cannot help sympathising with the feelings of such persons on their arrival at the places of their destination, we cannot look to them for the character of the new country, nor try the question of emigration to South Africa by their sentiments and success.

From the specimens we have had, it requires little sagacity to predict, that

several of those who have come out as the heads of parties will soon fall into the rank of servants, while the industrious mechanics and labourers will rise to the condition of masters and farmers. Probably the disappointment occasioned by these changes will be imputed to the false representations given of the country by the Colonial Government, or to other causes; but revolutions of this kind are taking place in every country, and changes of a similar nature would probably have happened had they remained at home. Among so many people, drawn from so many different situations in life, there must be a great diversity of feeling and contrariety of opinion; but the great body of the emigrants seem to be pleased with their prospects, and all have the highest reason to be satisfied with the humanity and attention of the Colonial Government.

The conduct of the Colonial Government to the emigrants, and the deep interest their situation excited among all ranks of the colonists, exhibited a spectacle not less gratifying to the friends of humanity than it was honourable to the character of the members of the Government and the inhabitants ot the colony.

All classes, from the Governor himself down to the humblest of the colonists, seemed *actuated* by one common sentiment of humanity, and appeared to vie with each other in acts of kindness to the new settlers. While Colonel Bird was engaged in the Colonial Office, conducting the official business connected with the arrival of the emigrants, and Sir Jahleel Brenton, H. M. Naval Commissioner, with the philanthropy for which he is distinguished, was attending to their comfort on board the transports, till the disembarkation should take place on the shores of Albany, his Excellency, the Acting Governor, Major General Sir Rufane Shaw Donkin, Bart. K.C.B. with Mr. Ellis, the Deputy Colonial Secretary, were in the midst of them in the new country, settling differences, listening to their complaints, attending to the location of the different parties, warning them of their dangers, directing and stimulating their industry, and soothing them by their condescension and unremitted attention to their interests and feelings.

On the arrival of the transports, a subscription was opened at Cape Town, and in the course of a few days 9 or 10,000 dollars were subscribed to supply the necessities of the most needy. From this fund, which was greatly increased by the active benevolence of Captain Moresby, of his Majesty's ship Menai, and Mr. Shaw his Purser, flannels, linen, wine, and other articles not supplied from the Government stores, were procured for the most destitute.

At Algoa Bay, Captain Moresby superintended the landing of the emigrants — incurred, with the utmost cheerfulness, the risks connected with that service, distributed the articles purchased for the people—assisted them in erecting their tents — and by his humane attentions to the women and children, diffused good humour and cheerfulness among them, and made them forget, as much as possible, they were from home. In this labour of benevolence Captain Moresby was ably assisted by Captain Cloete, the officers of his own ship, and the gentlemen at the bay.

IRELAND.

MALLOW LADIES' ASSOCIATION, AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Oct. 6th, after the Monthly Missionary Prayer-Meeting, a Ladies' Association was formed here, in aid of the London Missionary Society—the Rev. N. Hellings presiding. The liberal and Christian spirit which was so manifest at the General Meeting of the Hibernian Auxiliary Missionary Society, (auxiliary to the London Missionary Society,) held in Dublin in July last, in the united exertions of Christians of various denominations, to promote the same great end, seems to be extending itself to towns and villages far remote from the metropolis, and was very conspicuous on this occasion.

PROVINCIAL.

The affecting Narrative which we now present to our readers may be depended upon as strictly true. The minister who visited the unhappy man was the Rev. Mr. Coombs, of Manchester.

We wish that this paper may be printed *separately* in different parts of the kingdom, and widely circulated.

THE LAST HOURS OF AN INFIDEL.

Who burnt his Bible.

On the Lord's Day, October 24th, 1819, I was called (says the person who has furnished the following account) to visit

a poor man in Manchester He was described to me as dying in the most distracting agonies of mind. I found him in the full possession of his mental faculties, but much agitated and alarmed by a sense of his great sinfulness and approaching misery. For this I was at no loss to account, when I had learned, partly from himself, and partly from his neighbours, the following particulars of his history:—

He had been accustomed from childhood to reverence the institutions of religion, to read the Word of God, and to attend his worship. Regular in his habits, and moral in his deportment, he had generally maintained a fair character. About six months before the time at which I saw him, he had been deprived of his wife by death. To suppress the sorrow occasioned by this loss, he went frequently to a public house; there he found companions whose mirth caused him to forget for a moment his troubles. At first he was surprised and shocked by their profaneness, but he soon proved that "Evil communications corrupt good manners." These men were INFIDELS: and it was not long before they persuaded their new associate to imitate their example, in abandoning the profession, and casting off the restraints of *Religion*. On SUNDAY *mornings* they met to encourage each other in all manner of wickedness; and on one of those occasions, according to previous agreement, they together committed their *Bibles* to the flames, and vowed never again to enter a place of *religious worship*.—"All this (said the wretched man) did well enough *while I was in health*, and could keep off the thoughts of *death*." *Now*, however, he was stretched on a bed of sickness, and conscious of his near approach to eternity; in this state, forced to reflection, his guilt and danger excited the utmost horror and alarm: despair had taken full possession of his mind. When I spoke to him of the mercy and forgiveness, which the most heinous offenders are encouraged to seek through the mediation of a *Redeemer*, he hastily exclaimed, "What's the use of talking to *me* about mercy?" When entreated again and again to behold the Lamb of God, which taketh away the sin of the world, he said, "I tell you, it's of no use now; 'tis too late—'tis too late." In reply to my exhortation to *pray*, he said, "Oh! I could pray *once*, but *now I can't* pray"—and, after a pause, "I *will* not pray." These expressions were subsequently several times repeated, "*I cannot pray, I will not pray.*" Two men having entered the room, whom I understood to have been *leaders* in the guilty company by whom this poor man had been deluded, he hastily turned his face from them with obvious disgust and terror; and after they had addressed to him some blustering expressions, by which they hoped to rally his spirits, he raised himself on his bed, lifted up his hands, and in the most deliberate and solemn manner called on *God Almighty to blast those wretches to all eternity!* They almost immediately left the apartment, uttering a profusion of oaths. Some time afterwards three others of the wretched men entered, and occasioned a repetition of the imprecations, *which it was impossible for any to hear without shuddering*.

After I had been with him two hours, (during which time he frequently repeated such expressions as have been stated) he became quite indifferent to what was said to him, rolling about on his bed, and now and then ejaculating, "*My Bible! Oh! the Bible.*" His eyes were for several minutes fixed on me, but he seemed not to hear the questions and entreaties which I continued to address to him. He then concealed his face by turning it to the pillow, and after having remained in this position perhaps a quarter of an hour, his whole frame was violently convulsed; he groaned, and then again was still; and whilst I was speaking to the bystanders, he expired.—"It is a fearful thing to fall into the hands of the living God!"

AUGUST 10th, 1820, a neat Independent Chapel was opened in London-street, Reading; when the Rev. George Evans, of London, preached in the morning, from Ps. cxviii. 25; in the evening, the Rev. Charles Hyatt, of London, from Rom. x. 15. The Rev. Messrs. Douglass, Lawrie, Hinton, and Bubin, assisted in the devotional service of the day. This Chapel was handsomely fitted up about 7 years ago, by some persons in the Unitarian connexion, who, not meeting with suitable encouragement, have let it to the friends of the Rev. J. S. Watson, late of Oat-Hall, Sussex; who is preaching evangelical sentiments with apparent success.

We are glad to hear that Mr. Evans's funeral sermon for Capt. Laughton has netted to the widow upwards of £30, with a prospect of yet more hereafter.

Oct. 8th, a new congregational Chapel, called Bethesda, was opened in the parish of Llanllechid, County of Carnarvon, N. Wales. In the morning at 9, Messrs. E. Davies, of Rhôsylan, preached from Acts xix. 2; and R. Everett, of Denbigh, for the Sunday Schools, from Ps. lxxviii. 4—7; at 2, D. Morgan, of Machynlleth, from Hab. iii. 2; and R. Everett, of Denbigh, from Matt. ix. 37, 38; and at 6, W. Jones, of Carnarvon, from Acts iv. 12, and T. Lewis, of Pwllheli, from Ps. xc. 2. Messrs. W. Hughes, D. Griffith, and W. Jones, engaged in the devotional services.

The Chapel is 12 yards by 10, in the clear. It was excessively crowded on that day, and several thousands were out of doors, so that the ministers were obliged to stand in the window in order to address the audience within and without.

Oct. 18th, the Rev. T. Evans, from Hoxton Academy, was ordained over the congregational Church, Muston's Lane, Shaftsbury. Mr. W. Hopkins commenced by reading and prayer. General prayer, Mr. Good, of Salisbury. Introductory discourse, Mr. Weston, of Sherbone; ordination-prayer, Mr. Jones, of Birdbush. Mr. Leifchild, of London, gave the charge; Mr. Durant, of Poole, preached to the people; and Mr. Drury, of Mere, concluded. Mr. Keynes, of Blandford, preached in the evening.

Oct. 22d. a new congregational Chapel, called *Pisgah*, was opened in the Parish of Llandwrog, and County of Carnarvon, N. Wales. At 10 in the morning, Messrs. W. Jones, of Carnarvon, preached from Ex. xx. 24; and J. Williams, of Tfestiniog, from 2 Cor. iv. 7; at 2, D. Griffith, of Bethel, from Col. iii. 4; and D. Roberts, of Bangor, from Is. lii. 13.

Messrs. D. Roberts and W. Hughes, engaged in the devotional services.

Wed. Nov. 29, a place of worship was opened in the dark Hamlet of Welford, in the parish of Kempsford, Gloucestershire, when two sermons were preached, that in the morning by Mr. D. Williams, the Baptist minister of Fairford, from Isaiah liii. 1; and that in the evening by the Rev. J. J. Church, the Independent minister there, from Isaiah lxii. 10. The expenses of fitting up the place were conjointly defrayed by Mr. I. Vines, on whose premises the building stands, and the Society recently formed in this country for the express purpose of supporting village preaching.

Dec. 12th.—A Meeting was held at Woolwich, the Rev. Mr. Arundel in the chair, to promote the education of poor children in that town, which contains 18,000 inhabitants. It appeared that only about 200 children were in the National Schools, and about 1400 unprovided for, except in the Sunday Schools. The Rev. Mr. Young, Mess. Millar, Steven, Sharp, and Tull, addressed the Meeting, and an Association was formed for establishing Schools on the plan of the "British and Foreign School Society."

Dec. 20th.—The Rev. S. Thodey, late of Homerton Academy, was ordained over the church in Downing-street, Cambridge. The services were commenced by Mr. Towne, of Royston. Mr. Morell, of St. Neots, delivered the introductory discourse. Mr. Hopkins of Linton, proposed the usual questions. Mr. Chaplin of Bishop's Stortford, offered up the ordination-prayer. Dr. Collyer of Peckham, gave the charge. Mr. Clayton of Saffron Walden, preached to the people. Mr. Wilkinson of Saffron Walden, preached in the evening. On the preceding evening Dr. Collyer preached for the Cambridge Benevolent Society, at Mr. Edmonds's.

LONDON.

To the Editor.

PROPOSED LAW FOR PROVIDING MEAN OF EDUCATION.

The Committee of The Protestant Society for the Protection of Religious Liberty, cherished a hope that Mr. Brougham would not have re-introduced this Bill to parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment; and they request that you will insert in your publication an Abstract of the Bill as circulated by Mr. Brougham, and the resolutions expressive of their sentiments thereon, adopted by the Committee in July last. The Committee expect that your numerous readers may be thereby enabled to determine whether it be a measure which their real desire for the Education of the Poor—their attachment to Liberal Principles—and their love to Religious Freedom will allow them to approve; and will be better prepared to concur

in such efforts as may be suggested, and as they shall deem expedient to prevent its success.

January, 1821.

At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at Batson's Coffee House, Cornhill, on Tuesday, July 18, 1820, "To consider a Measure announced to Parliament, For the General Education of the Poor."

DAVID ALLAN, Esq. in the Chair.

It was unanimously Resolved,

I. That this Committee, appointed to protect the Religious Liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education,—including instruction in reading, writing, and arithmetic.

II. That this Committee have observed with satisfaction not only the numerous educational Institutions, liberally endowed by our forefathers; but the general diffusion of elementary knowledge among their fellow-countrymen; and the great modern increase of attention to the Instruction of the Poor, manifested not only by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday Schools,—which combine the great advantages of sufficient tuition with the due observance of the Sabbath day, and with moral and religious improvement.

III. That gratified by these observations—considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts are more useful than prescribed and legislative systems, this Committee have cherished an hope that, without any extraneous interposition or parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy and religion could desire as to General Education would be eventually, speedily, and happily obtained.

IV. That this Committee, representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld, on account of their religious opinions, and who are yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful, must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

V. That this Committee have therefore perused, with regret, some Charges and Discourses of Dignitaries of the Established Church, declaring that the General Education of the Poor should be connected with the Established Church, and that the Parochial Clergy should be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

VI. That such regret is augmented by the proposition of a measure to Parliament, realizing all the apprehensions excited in their minds, and proposing to establish Parochial Schools at a great immediate national expense, and at considerable and permanent local charges:—and so connected with the Established Church, as to the vote in the appointment of Schoolmasters,—as to the qualification of those persons,—as to the visitorial powers of the Clergy and Superior officers of the Church,—as to the compulsory contributions of Dissenters towards such Establishments, as must increase the powers of the Church, at the expense of Dissenters of every denomination, in a manner which not only the friends to Religious Freedom, but even the advocates of an imperfect toleration must condemn.

VII. That to this Committee the details of the measure appear equally objectionable with the principle of the union of such Parochial Schools with the Established Church:—and they cannot doubt that the Bill, if passed into a Law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that will agitate every district of the country and occasion additional animosities and disunion—when the public interests and private prosperity espe-

cially require candour, conciliation, and unanimity among wise and good men.

VIII. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the measure has been founded, is imperfect; that education is more generally diffused than the proposer of this novel plan is aware; that the measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an æra when unprecedented private exertions are made to diminish the existence and ills of ignorance—and when public burdens and parochial taxation are already greatly oppressive.

IX. That this Committee, therefore, experience not astonishment, but pleasure, at the disapprobation which the project has already excited; and perceive with satisfaction, that not only in the metropolis but in every part of the country, such disapprobation exists:—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and Religionists of every Sect, as well as many pious and liberal members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

[Resolution, 10, 11, 12, referring to the Bill as then postponed, we omit—last is as follows:]

XIV. That this meeting, specially convened by their Honorary Secretaries, to consider a measure vitally important to their Constituents, express their thanks to them for their attention to the subject—and for their meritorious exertions.

DAVID AILLAN, *Chairman.*

MR. BROUGHAM'S EDUCATION BILL.

THE following are some of the most important Clauses in this Bill, which is now before the house.

And be it further enacted, That as often as a School ordered to be provided in any parish or chapelry under this Act, shall be ready for receiving scholars, save and except where an order shall have been made to appoint a master on application as herein before directed, and from time to time as often as the place of master of any School provided under this Act, either on complaint or application, shall be vacant, the churchwardens or chapelwarden, or wardens of the said parish or chapelry, shall cause notice of a vacancy in the place of master, to be given in the parish church or chapel by the clerk, distinctly and audibly reading the same at the part of the service immediately after that part at which the banns of marriage are used to be published, (which notice the clerk is hereby empowered and required so to read,) and shall in such notice summon all the householders of the said parish or chapelry, who shall be rated to the school-rate by this Act authorised to be levied, to assemble in the school-house provided under this Act for the said parish or chapelry, on some day not less than four, nor more than six weeks, after the day of giving the notice, both days being exclusive, and shall affix the said notice on the church or chapel doors during four successive Sundays before holding such meeting, and the senior church or chapelwarden shall preside at such meeting, and vote only in case of an equality of voices, and shall finally determine all disputes touching right of voting; and at such meeting every person having real property in the parish or chapelry of the yearly value of one hundred pounds or upwards, shall have power to authorize an agent to attend and vote by a writing under his hand; and the presiding church and chapelwarden having read over the names of the candidates for the vacant office of schoolmaster, and the certificates or testimonials presented by them, shall call upon the meeting to decide, by a majority of voices, which of the said candidates shall be elected to fill the said office, and shall declare upon which of the said candidates the choice hath fallen, and shall forthwith report such name, with the certificates or testimonials thereunto belonging, to the rector, vicar, perpetual curate, or other minister residing and officiating, of the said parish or chapelry, or in case of incumbent not residing, to the curate or other resident officiating minister thereof; and the said rector, vicar, or perpetual curate, curate or other resident officiating minister, shall within four weeks from receiving the said report, notify to the said senior church or chapelwarden, whether or not he *approves* of the person so chosen and reported, and if he doth approve, the said person shall thereupon be forthwith, by the said churchwardens, or chapelwarden or wardens, put in possession of the house, and school-house, and garden,

and be thenceforth, to all intents and purposes, master of the parish or chapel school, provided under this Act; and if the said rector, vicar, perpetual curate, curate, or other resident officiating minister, shall not approve of the person so chosen and reported, the senior church or chapelwarden, with his fellow or fellows, shall cause a new notice to be given on the Sunday next after receiving the said notification, which notice shall be to the same effect as the notice first given, and be dealt with in all respects and in the same manner as the first meeting and election, and so on in like manner as often as the person chosen and reported shall not be approved of by the said rector, vicar, perpetual curate, curate, or other resident officiating minister, and until he shall approve of the person elected at such meeting of the householders rated to the school-rate, by this Act authorised to be levied: Provided always, That no person shall be capable of being chosen by such meeting, as aforesaid, master of any School provided, or to be provided under this Act, either on complaint or on application, who shall, at the day of the election, be under the age of twenty-four years complete, or above the age of forty years complete, or who does not produce a certificate of his character and abilities, *and that he is a member of the Church of England by law established*, signed by the resident officiating minister, and three householders for the parish or chapelry where he has lived for the last twelve months, or if he lived in different parishes or chapelries during the said twelve months, then by the resident officiating minister and two householders of each such parish or chapelry.

Provided further, and it is hereby enacted, That the rector, vicar, or perpetual curate residing, or the curate, or other resident officiating minister, shall have the power to call before him the person chosen and reported to him by the senior church or chapelwarden as aforesaid, and to examine him touching his fitness for the place of schoolmaster, and shall not approve of him for such master, *unless he be satisfied that he is a member of the Church of England*, as by law established: Provided also, That it shall and may be lawful for the meeting of householders assembled as aforesaid to choose, and for the resident officiating minister to approve as schoolmaster under this Act, the clerk of the parish or chapelry within which the school is situated, for which a master is wanted, or the parish or chapel clerk of any of the other parishes or chapels with which such School is joined, under the provision of this Act.

Provided always, That if any sentence of removal shall be given, or order of superannuation made of any schoolmaster, he may appeal from the same to the Archbishop of the province, if the sentence was given, or order made, by the Bishop of any diocese within the same; or to the Bishop of the said diocese, if the sentence was given or order made by the Archdeacon or Chancellor thereof, or by the Dean of any deanery within the same; and the decision of such Archbishop or Bishop, as the case may be, shall be to all intents and purposes final.

And be it further enacted, That the rector, vicar, perpetual curate, curate or other minister of any parish or chapelry, whether residing and officiating or not, may at all times freely enter any School provided under this Act, either on complaint or on application within the same, or for the use of the same jointly with any other parish or chapelry, and may examine the scholars attending the same, touching their proficiency, and may question the master touching his government of the school, and touching the proficiency of the children; and such rector, vicar, perpetual curate, curate or other minister, shall answer any inquiries directed to him touching the said school, by or by order of the Ordinary of the diocese wherein such parish or chapelry is situated.

And be it further enacted, That in every School to be provided under this Act, the master thereof shall diligently teach the Holy Scriptures in the version authorised and appointed by law to be used in churches, to such scholars as be of age to learn the same, *and shall use select passages thereof for lessons, whereby to teach reading and writing, and shall teach no other book of religion, nor from any other book of religion whatever (except as hereinafter excepted,) without consent of the resident officiating minister of the parish or chapelry where such school is held, first had and obtained; and shall use no form of prayer or worship in the said School, except the Lord's Prayer, or other select passages of the Holy Scriptures, in the version aforesaid:* That it shall and may be lawful for the said resident *officiating minister* to direct, from time to time, what *portions of Scripture shall be used, either for lessons or for worship in the said School*, which direction the said master is hereby required to follow.

Provided nevertheless, and it is hereby further enacted, That in each School to be provided under this Act, *the Catechism of the Church of England*, as by law established, together with such portions *of the Liturgy* thereof, as the resident officiating minister of the parish or chapelry where such School is situated *may appoint*, shall be taught during the half of the school hours of one day in the week, to be fixed by the said minister when he fixes the hours of teaching, as hereinbefore directed; and the said minister is hereby further empowered, if he sees occasion, to order the said *master to teach the Catechism and portions of the Liturgy aforesaid on the evenings of the Lord's Day, during a time not exceeding three hours:* Provided always, and it is hereby expressly ordered and commanded, That if any parent or guardian, or other person having the care of any scholar attending such School, shall notify to the master thereof, that he or she desires such scholar may not attend on the days and at the hours when *such Catechism or portions of Liturgy are taught as aforesaid*, such scholar shall not in any manner or way be obliged to attend at such days and hours, nor punished, rebuked, or otherwise chastised or molested for not attending.

And be it further enacted, That the scholars of every school to be provided under this Act, shall attend the *Divine Service of the Church of England* as by law established, under the care and in the charge of the master thereof, ONCE every Lord's Day, in the church or chapel of the parish or chapelry wherein such School is situated, or in some other parish or chapelry joined with the same in the complaint to the Justices at Quarter Sessions, and their order thereupon, unless he be satisfied that they do attend such worship under the care of their parents, guardians, or other persons having the charge or care of them: Provided nevertheless, and it is hereby expressly ordered and commanded, That if any parent, guardian, or other person having charge or care of any scholar, shall notify to the said master that he or she desires such scholar not to attend the worship of the Church of *England* as by law established, but will take care that the said scholar attends some other place of Christian worship, such scholar shall *in nowise be obliged to attend the public worship of the Church of England* established as aforesaid, with the said master; nor be punished, rebuked, admonished, or in any manner molested for not attending the same.

REMARKS.

WE have not time to enter into an examination of this well-intended, but certainly injudicious bill: the following are some of its most prominent faults. 1. Dissenters are to pay equally with others for the support of this system of Education, without having the least controul over it, or being qualified to fill the humblest situation in it.—2. Though the children of Dissenters are *legally* excused from attending the Liturgy and Church Catechism, they will be necessarily exposed to the frowns and reproaches of the clergy, the parish officers and schoolmasters; and, though admitted as scholars, would be necessarily considered as a degraded class.—3. The excellent system of Sunday School education, now so general, would be not only interrupted, but, as Mr. B. himself hints, superceded, and the children encouraged to spend even the greater part of the sacred day "in innocent amusements adapted to their age,"*—namely, marbles, top, hoop, &c. to the great degeneracy of their morals, and the public insult of their pious parents.—4. The great object of the bill seems to be to increase the power of the clergy, and train up the children of Dissenters to the Church.

PRESENT STATE OF THE
RELIGIOUS TRACT SOCIETY.

THE Religious Tract Society, which, under the fostering care of the Great Head of the Church, and the beneficent support of the Religious Public, has attained its Twenty-second year, is at length, by the magnitude of its operations, and the urgent claims on its resources, driven to the necessity of making an earnest appeal to the friends of Christianity and of the immortal interests of Man.

It can scarcely be requisite to inform those who are in any measure acquainted with the proceedings of this Society, that the Tracts issued from its Depository convey to the reader a condensed view of the plan of redemption, by faith in our Lord Jesus Christ; and that the general character by which its conductors have endeavoured to distinguish its publications, is thus described in the address of the committee to Christians, on the distribution of Religious Tracts. "They should consist of *Pure Truth*. This, flowing from the Sacred Fountain of the New Testa-

* This is not in the Bill.

ment, should run from beginning to end, uncontaminated by error, undisturbed with human systems; clear as chrystal, like the river of life. There should be nothing in them of the shibboleth of a sect: nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure good-natured Christianity, in which all the followers of the Lamb who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth, nor attempted to be concealed under its folds; here should not be seen the slightest vestige of any carnal end, in any form or for any purpose, however laudable some may think it; nothing but Divine Truth, unmingled, unadulterated, pure as it came from Heaven, and fit for the whole human race to imbibe."

Within the last year, the almost incredible number of more than *Five Millions and a Half* of these Heralds of Salvation have run to and fro; and of this number, *Six Hundred Thousand*, which were chiefly intended to counteract the awful principles and pernicious consequences of *infidelity*, were distributed within *nine* weeks.

By these unparalleled exertions, the Society has become involved in temporary difficulties, so that a debt of upwards of *Three Thousand Pounds*, due early in the current year, has been inevitably incurred. Although such is the present condition of the Religious Tract Society, the Committee rather rejoice in the extensive benefits which have resulted from those efforts, while they look up to Him whose is the silver and the gold, and who has said, "Ye are my witnesses; go, preach the Gospel to every creature—freely ye have received, freely give;" with the cheering hope, that no sooner shall this statement be brought in contact with the sacred feelings and holy principles of all real Christians, than one generous and general exclamation shall be made, —"Go forward—and we will extricate you from your difficulties, and replenish your treasury."

In Great Britain and Ireland, multitudes are yet perishing, whose hearts have never been cheered by the glad tidings of redemption, through the cross of Christ;—and in foreign climes, millions are living in the region of the shadow of death whose eyes have never beheld the light of the glorious Gospel of God.

On behalf of these destitute fellow-sinners, applications are incessantly making to the Committee, and they dare not refuse to meet them, while British Christians have enough and to spare.

On British liberality the Committee now, therefore, confidently cast their burdens, convinced that the embarrassment of the Religious Tract Society need only be known, to be speedily removed; and so numerous are the attested instances of conversion to God, and of spiritual blessings conveyed by the instrumentality of these little messengers of Divine mercy, that, anticipating an advantageous result from this appeal to so many of their esteemed fellow Christians, the committee feel encouraged to address themselves to the farther prosecution of their labours, with renewed satisfaction and ardour, trusting that they will not be obliged to withhold those supplies which the moral desolations of a fallen world so imperatively demand.

The Committee, therefore, earnestly and affectionately solicit ministers of the Gospel to submit this statement to their congregations on some Lord's Day early in the year, and afterwards publicly to collect their contributions; and they would further entreat every friend to the Tract Society to double their subscriptions at least for one year and to obtain one new subscriber. From such simultaneous efforts throughout the kingdom the most cheering and liberal results are anticipated.

L. RICHMOND, A. M.
JOSEPH HUGHES, A.M. } *Secretaries.*
PETER TRESCOW.

London, January 1, 1821.

14, Newgate Street.

HOXTON ACADEMY.

In order to encourage the continued and increasing assistance of all the friends of the Redeemer's kingdom, the following account of the progress of this institution is now given:—

During the course of the last three years, thirty-six valuable ministers have been sent out; and nineteen have within the same period been successful in raising new interests, in considerable towns, in which new chapels have been, or are soon to be erected, viz. Brixton and Norwood, Surry; Norwich Wells and Thetford, Norfolk; Long Sutton, Boston, Spalding, Lincoln,

Louth, Lincolnshire; Tewksbury, Bath, Leamington, Wisbeach; Manchester, Sunderland, Melton Mowbray; Dublin, two chapels. The committee, notwithstanding, feel discouraged on account of the great inadequacy of funds necessary to meet the expense of supporting forty students.

If the seminaries for educating a succession of faithful ministers are not supported, it is evident that all other religious institutions must be greatly impeded, if not annihilated.

RECENT DEATHS.

THURSDAY, Dec. 21, 1820, departed this life, in his 73d year, Mr. James Scott of Whitehead's Grove, Chelsea; a man whose amiable disposition, with his cheerful unaffected piety and benevolence, had greatly endeared him to the circle of religious friends who had the pleasure of his intimate acquaintance.

Mr. Scott formerly carried on business as a respectable coalmerchant at Chelsea, but of late years had lived retired. Some months ago he was seriously affected by the rupture of a blood vessel, from the effects of which for a considerable time past he appeared to be happily recovered, but on the day above named, being visited with a return of the complaint, he suddenly, but peacefully quitted his earthly tabernacle, and, as we trust, entered into eternal rest. To several of the Public Institutions which he had patronised during his life he has left remembranees, among which are the following:—

To the British and Foreign Bible Society 200*l.*; Missionary Society 100*l.*; Friendly Society's Charity School 80*l.*; Grove House School, Battersea 50*l.*; Ranelagh Green Charity School 30*l.*; African and Asiatic Society 30*l.*

By the will of Mr. Scott it is directed that the legacies be paid within twelve months after his decease.

ON Friday, the 5th Jan. 1821, died at Blandford, in the 88th year of his age, the Rev. Henry Field. This venerable man was, for a period of 67 years, engaged in the ministry of the gospel at that place. His life, regulated by the best principles, and devoted to the attainment of the noblest objects, exhibited personal religion in its primitive and best state. He was justly regarded as the father of the Dissenting ministers in the County of Dorset. A particular feature of his history, in connexion with that of his two respectable predecessors at Blandford, Mr. Powell and Mr. Blake, deserves to be noticed; their united services in the same Church, extended to a period of more than 150 years. Mr. Field's interment took place on the Friday following, when his remains were accompanied to the grave by a numerous assemblage of mourners. The funeral train of this good man, consisted not only of his relatives and friends, or of his Church and congregation, but was joined by many persons of the Established Church, anxious to pay their last tribute to departed worth and excellence.

Also, lately died Lieut. Col. Hanfield, a most pious and benevolent individual, of whom we hope shortly to give a farther account.

CAUTION TO MINISTERS.

A MAN of genteel appearance and pleasing address has recently been carrying on a system of fraud, to a very considerable extent, in London and its environs, by calling upon ministers and representing himself as the friend of the executor of a person deceased, who has bequeathed property to the minister upon whom he calls. He states himself to be in town on business, in some instances as a silk shawl manufacturer from Bolton, in Lancashire; at other times as steward to Lord Gray de Wilton; and at other times as a tradesman from Liverpool; and that his friend, the executor, has written to him, requesting him to ascertain the identity of the legatee. This he states he has done, through the assistance of some minister of great respectability, whom he names, and represents as his most intimate friend, and that in his own mind, he is completely satisfied that the minister he is addressing is the party named in the bequest. He then presents the letter which he says he has received, which appears marked as if with the regular post mark, and bearing the strongest evidences of authenticity. He then represents the necessity of a legal instrument, which he calls an authority, resembling in its nature and use a power of attorney, being sent with the legacy duty receipt to some friend or banker residing near the executor, to whom he states that the bequest will be paid on the presentation of these documents. He afterwards offers to procure these papers at the stamp office, which offer he generally contrives to get accepted with many thanks for the trouble he is

willing to take. On a subsequent interview the instruments are produced, and the authority is marked with a stamp in red ink characters, of the value of £1 10*s*. He then dictates the terms in which the papers are to be filled up, witnesses the signature, and receives the 30*s*. for the supposed stamp, and any remuneration that may be offered for his own trouble. He then appoints some future time to meet the minister in question, the non-fulfilment of which engagement frequently leads to the detection of the imposture.

NOTICES.

We hear that a Public Meeting of the Port of London Society will be held at the Freemason's Tavern, Tuesday noon, the 13th inst. (Feb.)

The tutors and supporters of the Independent Academy at Llanfyllin, beg leave, in this way, to acknowledge the receipt of a valuable donation of books, as an addition to the Library of that Institution, from an unknown friend, who is requested to accept of their sincere thanks for his kind liberality.

DISTRIBUTION OF PROFITS.

At a Meeting of Editors on the 17th of Jan. 1821, *the following Sums were voted to the Widows of Evangelical Ministers.*

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
M. J. A.	Estab.	Rev. M. Wilks....	6	A. T.	Meth.	Rev. Mr. Platt....	6
A. A.	Indep.	G. Collison ...	6	D. V.	Indep.	Dr. Smith ..	6
E. B—d	.....	J. Townsend..	4	A. W—g	.....	M. Wilks	6
J. B.	... .	G. Collison ..	6	A. W—s.	.....	R. Hill	6
A. B. K.	....	G. Burder	6			SCOTLAND.	
A. B—y.	.....	Ditto	6	E. C.	Presb.	Dr. Waugh ..	5
D. B.	.....	R. Hill	6	M. C—ll.	.....	Smart	5
M. C.	.....	J. Townsend	6	M. C—k.	.....	Dr. Waugh ..	5
A. D.	.....	Ditto	6	M. G.	Indep.	Ewing	5
M. D.	.....	J. Bennett....	6	S. H.	Presb.	Smart	5
M. E.	Meth.	G. Burder....	5	M. K.	.....	Ewing	5
M. G.	.....	Platt	6	M. L.	.....	Smart	5
D. H.	Indep.	H. F. Burder	6	E. P.	.....	Raban	5
M. H.	.....	J. Boden	6	M. R.	.....	Dr. Waugh ..	5
A. L.	.....	D. Bogue	6	J. W. R	.....	J. Townsend..	5
M—r.	Presb.	Platt	6	J. S.	.....	Smart	5
						WALES.	
B. P.	Estab.	Raban	6	B. D.	Indep.	G. Burder....	5
J. R.	Indep.	G. Burder....	6	J. G.	.....	Dr. Bogue ..	5
M. S—d.	.....	Raffles	6	P. L.	.....	M. Wilks	5
M. S—t.	.....	G. Collison ..	6	M. M.	.....	R. Hill	5
H. S—n.	.....	Cockin	6	M. M.	.....	Ditto	5
H. S e.	.....	Platt	6	E. W.	.....	Raban	5

Several other Widows, who used to be relieved at this time of the year, were not applied for; and it should be understood that the Editors cannot vote any sum without application. Several others *were* applied for, who received the allowance in July last; but it ought to be universally known that no Widow can receive a donation oftener than once a year; and it is desirable that the application should be made for that month (January or June) in which it had before been applied for; for want of attention to this, many Widows are sufferers by the loss of half a year. We are sorry to say that the inattention shewn to our regulations, though printed twice a year, induces us to fear that the Magazine itself, which contains those rules, is not read by some of those who derive advantage from it; whereas, we judge, that such persons should use all the means in their power to promote sale, as those ministers also may be expected to do who recommend the cases.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1821.

CALCUTTA.

A LETTER has just come to hand from Calcutta, dated 1st April, 1820, signed by Messrs. Townley, Keith, Hampson, and Trawin, in which they refer to the printed Report of the Bengal Missionary Society, of the last year, and give a succinct account of their proceedings to the above date: The following is a brief abstract.

English preaching.

Although this is not considered as a direct branch of their missionary labours, yet on account of its connexion with the spiritual welfare of the British inhabitants, the prosperity of the Auxiliary Society, and its tendency towards their great object—the conversion of the heathen, it is doubtless very important.

The Free Masons' Lodge is still their chapel. In the morning about 120 attend, and in the evening about 140; the members of their church are 30.

Bengalee preaching.

Tally Gunge.—The house granted rent-free for three years is again occupied by them, and solely for missionary purposes. Two of the brethren (Harle and Ray) reside here, and are visited every week by one of the missionaries from Calcutta, to assist them in their labours of love.

The Gospel is preached frequently in the crowded lanes in the neighbourhood to numerous and attentive congregations. O that it may appear to have been made the power of God unto salvation.

Kidderpore.—This is a new station, and one of the most important of those which are occupied by the missionaries; it contains the largest Bungalow they possess for native worship. It was built by a member of their English congregation, and gratuitously presented. On the 5th of March it was set apart to a holy use, when 150 natives attended during the whole service, and the congregation has ever since been the most regular and attentive they have ever seen.

Union Chapel.—The ground, which cost £1250, has been duly conveyed, and is paid for. The plan of the building is agreed upon, and the foundation stone was to be laid on the 3d of May. The amount of the building fund (exclusive of £1250 paid for the ground) is about £1500, and it is expected that £2000 more will be necessary for its completion.

Mr. Harle is now engaged in direct missionary labours. Mr. Ray, a member of their church, has been received by them as a missionary. That both these persons may pursue their studies with the greater advantage, they reside at Tally Gunge, assisted by the brethren from Calcutta.

Families.—"Whilst hundreds (say they) are dying around us by that fatal epidemic, the cholera morbus, we continue to enjoy a great share of health. Messrs. Townley and Pearson, have lately been visiting the Sand Heads in a pilot schooner, and have returned with renovated strength. Mr. and Mrs. Trawin were at Chinsurah during Mr. Pearson's absence.

The brethren express their gratitude to the Directors for increasing the number of the labourers in Bengal; yet, still their cry is, "Come over and help us!" A pleasing feature of their mission is—the spirit of union which subsists among them. May this truly Christian spirit ever continue and increase!

Letters have been received from Mr. Adam, Calcutta, 31st May, and 21st June: Mr. Mundy, Chinsurah, 12th June: Mr. Hands, Bellary, July: Mrs. Fyvie, Surat, 9th Aug.: Mr. Laidler, Bangalore, 10th Aug.: Mr. Kam, Amboyna, 15th Aug.: Dr. Paterson, St. Petersburgh, 23d Dec.: and Mr. Rahmn, Sarepta, 1st Dec.

SOUTH TRAVANCORE.

A FULL and interesting letter has been received from Messrs. Mault and Smith,* dated at *Nagracoil*, 28th June 1820, which is too long for insertion at present. We can only give the concluding passage:

* Mr. Mead was absent from the station when their letter was written.

"From this summary account of our labours, it will be perceived, that we avail ourselves of every opportunity to propagate the Gospel by the preaching of the word, because we firmly believe it a method most calculated to arouse the mind of men, and which the great Head of the Church in every age has blessed. The disadvantages of preaching through an interpreter we are sensible are very great, but when we consider what a Brainerd and others have done, placed in similar circumstances, we dare not, we cannot be indifferent to the spiritual wants of so many people already professing the Christian religion: indeed we think we are highly favoured of God, and cannot help viewing his hand in enabling us to commence our labours the moment we arrive at our station. Nevertheless we would on no account indulge the idea that we have discharged our obligations to the Society, to the Christian world, to the souls, the immortal souls of these millions around us, and above all to Him whose we are, and whom we desire to serve, till we are able to preach to the people in their own tongue the wonderful works of God. And to accomplish this purpose we are, from day to day, diligently employed in acquiring the language, and are determined, in the strength of the Lord, by patience and perseverance, to conquer every difficulty.

"Much of our hope, in regard to success in our work, is in the rising generation, whose prejudices time has not ripened into habits, and whose minds are susceptible of early impressions. You are already informed of the nature and design of our seminary at Nagracoil: it only remains for us to say, that the number of the youths is increased to 50, and that many of them manifest a pleasing progress in knowledge. We have also opened a boarding school for females; the number at present is very small: time, we hope, will wear off the novelty of the thing, and untavourable prepossessions will give way to improvement and reason. You will perceive from the journal that there has been a gradual increase in some of our old schools, and that nine new ones have been added to the list, all of which we visit as often as we can, and are happy to say that we are so far acquainted with the language as to be able to examine the lower classes, and to judge of the improvement they have made."

BANGALORE.

Extract of a Letter from the Rev. Stephen Laidler, dated at Bangalore, 16th May, 1820.

"April 18, Mrs. Laidler and I left Madras in the evening;" (Mr. and Mrs. Forbes went a few days before) "we reached *Arcot* in the evening of the 21st, where we met with a hospitable reception from the Rev. Mr. Smith, chaplain. We stopped on the Sabbath at *Vellore*, with the Rev. Mr. Jackson, and arrived safely at Bangalore on the 28th. We found a kind friend in Major Mackworth, who accommodated us with a Bungalow in his own compound, until we could obtain a house of our own. We found two other officers here who appear to be pious men." They also met with some pious soldiers, who frequently assemble together for religious edification. Mr. Laidler and Mr. Forbes are permitted, by the commanding officer, to preach a sabbath evening lecture in one of their own houses. They are now diligently engaged in the study of the language, under the direction of native teachers.

Mr. L. says, "*Bangalore* appears to be a very important station for missionary exertions. Many other places through which we passed in our journey hither, are also very interesting. In *Arcot*, and the adjacent villages, Mr. S. assured me, there are between *five and six hundred thousand inhabitants*. Arcot is reckoned a very healthy situation. It is about 73 miles west of Madras. The Tamul is universally spoken. *Vellore*, which is but 15 miles further west, is also an interesting place.

Mr. Laidler, in a letter to the Rev. Dr. Waugh, relates the particulars of several meetings, attended by Brahmins and others, when Mr. L.'s servant, who understands both Malabar and English, reads portions of the Scriptures, which Mr. L. explains, and the servant interprets. Mr. L. says, "Considering the blessing which followed the labours of Brainerd, though he never learned the language of the Indians, but spoke through the medium of an interpreter, I judged that it would be inexcusable in me if I did not make some efforts to impart instruction in the same way, till I am able to address them in their own tongue; particularly as God had given me a servant, who, while at Madras, had received a religious education, and is able to read the Malabar fluently."

"Oh! when I look around, and consider the ignorance and moral degrada-

tion that every where meet the eye, the prospect is gloomy as midnight! How many ages would pass away before these people would become Christians, equal in knowledge or number to those in England, unless the influence of the Holy Spirit were more copiously bestowed than Christendom has witnessed since the Reformation! But we have every reason to believe that the period is at hand, when the heathen shall be given to the Lord Jesus for his possession, &c. Our encouragement therefore is great, and our duty obvious, earnestly to wrestle with God in prayer for the residue of the Spirit; and if the vision should tarry, to wait patiently, and work diligently, until the times of refreshing shall come from the presence of the Lord.

"I have commenced the Carnatic language, and find the sounds a little difficult; but patience and perseverance, I hope, will overcome. It is necessary to apply closely. A great field lies before us unoccupied—a sufficient stimulus to redoubled diligence. If I should remain one year unable to converse with the natives, I shall certainly not be able to justify myself to my own conscience, unless indisposition should prevent my application."

BURNING OF WIDOWS IN INDIA MAY BE PREVENTED.

(*From "The Oriental Star," printed at Calcutta, April* 20, 1820.)

In our Journal of the 7th of January, was a Letter from a British officer, dated Lucknow, describing the prevention of the immolation of a widow on the funeral pile of her husband, by a party of officers, who saved her, at the risk of their lives, from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances have been related to us of similar sacrifices having been prevented, in a much less hazardous manner, by the interference of the Collector of the place near which it was intended to effect them.

The circumstances of the first of the instances we allude to, are these:—A young Bramanee woman of respectable family, married to a dependant Zemindar, who was receiving from the head Zemindar a pension of 1000 rupees per month, was about, on his decase, to burn herself with the body. The Collector of the district, however, as soon as he had information of this, sent a Brahmin to endeavour to dissuade the widow from her intention; but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The Collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force; and aware that any measures he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons, whom he stationed in a street through which the body was to pass, to seize the woman and conduct her to her house; and at the same time concealed a guard of sepoys below, in the Bund of a Tank, to enforce this measure if necessary.

The result was, that the people, hearing of these arrangements, desisted from proceeding with the intended ceremony; the widow was quite reconciled to live, and sent a message to the Collector, requesting, that as the pension of her deceased husband would go to her brother, that he (the Collector) would provide for her. She is now enjoying a pension of 18 pagodas per month, out of the allowance formerly granted to her husband.

The second case was that of the wife of a principal Zemindar, whose death, and the determination of his widow to sacrifice herself on the following morning, were not announced to the Collector till 12 o'clock at night. He immediately despatched a letter to the heir, threatening to oppose him to the utmost of his power as a magistrate, if he did not prevent the sacrifice; he also addressed letters to the widow's relatives: and these measures were attended with the desired effect, and the widow in this, as in the former case, was reconciled to live.

We cannot conclude this subject without remarking on the conduct of the Collector, to whom we have alluded; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart, however, he will find a richer reward than the praises of the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made too public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt, from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results.

If too the unhappy widow could be separated for four and twenty hours

from the wretches who surround her, and who are interested in persuading her to adhere to her resolution, and she could afterwards be examined alone as to her wish to put an end to her existence in this horrible manner, we imagine that this resolution, made generally under the united influence of violent grief, and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person, particularly if a promise of securing to her a provision for her life were held out.

It is unquestionably a subject of the deepest interest to humanity, and as such, we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole of British India to the calm consideration of the means by which such an abomination to God and man can be most speedily and effectually abolished, so as to wipe off the foulest stain that hangs upon the empire of the East.

We have the pleasure to add that Ram Mohun Roy, the celebrated Hindoo Reformer, has exerted himself very zealously in this cause, and in behalf of the female character. He has, it seems, published more than one Tract upon the subject.

In addition to the above, we add the following passage from a letter to the Right Hon. J. C. Villiers, on the Education of Natives of India, by the Rev. W. Ward, Missionary. Printed for Rivington, &c.

Having mentioned that 1528 widows were burned alive, in six divisions of Bengal, in the years 1815, 1816, and 1817, he adds,

"I cannot refrain from giving it as my decided opinion that this dreadful practice might easily be abridged, and finally abolished by the British Government, without creating any alarm among the Hindoos. This opinion is confirmed by the fact, that the Hindoos have quietly submitted to a modification of the practice, and to a government regulation passed a few years since on this subject; as is manifest from a very painful occurrence which happened to myself in the year 1817.

"I was riding in the neighbourhood of Chitra, a village adjoining to Serampore, and observing there had been a Suttee, I rode up to a few individuals who were sitting near the spot where the victim had suffered; and after making enquiries respecting the family and rank of the widow, I addressed them on the enormity of the crime in which they had been assisting, and assured them that whatever might be their opinion of this dreadful action, they would have to answer for it in the day of judgment, as a most horrible murder.

One of these men, in answer said, "*Sir, whatever the act now committed may be, we have nothing to fear; you* (meaning the English Government) *must see to that; for the public magistrate has been here, and given the order, and according to that order the woman has been burnt.*"

Since the above was written, a sensible pamphlet has appeared, entitled,

"Remarks on the Immolations in India; and particularly on the Destruction of 1528 Females, burnt or buried alive in Bengal, in the years 1815, 1816, and 1817; as authenticated by a copy of the Official Returns now in England; with various Arguments to prove that these Immolations may be safely and easily suppressed."

We know not to whose pen we owe this very interesting pamphlet, but it appears to have been written by some person well acquainted with the subject, and we earnestly recommend it to the perusal of the friends of missions.

The author gives us—an account of the various kinds of immolation in India—the extent of these practices, with a copy of the official returns—the evil effects of these immolations on society, and the duty of suppressing them—and, lastly, the *practicability* of suppressing them. This last section will afford much satisfaction to the reader, and the arguments adduced appear to us to be irresistible.

We shall only add, that we have, with pleasure, heard a report, that measures are now taking, in the most proper quarter, to procure the much desired suppression of these horrible practices.

PENANG.

Mr. Beighton, in a letter dated May 4, 1820, says, "The most pleasing intelligence we can now communicate is, our being able to introduce without fear the Sacred Scriptures and Religious Tracts into the Malay schools. A year ago, if we had offered a New Testament to a Mahomedan, he would immediately have rejected it.

"Some months ago, a Mahomedan, who is considered a learned man, and

whose employment was to teach persons to read the Koran, made repeated applications to us, desiring to place himself at our disposal, offering to read the Law, the Psalms, and the Gospels. We have since engaged him, and he has now upwards of 50 learners, including men, women, and children. They assemble in his own house, the road to which in wet weather being almost impassable, he has made a kind of bridge of buffaloes heads.

"We have now three Malay schools and one Chinese. The Malay Testaments sent us from Calcutta by Mr. Townley are nearly expended, and we shall soon want a fresh supply.

"The Rev. Mr. Hutchings, the Chaplain of the island, has returned from Bengal. He is exceedingly kind to us, and has furnished us with the Malay Old Testament in the Arabic character, as far as it is printed; they are going on with it at Serampore."

Mr. B. adds, "Our friend Miss Brown (the intended wife of Mr. Thomsen, at Malacca) arrived here on the 12th inst. She left Madras April 7. She had a tedious passage of five weeks in a small brig of 90 tons, but appears to be in health."

Schools for Females in India.

Some of the Baptist Missionaries, as well as those of the London Missionary Society, have commenced their laudable efforts to establish schools for native females. Mr. Rowe, of Digah, writes, "Sister Carey, of Cutwa, has commenced a native female school there; she had 14 girls in her school, and had reason to expect more. Great numbers of females seemed to be very desirous of learning to read. Several young women belonging to very respectable families were desirous of being taught; and as they were not permitted to appear in public, the school-mistress was allowed, according to their request, to go to their houses, after school hours, to teach them to read.

SIBERIA.

SELINGINSK.

The mission to this distant country was commenced at Irkutsk; but as it was found impracticable to acquire the language perfectly at that place, Mr. Stallybrass (since joined by Mr. Swan and Mr. Yuille) removed to Selinginsk, a town situated near the confluence of the Selenga and the Chilok, about 430 versts* SE. of Irkutsk. Here it was found absolutely necessary to build a house for the missionaries, attention to which has unavoidably employed a portion of that time which they earnestly wished wholly to devote to the chief objects of their mission.

A letter from Mr. Stallybrass, dated 8th Aug. 1820, has been received, by which we are happy to learn that his health had been much improved, and that Mrs. S. and the children were also in tolerable health.

In a former letter, dated 16th May, he informs the directors, that Mr. Yuille had received a serious injury by a fall from his horse when they were riding together to visit a Bratsky temple, for the purpose of distributing tracts. His ancle bone was dislocated, but was replaced by Mr. Stallybrass. He has since, in a great measure, been restored to health.

"Our Tracts and Gospels (says Mr. S.) have been largely and extensively distributed. In the winter, persons came from all parts to receive medicine chiefly, but I embraced the opportunity of putting the Gospels and Tracts into the hands of as many as could read. From what I have observed this winter, I think we have abundant reason to be satisfied with regard to the spot which has been chosen.

"I have now nearly finished the alphabetical arrangement of my Dictionary. This will form part of a Lexicon, containing 20 octavo volumes of from 200 to 250 pages each. This Lexicon includes an interpretation of the words in Mongolian and Manjur, so that my plan has been to arrange it alphabetically, and to write the volume and page where the word occurs. Of this Mr. Swan has already copied a part, and it will serve for our use till we get all the Mongolian interpretation translated into English. The mere arrangement of words has been a very dry and tedious business; the other will not only be useful to all who may hereafter learn the Mongolian language, but be attended with much advantage to myself, as it will assist in translating from it. I shall also be able to collect valuable materials for my Grammar, the outlines of which I have already drawn up for the use of my friends."

Mr. Stallybrass says that Mr. Swan speaks and writes the Russ language exceedingly well—"his knowledge is very extensive; and bringing into practice the language in a much greater degree than when in Petersburgh, he

* Travelling distance.

will soon be completely master of it. He also made the best use of the little assistance which he was able to obtain of the Buriats, as, owing to their diligence in translating, they were much occupied.

"I rejoice to inform you that the prevailing feeling amongst us is union and love: this, I trust and desire, will ever continue, for the honour of God, and for the prosperity of the object to which we are devoted."

Dr. Henderson, in a letter dated at St. Petersburgh, 2d July, 1820, says, "I am happy to say that *Badma*, (one of the Buriats) is again completely recovered, and is just finishing his translation of the Acts of the Apostles; the first sheet is gone to press."

Mr. Knill's arrival at St. Petersburgh.

A LETTER from Mr. Knill, dated 7th Dec. 1820, informs the Directors of his safe arrival in that city, on Saturday the 7th of that month. He had been detained by the ice at Cronstadt, for nine days. He was received with Christian affection by the Rev. Drs. Paterson, Henderson, and Pinkerton; had the pleasure of joining with them at the table of the Lord, on the next day, and on Monday at the Missionary prayer meeting.

Mr. Knill says, "It is now exceedingly cold; but, thank God, am very comfortable and happy and well. Perhaps I have not been so well for the last four years. I hope the prayers of my friends in Britain will be heard and answered for me, and that length of days and great usefulness will be my portion."

SOUTH AFRICA.

WE are happy to learn, from a lady who left the Cape of Good Hope on the 17th of November last, that Mr. Campbell arrived there, from his long journey to the north, on the 12th day of that month.

MADRAS.

A SCHOOL-BOOK Society has been formed at Madras, on the same plan as that at Calcutta. The objects of this Society will be the purchase, preparation, and publication of works useful in seminaries of learning, to be supplied either gratuitously, or at a cheap rate. It will form no part of the design of the institution to furnish religious books; a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of a moral tendency.

The Tendency of Idolatry to harden the Heart.

MANY instances displaying this tendency have been recorded in the publications of the Societies which support missions among the heathen, especially in India; but the following is peculiarly striking and awful.

Mr. Adam (of the Baptist Society) having proposed to a Brahmin the establishment of a school for the instruction of females, received this answer—"*What have we to do with them? Let them remain as they are.*" And when Mr. A. replied, that they, as well as the other sex, had souls which must be saved or lost for ever; and yet that they were so entirely neglected, that they were not allowed even to learn to read; the Brahmin rejoined, "*They do not know how to go to heaven, but they know how to go to hell, and let them go.*"

How true is St. Paul's description of idolaters—Rom. i. 31. "Without natural affection—implacable—unmerciful!" *See Ann. Rep. of the Bap. Miss. Soc.* 1820.

NOTICES.

Missionary Museum.—As some persons are not aware that the days of admission were altered some months ago, it is necessary to repeat, that the days of admission are now

THURSDAYS and SATURDAYS:
The doors are open from 10 to 3.

THE Rev. Thomas Jones, who has finished his studies at the Seminary, Gosport, and who is appointed by the Directors to the South Seas, will be ordained at the Rev. T. Weaver's Chapel, Shrewsbury, on Wednesday the 28th inst. The Rev. Dr. Raffles has engaged to deliver the Introductory Address, and the Rev. J. A. James the charge.

To the Friends of the Missionaries in the South Sea Islands.

THE Directors, intending to send out a Missionary, a Schoolmaster, a Mechanic, &c. to Otaheite, in the month of March, inform the relatives and friends of the Missionaries already in the islands, that there will then be an opportunity of sending parcels, &c.

An opportunity will also occur for sending to Madras and Calcutta, by Missionaries expected to sail about the same time.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 December, to 16 January, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Trinity Chapel, Leather Lane, Holborn.
Third Annual Collection, after Sermons by the Rev. G. Burder, and Rev. Rowland Hill 25 7 0
E. C——k, Donation by the Rev. Geo. Collison 15 0 0
The Christian Purpose Society, Jewin Street Chapel; by Rev. Mr. Wood 10 0 0
Ebenezer.—A Donation 1 0 0
C. D. ditto 1 0 0
Penny Subscriptions from a few Children belonging to Wilson Street Sunday School 0 16 6
A Lover of Truth.—Donation 0 10 0
W. F. L.; by G. B. 1 0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

Essex Auxiliary Missionary Society;
Joseph Savill, Esq. Treasurer.

Baddow, Little.—Rev. S. Morell.
Collections and Subscriptions 8 17 6

Billericay.—Rev. Mr. Thornton.
Collections at Missionary Prayer Meetings 8 4 3
Subscriptions 4 1 0
12 5 3

Bocking.—Rev. Mr. Craig.
Missionary Association.... 84 12 4½
Collection at a Barn 2 11 6
Subscriptions & Donations 26 11 0
113 14 10½

Braintree.—Rev. J. Carter.
Ladies' Association 71 10 7
Missionary Prayer Meetings 1 13 5½
Subscriptions 2 2 0
Collection, after a Sermon by Rev. Dr. Bogue..... 6 10 0
81 16 0½

Bumpsted.—Collection by Mrs. Beddow 4 4 0
Ditto; by B. Beddow, aged nine years 1 1 0
Sunday School Children .. 0 3 1
5 8 1

Castle Hedingham.—Rev. R. Stevenson.
Missionary Association.—Penny-a-week Subscriptions, &c. 24 13 3½
Sunday Scholars, one year 1 2 10½
Subscriptions 6 15 0
Collection after a Sermon by Rev. Dr. Bogue..... 9 5 6
41 16 8

Chelmsford.—Late Rev. S. Douglas.
Subscriptions 29 5 2
Sunday School Children .. 1 3 0
Young Ladies, Miss Burr's Boarding School 1 10 0
Miss Burrows's School.... 1 1 6
Missionary Boxes 0 14 8
Donations at the Annual Meeting 1 19 5
35 13 9

Clavering.—Rev. J. Pearce.
Juvenile Auxiliary Society, (½ year).. 13 10 1½
Coggeshall.—Rev. A. Wells; Collection 18 10 0
Colchester.—Rev. J. Savill.
Branch Miss. Society.
Weekly Subscriptions, &c. 37 2 8
Collection at Annual Meeting of ditto..... 5 6 10
Subscriptions by the Young Ladies at Miss Keep's School 9 0 0
Subscriptions & Donations 18 6 6
Collection after a Sermon by Rev. Dr. Bogue..... 14 11 10
84 7 10

Dedham.—Rev. W. B. Crathern.
Moiety of a Collection 4 0 0
Collection after a Sermon by Rev. Dr. Bogue..... 3 0 0
7 0 0

Dunmow.—Collection by Mr. Portway, Treasurer, Missionary Association 24 0 0
Subscription..... 1 1 0
Collection at General Meeting 21 14 3
46 15 3

Felsted.—Donation 0 10 0
Finchingfield.—Rev. J. Blackburn.
Missionary Association..... 15 15 0
Fordham.—Rev. J. Harris.
Collection 7 0 0
Collection after a Sermon by the Rev. Dr. Bogue.. 1 15 2
8 15 2

Halstead.—Branch of Auxiliary Society 20 0 0
Collection after a Sermon by Rev. Dr. Bogue..... 5 0 0
25 0 0

Harwich.—Rev W. Hordle.—Donations from the Church and Congregation 7 0 0
Collection after a Sermon by Rev. Dr. Bogue..... 8 8 0
15 8 0

Hatfield Heath.—Rev. Mr. Berry.
Collection after a Sermon by Rev. J. Bennett, Rotherham..... 4 1 7
Missionary Association.—Male Branch..... 8 19 3½
Female ditto..... 11 14 0
24 14 10½

Maldon.—Subscriptions 9 19 6
Ladies' Association..... 16 5 4
26 4 10

Newport.—Missionary Association, Mr. Gurson, Treasurer 4 1 9
Missionary Prayer Meetings 3 3 11
Subscription..... 1 0 0
8 5 8

Ongar.—Rev. Mr. Taylor.
Penny-a-week Society..... 8 2 6
Romford.—Subscription 1 1 0
Stansted.—Collection 11 11 2
Stebbing.—Rev. Mr. Morrison.
A few Friends, &c..... 4 10 0
Takeley.—Rev. J. Hanson.—Collection.. 3 17 6
Terling.—Rev. W. Kemp.—Collection .. 3 10 0
Thaxted.—Rev. J. Jennings.
Collection at a Missionary Prayer Meeting 2 15 6
Subscriptions 3 11 6
Female Association 4 5 6
10 12 6

Weathersfield.—Collected after a Sermon by Rev. Dr. Bogue, &c. 18 19 7
Witham.—Rev. S. Newton.
Ladies' Association 14 4 3
Subscriptions 9 8 0
23 12 3

Woodham.—Rev. S. Morell.
Unsolicited Contributions of a few Poor People, ... 1 1 6

681 6 11½

Dorsetshire.—Pymmore near Bridport.—The Young Persons employed at Mr. Gould's Factory; by Rev. James Cope			1 4 0
Hampshire.—Lymington Female Association in the Independent Congregation ..			6 12 0
The contents of a Missionary Box in a Widow's Family, for the year 1820; by Miss Bogue			3 12 0
Ditto of ditto among the Children of the Botley Sunday School; by ditto			0 10 0
Kent.—Sandwich.—Rev. Mr. Anderson. Missionary Prayer Meeting			3 10 0
Woolwich.—Collected at Salem Chapel (late Mr. Percy's) by Rev. J. Liefchild, and the Home Secretary.			
Collection	9 7 0		
Subscription (Annual)	1 1 0		
			10 8 0
Lincolnshire.—Brigg Auxiliary Missionary Society; Mr. Goodwin, Treasurer.			
Collected by Ladies	46 19 5		
Sunday School Children ..	3 0 0		
Female Juvenile Repository	5 17 1		
Collection at General Meeting	42 9 2		
			98 5 8
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; by Mr. R. Rouse, Treasurer			7 3 6
Rutlandshire.—Luffenham.—Rev. J. Green. Missionary Association			1 14 0
Surrey.—Mortlake.—Collected at a Prayer Meeting, on reading Rev. Mr. Ward's Letter			1 0 0
Yorkshire.—Sheffield and Attercliffe Missionary Union; (part of the West Riding Auxiliary Missionary Society) Mr. Geo. Bennet, Treasurer.			
Youths' Missionary Society	16 6 0		
Nether Chapel Female Missionary Society	6 14 8		
Queen Street ditto	7 17 7		
Garden Street ditto	3 15 9		
Attercliffe ditto	6 16 0		
			41 10 0
Scotland.—Paisley.—Legacy of the late Mr. Hugh Thomson; by Mr. D. Wallace, Exor. ..	200 0 0		
Less Duty	20 0 0		
			180 0 0
Glasgow United Associate Congregation. Rev. Messrs. Kidston and Brash			5 0 0
Ditto.—Youths' Auxiliary Missionary Society; Mr. John Wilson, Treasurer			30 0 0
Cambraes Bible and Missionary Association; Mr. James M'Kirdy, Secretary			6 6 0
Largs Missionary Society; Mr. J. Lyle, Secretary			4 4 0
			10 10 0

For the Education of Females in India.

Mrs. Smith, Basinghall Street			1 1 0
Mrs. Carlisle, Hackney Road			1 1 0
Anonymous—Donation			5 0 0

Donations in Aid of the Anglo-Chinese College at Malacca.

W. Skinner, Esq. Bristol			50 0 0

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

To Mr. Gardner, Long Acre, for a Hand Corn Mill, for Africa—Anonymous, Manchester, a Trunk for Mr. Geo. Platt, Otaheite—George Cowie, Esq. for 25 Volumes Evan. Mag.—Mrs. and Miss Walker of Eastwood, Mrs. J. Walker, Clifton House, and Miss Walker, Masbro' House, Mrs. Roberts and Miss M. Gibson, a Box, containing 52 vols. Theological Works; and various articles for the Missionaries at Malacca and the South Sea Islands—Rev. J. Bennett, and Mrs. Bennett, Brooks on Religious Liberty, 2 vols. Memoirs of Rev. Mr. Darracott, 2 vols. &c.—Wm. Pearson, Esq. Homerton, for 500 Tracts—T. B. for 6 Doddridge's Rise and Progress, and 12 Baxter's Call—Rev. J. Clunie, LL. D. for 250 Storm Improved—J. W. M. for 35 Nos. Christian Observer, 122 Nos. of Youth's, and 12 Nos. of Cottage Magazines—To Mr. Chapman—Mr. Ellis—M. K. M.—Widow's Mite, by Rev. W. Chapman,—and J. W. M. for 1 vol. and 17½ years Evan. Magazines, in Nos.—Rev. T. East and friends, Birmingham, for two Casks, one containing Nails only, the other, Nails, Hammers, Bench Vices, Nippers, Pincers, Saws, Printing Ink, and various other Articles for the Missionaries at Raiatea, one of the South Sea Islands.

POETRY.

On viewing the relinquished Idols of Otaheite in the Missionary Museum.

Could man, who boasts his reasoning power,
Form the strange things we here survey—
Then praise them at the evening hour,
Or in the morning kneel and pray?

Yes—man debas'd his lofty mind—
That mind which the Creator gave:
His reasonings vain, perverse, and blind,
He form'd the gods which cannot save.

Oh! mournful thought! affecting sight!
Spirit of grace! thy influence shed;
Disperse the gloom of pagan night,
And light, and truth, and wisdom spread.

The light appears; its glory gleams—
Fair presage of an endless day!—
Over 'Taheite's isle it beams,
She flings her "foolish gods" away.



Freeman sc.

Revd. John Whitridge,
Tutor of Shropshire Academy.

Publd. by E. Westley, Stationers Court March 1821.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH, 1821.

ON DIVINE INFLUENCE,

AS PARTICULARLY NECESSARY TO THE RIGHT UNDERSTANDING OF SCRIPTURE.

THE necessity of the Holy Spirit's influence and assistance in order to a spiritual understanding and cordial reception of the Sacred Scriptures, has ever been acknowledged by good men. The only question on the subject among them is relative to the extent or degree of assistance, which is communicated by his influences.

It appears evident from the united testimony of Scripture, and the concurring experience of all the children of God, that it is simply and entirely owing to the Holy Spirit's "taking of the things of Jesus and shewing them" to their souls, that they have been and are instructed in "the truth as it is in Jesus;" and made recipients of those divine doctrines and spiritual blessings which the word of God reveals: such as, conviction of sin; the infinite efficacy of Christ's blood and atonement to satisfy the divine justice; their need of a particular, personal, and constant application of that blood to their consciences; the subjugation of sin in the heart, through the power of the Holy Ghost; the discerning of the purity and spirituality of God's law; their utter inability to fulfil its holy requirements; the complete satisfaction which Christ has made to that law; the consequent deliverance of every believer from the guilt and condemnation thereof, by the imputation of Christ's righteousness; their justification before God, and (as an evidence thereof) their being sealed by the Spirit of sanctification and holiness, as an earnest and a pledge of their final glorification.

Now, without the Holy Spirit's illumination, and application of these truths of Scripture to the soul of man, not an individual of the human race could arrive at a saving knowledge of them, or possess true faith in Christ. Hence our Lord, speaking of the Spirit's application of his word to the souls of his children, says, "He shall glorify me, for he shall receive of mine and shall shew it unto you." John xvi. 14. The Holy Ghost doth not teach any new doctrine; but imprints revealed truth upon the understanding of every believer, as our Lord did on that of the disciples journeying to Emmaus, (Luke xxiv. 45.) "Then opened he their understandings, that they might understand the Scriptures."

It is one thing to open the Scriptures themselves, and another to open the understanding to receive them. The Spirit of Christ alone can do the latter. The opening of the mind and heart effectually to receive the truths of God is his pe-

culiar prerogative and office. The passages above quoted (with many others that might be adduced) clearly prove the indispensable necessity of divine illumination, in order to enable any individual to understand and receive that doctrine which is connected with the salvation of the soul. If the Apostles, who were so eminently blessed as to enjoy the personal instruction of Jehovah-Jesus, remained ignorant of him as the Messiah, and consequently unacquainted with the offices, character, and conduct which he was to sustain as such, till their eyes were enlightened by his divine power to see and acknowledge him as that Saviour of men that should come into the world, how can any other individual expect to arrive at "a knowledge of the truth as it is in Jesus," without the same exertion of almighty power?

The apostle Paul also speaking on this subject, in his 1st Epistle to the Corinthians, ch. ii. ver. 14. says, "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." Again, in the 12th and 13th verses, he declares what a Spirit they had received, viz. "The Spirit which is of God;" and of what use that Spirit is unto them, i. e. it teacheth them to "know the things which are freely given them of God;" clearly intimating that the Holy Ghost sheweth his people both what God is, and what the things of God are, by enlightening them with the knowledge of that grace and goodness of God which is discovered in the gospel; through which they know both divine mysteries and divine mercies; what God hath done for them, and what he hath wrought in them; thereby clearly evincing that his instruction does not confine itself to a mere discovery of certain truths to the understanding, but includes a powerful impression, or experimental communication of them to the heart, which is the grand object and ultimate design of divine teaching.

The promise of the Spirit is one of the peculiar features of the Old Testament prophecies, and the outpouring thereof, the distinguishing characteristic of the New. Not that the manifestation of the Spirit was wholly withheld from the church of God under the former; but this divine light shone more bright and clear under the latter, as a fulfilment of the many gracious promises made respecting the display of his grace in the latter days of the Church, and according to our Lord's promise to the disciples, that he would send the Comforter, the Holy Ghost, unto them. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. This passage clearly defines the office of the Holy Ghost, his divine power, and the purposes for which he was manifested to his church.

First, his office, the Comforter. As the children of God cannot be without much trouble in an ungodly world, the Holy Ghost is sent to remain with them, to supply the place of Christ's bodily presence, in which he comforted them during his abode with them in the world. 2d. His divine power to communicate knowledge to the understanding, to enable them to understand and to retain his gracious instructions. "He shall teach you," &c. He is the helper and teacher as well as sanctifier of his church.

If He teacheth not within, the tongue of the teacher laboureth externally in vain. In a congregation, how many hear the voice of the preacher; but with what different apprehensions, affections, and reso-

lutions respecting it! What reason can be assigned for this? The word is one and the same; but to some it proves, as the Apostle declares, "a savour of death unto death;" to others, "a savour of life unto life." The reason of this difference, can alone be referred to the inward teaching of the Holy Spirit, as it respects the latter; and to his leaving the former to their own obstinacy and blindness, to pervert all they hear to their own destruction, as St. Peter expresses it, (2 Epis. iii. 16.) Proving in a most awful manner, how dreadfully sin has ravaged all the powers and faculties of the soul of man, induced him to love darkness rather than light, and choose evil in preference to good; not as such, but, being destitute of spiritual light and spiritual life, he knows not God, nor desires the knowledge of his word or ways. Again, he brings all things to the remembrance of his children. This is one of his most gracious offices, by which he comforts, directs, encourages, reproves, strengthens, or animates all his people, according to their various states, circumstances, temptations, falls, difficulties, or trials. What an evidence is this of his divinity, in having such free access to the hearts of all his children! What a glorious testimony does it display, of the faithfulness of Jesus! What a never-failing source of consolation for all believers! What an "unspeakable gift!" How many blessed portions of scripture are brought by him to the minds of believers, peculiarly suitable to their existing trials and circumstances.

Finally, those things which he brings to the remembrance of his church, are "whatsoever Christ had declared unto them;" for there is (as before partially noticed) but one truth, which Christ taught, and the Holy Ghost remindeth of, and openeth unto them. The doctrine of Christ and of the Holy Ghost are not various, but one and the same truth of God.

From these remarks the following conclusions may be drawn, viz.—1. That unassisted human reason, however high its attainments in knowledge, is of itself altogether unable to understand the things of God, as connected with salvation.—2. That the influences of the Holy Spirit are indispensably necessary to enable a man to obtain an experimental knowledge of the things of God.—3. That this experimental knowledge of the things of God, is the best (yea, the only) key to a spiritual understanding of the Scriptures, as it enables the most unlettered individual to understand its testimonies; whilst the man who has made the greatest attainments in learning, and is destitute of such a key, never can or will be able to comprehend its sacred mysteries. "They are all plain to him that understandeth, and right to them that find knowledge;" however inexplicable they have appeared, or may appear, to the greatest minds, the eyes of whose understanding have not been "opened to understand the Scriptures."

These considerations however do not supersede the use of human learning, but impose an additional obligation on all true Christians to aim at every possible human assistance, in order to obtain the literal meaning of the Bible. If the Holy Spirit only teacheth the meaning of his word, by communicating the things which it reveals, how very important is it to ascertain the genuine sense of every passage in that Revelation. And will not the faith of the sincere christian be increased in proportion as he grows in the knowledge of the letter of the Bible? It may fairly be presumed that this sentiment will account for

the great variety of disputes which have been held and are still maintained among truly godly men upon religious subjects. For if the Holy Ghost infallibly instructed men in the letter of Scripture, there could not exist any discordant opinion among them, as all his work is perfect, and all his instructions are uniform.

It appears then that it is the depravity of the human understanding through the fall, which thus leads us to "put darkness for light and light for darkness," error for truth and truth for error; and on this account it is that the teaching of the Holy Ghost is indispensably requisite, to enable us to understand the things of God revealed in his word; and so to receive them, that they may be life and salvation to the soul. S. C. S.

A SERMON

BY THE REV. PHILIP HENRY.

Never before published.

TEXT.—Rev. iii. 15, 16. "*Thou art neither cold nor hot*," &c.

(Continued from page 58.)

Shew III.—*The cure of this.* The disease is dangerous, yet curable.

1. Be thoroughly convinced of the evil of it. It is a sin, some remainders of which are in the best. O who is so zealous for God, and his glory, and his own salvation, as he *ought to be?* But where it reigns, that man's condition is sad.

It is observable in all the other churches, Jesus Christ found some good thing or other that was matter for commendation; but in the church of Laodicea he found *nothing* good. Where lukewarmness reigns, there's no good to be expected.

2. Labour to see beauty and excellency in religion. It is our honour to serve the Lord. There is not a duty but an angel might be seen doing it without disparagement to his angelical nature. Where this is believed, we shall think the cream and flower and marrow of our affections well bestowed.

3. Get your hearts crucified to the world. What is the reason so many that profess religion are so indifferent! Surely this—If I be too forward, I shall pull my house about my ears; such a neighbour will scoff at me; such a great man will frown. As far as I can go, and keep their good will, so far I care not if I go, but no farther.—O man! be it known to thee, thou art not worthy of Christ. Mat. x. 37.

Again.—Another will say, I am lothe to come under the yoke. I cannot endure to be curb'd and crossed: I must have liberty now and then to lash out—and therefore I will be as I am.—Thou hast not yet learned the A B C of Christianity, Luke ix. 23.—"*Let him deny himself.*"

4. Set the life of the Lord Jesus before you; walk as he walked. O how active was he! He went about doing good; made it the business of his life: see his zeal for the house of God. John ii. 17.

5. Set the glory of heaven before you. Though we should do and suffer as much for God and religion as ever any one did, a quarter of an hour in heaven will make amends for all.—Remember we are travelling towards Canaan.

To conclude, my brethren. Unto you is this word of exhortation sent. O receive it in the love of it—rest not in a form without the power of godliness—you may be dead before God, and yet have a name to live before men.—What I have spoken of professors, I mean of you all: you are all professors.

Shew IV. *The contrary duty to this sin.*

Jesus Christ cannot endure we

should be lukewarm, neither cold nor hot; you hear it highly displeases him. What then must we do? What temper is that which will please him? I would gladly please Jesus Christ. I would not have him cast me up: if he doth, I am undone—and therefore—

1. We must make religion our business—Jesus Christ is marvelously well pleased with those that make religion their business; this is the very character of a Christian. We must look upon it as the great end of our life; our chief end is to glorify God and save our souls; for this we have our being; Prov. xvi. 4. For this we have all the enjoyments of our being—health, food, raiment, creature-comforts; these are not given us to enjoy, but to *use;* we must use them that we may enjoy God. O how few think of this!

Hath God endued us with precious, immortal souls, of more worth than all the world, for such low base ends as this,—that we might serve sin, and satisfy our own lusts, and spend our strength and thoughts on trifles, and forget and neglect that which alone is excellent? No. We must learn to make all we have, and all we do, subservient to religion; this is godliness. A hypocrite makes religion, and duty, and all subservient to his worldly interest, his gain, or his pride, or his credit—as Jehu and the Pharisees; but further than this he will not meddle with it, and therefore rests in the name; and so he can keep his name, he hath all he cares for. It is the contrary with a saint: he makes his interest, gain, credit, estate, all subservient to religion. If he be rich, he is careful to do good with his riches—to communicate for the relief of others—to lay a good foundation for the time to come—to make friends of the unrighteous Mammon; he hath nothing but what he can readily part with for the promoting of religion. "Spend and be spent,"—if he have interest in any, he will improve it for God.

We must learn to order all our ways by this rule—"Do all in the name of our Lord Jesus,"—with warrant from him, Col. iii. 17; to the glory of God, 1 Cor. x. 31; to the honour of religion, Tit. ii. 10. This we must do in our families;—make a business of family worship, and let other things give way to it; and this we must do in our whole conversation. A traveller who hath a journey of business to go, if he bait or sleep at an inn, it is that he may be the fitter to travel. When we can measure our gains and losses by what we gain and lose in religion—this will help us forward.

2. We must strive to get to heaven—Luke xiii. 24. There is a great deal of striving in the world; some strive to be great, some to be rich, some to be revenged; but who strives to be *saved?* There are three arguments, which, one would think, should make us strive. 1. There are those that *miss* of heaven and salvation. 2. Nay, those that miss are *many*, the greater part of mankind—twenty condemned, perhaps but two pardoned. 3. Nay, many of those who miss, were once *seekers*—such as sought to be saved, and yet perished for lack of striving. How must we strive? 1. Strive with God by prayer; be earnest with him for salvation; say as Jacob, Gen. xxxii. 26; and as the woman did, Matthew xv. 22. Her importunity was for a temporal mercy, ours for heaven; and yet—no man ever miss'd of heaven that prayed in good earnest, in sincerity, for heaven. 2. Strive in the use of means; faith comes by hearing, we should strive in hearing. It is one thing to hearken, another thing to hear—we may complain we can-

not remember, the reason is, we do not strive to remember. 3. Strive against opposition, from within, from men, from hell; strive with Satan.—When a poor soul begins to look towards God, the devil is ready at hand to hinder and stifle, if possible. O resist him! he hath many devices.

3. We must be lively in the service of God—his twofold service, service of obedience and service of worship, when we draw near his person. We should be lively in all duties. A Christian may be alive, and yet not *lively*—liveliness is the putting forth of ourselves, the utmost of our strength and ability, the stirring up of ourselves. Isa. lxiv. 7.

To quicken us to liveliness in religion, consider,

1. We serve a living God. Were the God whom we serve an idol—dead and drowsy, then formal services might serve the turn—but he is a Spirit. John. iv. 24. Paul served God with his *spirit.* Rom. i. 9.

2. God is not the God of the dead, but of the living. Matt. xxii. 32. We are called "lively stones," 1 Pet. ii. 5. *Solid* as stones, but not hard as stones—nor dead as stones.

3. Our enemies are lively. Psal. xxxviii. 19. Devils, in tempting, are unwearied; wicked men, in following their lusts; the covetous, in driving bargains for gain; not only are they wiser, but more active in their generation.

4. We enjoy the means of life; living bread, living water, *i. e.* living ordinances. See Acts vii. 38. Zech. xiv. 8.

5. A mean service, if it have life in it, is worth a far greater without life; five words of prayer from a lively publican, smiting his breast—are accepted. Luke xviii. 3. God would have none of the ass in sacrifice, because, lifeless, dull, heavy; rather a dove, or a pigeon. See Eccles. ix. 4.

6. Liveliness in the service of God will prevent abundance of temptations. The bird *sitting*, is the fowler's mark; not flying. It is the standing water gathers mud and filth.

7. When there is no warmth in a duty, it is a sign the duty is not natural. The breath which comes from a pair of bellows is artificial, and therefore cold; whereas breath from a living man is warm.—Now, O that this word might sink down into your hearts! Up and be doing, and the Lord be with you. Amen.

4. We must be fervent in spirit, serving the Lord. Rom. xii. 11. Opposed to slothfulness, which is the same with lukewarmness.

Let me now show in a few particulars,—*What this fervency of spirit is.*

1. To be fervent in spirit, is to have the mind fixed in the service of God. Unless the *mind* be towards religion, there will be no good done in religion,—men of the world are said to "mind earthly things," Phil. iii. 19. When we mind heavenly things, as men of the world mind earthly things, then are we in such a frame as pleases Jesus Christ. An earthly minded man, his thoughts are upon the earth; his first thoughts when he wakes in the morning, his most solemn thoughts when he is most serious, the very cream and marrow of his thoughts, his sweetest thoughts, those thoughts which best please him—even so it should be with us in religion; when we awake, we should be still with God, our best thoughts set upon him, and that not by chance, but of choice, our sweetest thoughts. Psalm cxxxiv. 34. And as the thoughts, so also the *designs*, when the plod-dings of the heart are for religion. Psalm cxviii. 12. What shall I

render?—Is there nothing I can do for God? Which way may I be most useful in my generation? And then for *worship*; Psalm lvii. 7. fixed in prayer and meditation.

2. The forwardness of the will; Psalm cx. 3. Tit. iii. 1. He who is ready to religion, need not be called twice to it. Psalm xxvii. 8. Matt. xxv. 10. "They that were *ready*, went in"—when an opportunity is put into our hands and we are glad of it. Sabbath-days are days of opportunity, are they our delight?—as a good bargain is to the man of the world.

3. The flaming of the affections; Acts xxvi. 7. ἐν ἐκτενείᾳ.—instantly. When the heart is stretched out in the business of religion, alluding to a man running. In *running*, the nerves and sinews of the body are mightily extended and stretched out; it is not so in *walking*. To be fervent, is to run the race that is set before us. Or, it may be compared to a bird flying; as long as a bird hath its wings closed to its body, it cannot fly; when it flies, it opens them and stretches them out: the affections are like the wings of the soul. See Isa. xl. Eagles fly swiftest, and strongest, and highest, of any other bird.

4. Firmness of resolution. A lukewarm Christian is one that sits loose to religion; he wears it as a cloak, to put on and off as he pleases; when he goes abroad, he puts it on; when he comes home he puts it off: this is hypocrisy. Now fervency is quite the contrary. What a man is fervent and zealous upon, that he'll stick to; if he meet with difficulties, reproaches, he will press forward notwithstanding.

5. Fruitfulness in the conversation. See both these together, 1 Cor. xv. 1. A lukewarm Christian will do a little in the work of the Lord; *pray* a little, and *hear* a little; and that little, is *all:* but we must *abound*, we must work, and abound in work.

And this is that which I would spend the rest of the time in pressing you to—activeness, seriousness, fervency, zeal, forwardness, in the whole business of religion; both in the duties of worship, and in all ways of obedience; *in business*—and the truth is, 'tis no more than needs.

Now, *to quicken us to this*—

Consider 1. It is the work of the Lord; excellent work, honourable work; his service is perfect freedom. Dignity, not drudgery; the work of the king of heaven; the work of him that wrought redemption for us.

2. We have a great deal of work to do; work within, work without; corruptions to mortify, temptations to resist, snares to avoid; grace to get, knowledge to attain, an election to make sure—in a word, *souls to save*, and therefore need to ply it hard.

3. We have a great reward before us; a crown, a kingdom, not corruptible. 1 Cor. xv. 6. Reward is a spur to industry. Gen. xlix. 15. There's not a saint in heaven wishes now he had taken less pains in religion; nay, you never knew any when dying, though never so fervent,—repent of his zeal.

4. Our Master's eye is upon us. *I know thy works*, therefore abound. He sees every abatement of our zeal, when we grow remiss, and leave our first love; and it grieves him to be served so.

5. We have loitered a great while. Not to speak of the days of our ignorance, which the Lord winked at; but even since we knew him, and gave up ourselves to him. O how slothful have we been! We should now redeem time, though we cannot recall it, by doubling our diligence—as a traveller who has

lingered all the day. O how many who came in after us, have outgone us—shame itself should spur us on. Heb. v. 12.

6. Have not some of us smarted for our slothfulness? This is one main procuring cause of chastisements and afflictions, when we grow lazy in religion—God hath a rod for loiterers. Beware of provoking him,—he hath some rods worse then others—scorpions for some. Rev. iii. 19.

7. Have not some of us been well rewarded already, for what we have done in religion? There is a reward *of* obedience *in* obedience—peace of conscience; joy which the world cannot take away—every mercy we receive should quicken us in religion, common outward mercies:—who maintains us, feeds, clothes us? At whose cost? Especially spiritual enjoyments. Gen. xxix. 1. 2 Chron. xxxi. 1. Comp. 30.

8. Salvation will not be had upon easier terms. God hath set his price, not a farthing will be abated. If you would have the crown, strive, run, wrestle for it, or go without it. Luke ix. 23. To the slothful I must say,—Thou must find out a new Bible, for this gives no encouragement to sloth. Which is most proper? that thou shouldest come up to God's terms, or God stoop to thine? If he should yield a little, thou wouldst be desiring more and more.

9. Abound in work, for 'tis impossible to do too much: There is no danger of excess in loving, love with all thy heart, and all thy mind.

10. If we do much towards salvation, and then miss of heaven for not doing more, it will be sad; this hath been the case of many a one; "as good never a whit as never the better." Gal. iii. 3. 4.

You will say perhaps, What would you have us do? we do what we can: I answer, God knows whether we do or not; and give me leave to ask you—If you were sure to die tomorrow, would you be no livelier to-day?—And

If a damned soul were suffered to live again, how fervent would he be in religion!

ON COLLECTING FOR NEW CHAPELS, &c.

It cannot fail to give unfeigned pleasure to all the lovers of our Lord, to witness the increase of his kingdom in our own country, in the spread of his Gospel in those dark districts where the ignorance of many, in reference to the true God and Jesus Christ, is more like that of Pagans than of people born in a land professing Christianity.

And it ought to be accounted a great privilege to enjoy so many opportunities of testifying our love to the Lord Jesus, by contributing, *according to our ability*, to establish and extend his cause amongst us. And instead of murmuring at the number of applications for building, enlarging, or repairing meeting-houses and chapels, we ought surely to rejoice.

It is not pleasant to hear *these* called *begging cases*. When a landlord applies for his rent, or the state for those contributions which every one virtually engages to pay, is it called *begging?* And shall the ministers of that Saviour, to whom we are indebted, not only for all our earthly property and comfort, but for all our hopes of a heavenly inheritance, be accounted beggars?

Whilst there is a small class of noble minded persons, who receive these messengers with a cheerful countenance, and freely communicate of their property, thanking them for the opportunity given of helping forward the cause of Christ

there are not a few, I fear, who meet those good men with a scowl, as if they were coming to rob the house.

Shall He who, though Lord of all, for our sakes became poor, that we through his poverty might be made rich, be thus insulted in the persons of his servants, whom he sends to receive of the fruit of his vineyard? Let such remember the doom of those in the parable. What! is it not enough that they are compelled during all kinds of weather to travel from morning to night, fatigued and exhausted, with their spirits almost broken? Do these persons forget that ministers have the feelings of men; that they are not insensible to the contumelies of the penurious or purseproud professor? Is it not enough, that they have for a time relinquished all their domestic comforts, left the people of their charge, and have submitted to insult, and even to suspicion? Let those who not *only refuse*, but aggravate the refusal by the manner of doing it, ask themselves, whether, were the Lord of Glory, in his humble form of man, again to visit our earth, and say to them what he did to Zaccheus, he might not expect to receive such a reply as David did from Nabal? whether they would not treat the Master as they have done the servant?

If ye *cannot*, or if ye *will not give*, at least treat them with civility: be gentle; be courteous.

How inconsistent the conduct of some among us, who profess to pay for the extension of the kingdom of the Messiah in our guilty miserable world, and yet are contriving how little they may part with, so as to maintain their character as religious persons!

Before I conclude, I would say a word to those country congregations which are desirous of building new places. There is some danger lest your dissatisfaction with your present meeting-house should have arisen, not so much from its unsuitableness and want of room, as because other congregations in your neighbourhood have erected superior places. I would affectionately warn you against thinking of such a measure, unless the circumstances of your case will warrant it. The rashness of embarking in a great and needless expenditure has been the ruin of not a few promising congregations, and has crippled many more. I have seen with great concern new meeting houses in various places, where the congregation did not half fill them; and a debt, a large debt remaining, which proves a millstone on the neck of the cause. When an enquiry has been made into the circumstances, it has been found to arise from their having a young and inexperienced minister settled over them, who, because there was an increase of hearers, and because the place was not so modern as might have been wished, proposed the building of a new meeting-house. He called the people together, having perhaps secured a majority among the junior class of his hearers; the measure was adopted; when perhaps not more than one-fifth of the sum required could possibly be raised among themselves. The building is contracted for; parties but ill able to come under such an obligation are bound for the money; and the minister, flushed with hopes of success, sets out to raise the supplies. He visits perhaps some of the neighbouring populous places, then proceeds to the metropolis with high raised expectations, where, after labouring day after day, and week after week, he returns dejected with a hard-earned £100. The people are disappointed, the minister begins to feel the burden of interest to be paid, and then, after

involving some worthy families in the debt, he leaves them to lament their folly, and perhaps the ruin of a cause, which, if it had been prudently nursed, might have risen to respectability.

I would here caution young ministers from hastily undertaking the enlargement or building of their place of worship, until they shall have been settled a few years with the people, (unless in extraordinary cases) as there have been several instances where this proceeding has proved the unhappy occasion of their removal.

Allow a word to ministers. It has become too much a *matter of course* for them to recommend cases of this kind. Neighbourhood, friendship, kindness, and the example of others around them, are too often the motives, without duly investigating all the circumstances of the case. These, with instances (I hope but rare) of appeals being made to the public, at least on very doubtful cases, have tended to lessen the weight formerly attached to the recommendations of ministers. The public have a right to expect that every minister signing a case, vouches, that there was an *actual necessity for the building, enlarging, or repairing of the place of worship; that the congregation have, according to their ability, conscientiously subscribed to the utmost; and that no unnecessary expense in the way of ornament or finishing has been incurred.*

Surely this is not too much for the public to require; and I am certain that cases so certified will meet with suitable encouragement.

Allow also a word to *wealthy country professors.* Whilst I can bear testimony to the Christian liberality of some, I fear it is by no means the general characteristic of this class. I have heard of some whose property is known to be from *twenty* to *thirty thousand* pounds, who thought they had subscribed generously when they gave *ten pounds* towards the rebuilding of their own place of worship, which was to cost more than a thousand pounds; when one hundred pounds would have been below the mark.

Whilst I greatly rejoice in the well attested appeals which are weekly made to the liberality of the religious public in the metropolis, let me caution our country friends against presuming too much upon it. There is a very small proportion of the thousands collected annually, which comes out of the pockets of the wealthy. The man possessed of fifty thousand pounds, or perhaps of a hundred thousand pounds, with very few exceptions, is contented with following his poorer but more generous neighbour with his £1. 1*s.* or peradventure, as they understand per centage very well, with £1. The great bulk of what is collected comes from persons in the middling rank of society; and it is well known that no class in the community is suffering more from the pressure of the times than this. The aggregate of these collections must therefore diminish, until we happily see a revival of trade.

It has for years been a matter of deep concern to many, that no other mode can be resorted to, in order to save ministers from this burdensome and humiliating course of things. But I despair of seeing any effectual remedy provided, until there is more of union among our churches, and less of jealousy on the part of country ministers, in reference to metropolitan management.

Were the country congregations, according to their ability, to subscribe each a small sum annually, and those of London the same, I have no doubt of our being able to give a larger sum to each well

authenticated application, than is collected in ordinary cases.

Should this simple plan be acceptable to the Dissenters in general, I shall cheerfully devote some time and trouble to arrange a scheme for the accomplishment of so desirable an object. BRAINERD.

ON CARING FOR THE SOULS OF SERVANTS.

To the Editor.

SIR,

PERMIT me to occupy a short space in your useful publication, on behalf of that part of the community whose time is almost wholly occupied in promoting the ease and comfort of the more highly favoured part of society, I mean *servants*; and I wish I could commit the subject to paper with all that warmth of feeling with which it has operated upon my mind. I well know that the servants in worldly families are in general sadly neglected as to their spiritual instruction; and did such servants feel any concern about their best interests, they would have feelingly to exclaim, "No man careth for our souls." But my thoughts on the present occasion are turned to the servants of the godly, for whose welfare a tender concern is felt by their employers. I frequently hear such persons say, "I wish there was preaching at our chapel of an afternoon, that our servants might go; but such is not the case; and, unless we send them to worship at some strange place, which is also at an inconvenient distance, we must either keep them at home all day on the Sabbath, or some part of the family must attend to the affairs of the house, while our domestics go to worship." I know that faithful zealous ministers of the Gospel, in general, find that two sermons on the Lord's Day are as much as they can conveniently undertake; but it must be admitted, that many preach from home in the afternoon, while part of their own flock is left destitute. I have no wish to press unnecessary duties or fatigue on ministers, but it has appeared to me, that it would be a most desirable thing if a third service could be performed; and I think it might be carried into effect by the minister making choice of a few pious and judicious men in the church, who should take it in turn to read a chapter and pray, and give a short exhortation on the Sabbath afternoon; to which exercise the members of the congregation should be requested to send their servants; and perhaps in most instances the pastor of the church could occasionally officiate. By this plan, servants would worship in the same places as their employers; they would hear the same doctrines, and occasionally the same ministers; added to which, masters and mistresses would have a check upon them, for, if they absented themselves, there would be every probability of detecting them; for it is a well known fact that servants do not always avail themselves of the privilege of hearing the Gospel, although expressly sent out on the Sabbath day for that purpose. There is one more circumstance I beg to notice, and that is the exclusion of servants from family worship. I know there are professors who do not live without prayer, but their domestics are invariably excluded: surely this should not be; for servants have souls to be saved, and the heads of families, whatever they may think, are certainly in a great measure responsible for the spiritual welfare of those entrusted to their care. I have also observed, when passing an evening with a pious family, that because there is company, the domestics are not introduced at the hour of prayer; this is wrong, for nothing can please the

pious visitors more than to see the whole family assembled; and as a friend is often invited to pray on such an occasion, it might prove highly useful to the souls of domestics for them to be present.

But I have said enough to shew my object; perhaps it will excite the remarks of some one better qualified, and lead to good; then my purpose will be answered. X.

CHRISTIAN CANDOUR.

THE following passage, taken from a sermon by Dr. Watts, "On Christian Baptism," is so well calculated to promote brotherly love between Pædo and Antipædo Baptists, that its insertion in the Evangelical Magazine may, I conceive, be extremely useful to pious readers of both denominations.

PAX.

"BUT this shall suffice for a hint of this controversy, which has filled large volumes in the world, made a huge noise in the church, and destroyed the charity of a multitude of Christians. Since I do not here profess to enter into the argument, but only to give a few short notices and rehearsals of what is said in our vindication, who practise the baptism of infants by sprinkling water on them, I do the rather ask leave to speak one charitable word on this subject, viz. that since this controversy has considerable difficulties attending it, persons of an honest and sincere soul, in searching out the truth, may happen to run into different opinions; and the things wherein we agree are so important, as should not suffer us to quarrel about the lesser things wherein we differ. Our brethren who reject infant baptism, as well as we who practise it, all agree in a belief of the sacred institution of this ordinance, and in our reverence for it—we all agree that the children should be devoted to God, and should be partakers of all the utmost privileges into which Scripture admits them, and that they should grow up under all possible obligations to duty. And since each of us desires to find out the will of Christ, and practise it accordingly, it is a most unreasonable thing that we should be angry with each other, because some of us are devoted to God and Christ by this ceremony a little sooner or a little later than others: or because some devote their children to God in baptism, as a claim of privileges and an obligation to duties, before they can do this for themselves; whereas others let this claim and obligation alone, till children themselves are capable of acting therein: or because some of us think this ordinance requires much water, and that the whole body be immersed in it, others suppose a little is sufficient, and that he who hath the face or head washed in this solemnity, has as true significancy of Gospel benefits and obligations as he who has his whole body put under water, since our Saviour thought so when he *washed Peter's feet*; John xiii. 10. In short, where faith in Christ and love to God, and obedience to the sanctifying operations of the Spirit, are made necessary to salvation, and agreed upon by us all, it is pity that these lesser things should raise such unhappy and scandalous contentions among the disciples of the blessed Jesus, who is *the Prince of Peace*."

OBITUARY.

MRS. ANN BISHOP.

ON Monday, Oct. 2, 1820, died, in her 79th year, Mrs. Ann Bishop, of Sheerness, widow of Mr. Henry Bishop, of whose happy death an interesting account was given by his friend and pastor, the late Rev. W. Shrubsole, in the first volume of this Magazine, page 123. She came to her grave in a full age, "like as a shock of corn cometh in his season." She received her religious impressions when about nineteen years of age, so that she had been a disciple of our Lord about sixty years, and was the oldest member of the church at the time of her death. During the long period of her religious profession, her attendance on the

means of grace, public and private, was constant and exemplary, until disabled by age, infirmity, and sickness. In the house of God, and in her own, she was a burning and shining light, in whom her family and friends rejoiced. In the latter years of her life, through her deafness, often she could not hear three sentences in a sermon; yet she would still attend, saying, "That it was good to be at wisdom's gates," and adding, "The text does me good, the hymns do me good." Often she repeated,

"I'll go, it is the house of prayer,
Who knows but God may meet me there?"

But when growing infirmities made her the Lord's prisoner, her Sabbaths in particular, and a great portion of her week days, were spent in reading the Scriptures, with Mr. Henry's exposition, Dr. Watts's hymns and pious sermons, with prayer; and great were her spiritual enjoyments in those exercises. But her late years were not years of confinement only: many and long were her seasons of sickness and of pain; but her "faith and patience" in these furnaces of affliction endured to the end. When her whole frame has been agitated, and her bed shook under her during the shivering fit, which only went off to be followed with a burning fever, her hope in a covenant God never forsook her, but she thought of him and of his grace, and was comforted. It was a usual remark of her Christian friends, "How much the grace of patience shone through all her sufferings." The spirituality of her mind and the holy tendencies of her soul were witnessed by all who visited her, and those visitors pleased her best who would talk about the best things.

She was often delighted with the prospects of another world, and of renewing her communion with her old Christian friends, who had long since passed to the spirits of the just. But while at one time she thus rejoiced, at another she had her fears, and would sometimes say to the writer, "I hope that I am no hypocrite; I pray that the Lord would search me and try me."

It is remarkable that in all the attacks she suffered from disease, she never, until her last illness, apprehended death; but then she immediately perceived it, and her language to every visitant was, "I shall not be here long." A grand-daughter replied, "It will be a happy release to you, grandmamma." She answered, "Yes, I hope so;" and soon after added, "I am not afraid of death." She much enjoyed the prayers of the writer with her, who, by a very merciful providence, was visiting his native place when his venerable and affectionate mother sickened and died. To the reiterated petitions, "That she might have an easy and merciful dismission from this world, and a glorious entrance into another," she put her fervent, Amen. The day before she died she said, "I am waiting for my dismission, and ready to go." And repeated, that she was "not afraid of death." Between ten and eleven o'clock the same night, she repeated, with great correctness, her favourite hymn, "Thou dear Redeemer, dying lamb," &c; marking by a raised tone the lines that expressed her love to the Redeemer; and the last line particularly she pronounced twice, with evident enjoyment,—"And Christ shall be my song, and Christ shall be my song." She then took hold of each of the hands that were offered her, in succession, distinctly saying to each, "The Lord bless you." She passed a night of great pain, and on the next morning, upon a second attack, she opened her eyes, looked on all around her, then gave a look upwards towards heaven with a significance that will never be forgotten by those who witnessed it, and without a sigh or groan, and with an unchanged countenance, she passed "through the valley of the shadow of death:" so mercifully was prayer answered in the ease of her dismission.

"Soft was the moment and serene
That all his sufferings clos'd,
No agony, no struggling scene,
No feature discompos'd." NEWTON.

At the earnest request of the family, her eldest son undertook, and was mercifully enabled to preach her funeral sermon. A very large congregation assembled to witness the novel and affecting scene of a son improving the death of his mother, which he attempted from Prov. xxxi. 28. "Her children arise up and call her blessed." The

Rev. Mr. Prankard, the pastor of the church, conducted the devotional parts of the service. W. B.—*Gloucester.*

JOHN HAMMERSLEY

Was born at Alton, Staffordshire, where he chiefly resided, and spent his early days in a state of ignorance and profaneness. But God having designs of mercy towards him, he was directed to the dissenting chapel; where, as he expressed it, he found himself to be a lost sinner. It soon appeared, from his submissive conduct, from the tenderness of his conscience, and from the undeviating consistency of his after walk, that he possessed the grace of God in truth. His goodness was not like the morning cloud; but his path was as the shining light, shining more and more to the perfect day.

In the beginning of 1820, he caught a violent cold, which, resisting all medical aid, terminated in a consumption. About the month of August, he gave up his employment, and was confined at home. The first time his minister visited him, he said he should not get better, nor had he any desire about it: "If I go to work again, or if it please God to take me, all is well." "Then you think God will take you to himself?" with a strong expressive countenance, he replied, "I have not a single doubt that, whenever he takes me, he will take me to himself." When a medical attendant advised him to keep up his spirits, he observed, that his spirits were not cast down at the prospect of death. On another occasion, he was asked whether he was not afraid that Christ would desert him at last? "No," said he, "he is so precious to my soul at times, that I am sure he will not forsake me."

On the first sabbath in October, with great difficulty, he went to the house of God, and united with his brethren in receiving the Lord's supper. He wept at the sight of the chapel, and said, it had frequently been a Bethel to his soul, and he found it so then. A friend speaking of the unchangeable love of God, he replied, "Yes, and I am persuaded he will never leave me, nor forsake me." On the Friday night before his death, a friend said, "I hope the Lord continues to support you." "Yes," said he, "I have no doubt on my mind; my afflictions have been great at times, but I have had great support; and when my pain has been very severe, I have been enabled to turn to Christ, and my pain seemed as nothing." When it was intimated that he would hurt himself by speaking, he replied, "It is hard work; but I desire to tell of the goodness of God:" adding, that he had no fear of death. To another friend, he said, "I have no desire to get better, nor am I the least afraid to die." "It gives you satisfaction," said one, "that you have spent some of your days and strength in the service of God." To which he replied, "It gives me comfort that I have not Christ to seek. I am not always free from darkness, but turning to Jesus Christ, I find relief. Blessed be his name, I often find him precious to my soul. I often long for that hour when I shall depart, but I must patiently wait the Lord's time."

He made choice of 2 Tim. iv. 8. for his funeral discourse. On the Saturday night before his departure, he had a strong conflict, and said, "I am in deep waters; it is all I can do to keep my head above the water." But being reminded of God's promises, he again exclaimed, "The Lord is my helper;" and the sabbath commencing, of which he was sensible, he spake of the blessed sabbath he should soon enjoy. He said he had been praying the Lord to assuage his pains, and the Lord had heard him. Before he closed his eyes, he spoke of "them waiting;" when it was supposed he meant the angels, "Who," he said, "would not go without him." He left this vale of tears on Lord's day, Nov. 5, in the 31st year of his age. "Blessed are the dead that die in the Lord." J. T.—*Cheadle.*

RECENT DEATHS.

On Friday, Feb. 9, at Upper East Hayes, Bath, Samuel Yockney, Esq. (formerly of Bedford-street Westminster,) in his 65th year.

On the same day, in his 60th year, at his house in Hans-place, Sloane-street, Chelsea, the Rev. Wm. Nicol, D.D. Minister of the Scots Church, Swallow-street, deeply regretted by his family and congregation, to whom his exemplary piety, and faithful discharge of all his ministerial duties, for upwards of 25 years, so justly endeared him.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Enthusiasm of Methodists and Papists Considered; by Bishop Lavington. With Notes, Introduction and Appendix, by the Rev. R. Polwhele, Vicar of Manaccan and of St. Anthony. 8vo. (805 pp.) 21*s.* Whittaker.

We are sorry to see an author, whose name and works have long since been consigned to merited oblivion, revived merely for the purpose of reviling those excellent men, who were honoured by Providence as the means of rekindling the holy flame of vital Christianity, which burnt so faintly in the middle of the last century.

It was indeed natural enough at the time, that those downy doctors, who slumbered in indolence and ease, should "start up alarmed" when they heard a trumpet blown in Zion which threatened their repose; and had they only put the question of the prophet, "Watchman, what of the night?" and laid themselves down again to rest, to themselves only would the consequences have been important: but when they commenced a warfare against truth and righteousness—not with the legitimate weapons of Scripture and common sense, but by collecting every slanderous and idle tale, they excite at once our pity and contempt.

The characters of Whitfield & Wesley are not now equivocal: But it is curious to see the manner in which the haughty Warburton, as well as the abusive Lavington, speaks of these great men. "I have seen Whitfield's Journal," says the former, "and he appears to me to be as *mad* as ever George Fox the Quaker was." This reminds us of an anecdote we have recently read, though we cannot at the moment recollect where: A gentleman was complaining to a pious prelate, that a certain clergyman in his neighbourhood was gone mad, and did nothing but preach and pray: "I wish then," said the good Bishop, "he would bite some of my clergy." The same supercilious writer (Warburton) speaks thus contemptuously also of Whitfield's early compeer—"There is another of them, *one* Wesley"—yes, "one Wesley," whose name lives in the hearts of thousands, while that of "one" Warburton is known only by his useless lore, which for the most part consists of criticism foreign to his profession, and now nearly obsolete. In this respect he forms a perfect contrast to his great antagonist, Bishop Lowth, whose *Prælectiones* in Latin, and *Isaiah* in English, have continued growing in the public estimation to the present day.

But to return to Whitfield and the Bishop of Exeter: the character of the former (as we have said) is not now to be ascertained. Even the world has allowed him talents of the first order*; and a long life of piety and usefulness hath affixed to his name the seal of immortality. Of Lavington we know nothing but that he was a Bishop, and the author of the book now before us, which would not have attracted *our* notice, as written many years before the commencement of our work, but for an elaborate Introduction, of more than 300 pages, by the Editor, to which our attention will be now confined; and from which we shall quote sufficient specimens to justify the strong language (with us unusual) which we may have occasion to employ. This introduction may be considered as the apparatus of the work, and embraces a variety of topics which fall within our proper sphere of observation.

The first section considers "the restless spirit of man as exhibited in its impatience of religious establishments." Without enquiring how much *patience* may be necessary to bear with religious establishments, we will venture to say that some good men have had their patience greatly tried by them. But this by the by; the first instance of impatience we shall notice, was in the disturbance given to the old Popish establishment by our Reformers, who were as obnoxious to the downy doctors of that age, as ever the Methodists were to Warburton and Lavington. The rise of Presbyterianism, or rather

* In early life his preaching attracted the commendations of such men as Chesterfield and Bolingbroke (though both infidels;) and even David Hume, the historian, who heard him in Scotland, said, "He is the most ingenious preacher I ever heard. It is worth while to go 20 miles to hear him." *Evangelical Magazine*, vol. xiv. p. 28.

of Nonconformity, is another event brought forward to shew the restlessness of man's nature, and Saint Laud is truly lauded, p. vii. as hating equally the doctrines of grace and the principles of Nonconformity, both of which originated, according to our author, in the love of novelty. It will be a piece of news, however, to our readers, to learn from the foul-mouth'd Dr. South, that one Commin, a Dominican Friar, received of the pope "a thousand thanks and 2000 ducats" for "the invention of *extempore prayer*;" from which it may very fairly be inferred that patriarchs, prophets, and apostles prayed *only* by a *form*—*Credat Judæus Apella.*

But the next point is not left to inference, namely, that the Nonconformists were all hypocrites and scoundrels—for it is clearly proved in a dramatic piece written in the last century by one Mr. G. S. Green, namely, "Oliver Cromwell," an historical play, Act I. Scene I. — There is proof for you—and from a divine too!

From the Puritans we come by an easy step to the Methodists, and we might cite another play, (the *Minor*, for instance,) to prove that the Methodists are as great hypocrites as the Puritans. But who are Methodists? "We *primâ facie* (says Mr. Polwhele) term those Methodists, whether clergymen or laymen, who are *methodically* religious:" Not those, we presume, who are religious by fits and starts—as one day in a week or so. We shall not then offend Mr. Polwhele we presume by saying he is no Methodist—that is, he is not regularly or methodically religious! It is not a little singular, that these people, who are described as the most unsteady, the most eccentric, and the most irregular of all men, should receive a nick-name from their being "*methodically* religious." This however is far short of old Dr. Free's definition from the Greek, since adopted by Mr. Daubeny. According to him, the Methodists are a sect of the Apostolic age, and cautioned against by St. Paul, who, when he speaks "of the Methodisms of the Devil" (τας μεθοδειας του διαβολου, Ephes. vi.11.) certainly meant to caution the primitive Christians against the enthusiasm of the Methodists: and this more learned derivation, Mr. Polwhele himself seems to consider as the best. P. xxvi.

But to return to Bishop Lavington and the modern Methodists, there seems some reason to think the Bishop himself was sometimes subject to fits of enthusiasm, for when he wrote this *blessed book* against the Methodists, he owns (p. xxvii.) he wrote it under "a sort of *impulse* and *impression*:" we think so too; and no impulse more likely than "the methodism of the devil."

Those who have read the works, or even the Biography of Mr. Whitfield, must be aware that he wrote an answer to the Bishop of Exeter, in which, with much modesty and good sense, he confessed the vanity and hastiness of his spirit in some particulars, while at the same time he defended both his principles and general conduct. To this the Bishop, being again inspired (no doubt from the same source) wrote a reply, which Mr. P. compliments as *witty*—though we think it might be far more justly characterized as profane. There was indeed a simplicity and ingenuousness in the character of Mr. Whitfield which laid him open to some disadvantages when contending with a crafty adversary; though if the question were as to wit or eloquence, the Bishop would as little stand a comparison with the Preacher, as in the points of piety and zeal. The point in which the former seems most to triumph is, that the latter humbly attempted to "copy his divine Master, and imbibe his spirit." This is considered as highly presumptuous and enthusiastic. This controversy is not however under our review, any more than the vile trash which his Lordship had raked from the popish legendary tales of the middle ages, or the filthy imagery of his own imagination,—from which we will give but two or three of the choicest flowers. Whitfield is charged with "the black art," and with giving the murrain to "the flock" of the regular clergy, p. xi. As to Wesley, his enthusiasm will "overflow and burn, and boil, and rage, and *stink like pitch*," p. xli. If the reader wants more of the Bishop's rhetorical flowers, he will find some in p. xliv. with which we do not choose to stain our pages.

Something more like evidence occurs, p. liv. where we have the affidavit of a poor man "who was credibly informed" that another poor man, who was a Methodist, had a trance, and, "as he is informed," attempted to kill his mother; and, as is reported, "set his house on fire, and was sent away to a mad-house." This event occurred 74 years ago, and is therefore very strong evidence "What is the religion of Methodists"

in the present day! It is followed however by 20 pages of anecdotes of popish saints and friars of the 16th and 17th centuries, which, to be sure, carry the evidence farther back, and consequently farther from the point in question. But "such is the *masterly* manner," says Mr. Polwhele, "in which Bishop Lavington has laid open the mysteries of Methodism!"—Perhaps, in our next, we may lay open some more of the Bishop's masterly demonstrations!

On Protestant Nonconformity, by Josiah Conder. 2 volumes. 8vo. 14*s*. Holdsworth.

THE controversy between the advocates of the Establishment and Nonconformists is now of long standing; and it is a fact too notorious not to be generally acknowledged, and deeply lamented, that the discussion has in many instances been carried on with an acrimony of spirit little betokening the disputants to be the disciples of a Master so peculiarly distinguished by his gentleness and forbearance, the Prince of peace and love.

No blemish of this nature disfigures the present work. It presents throughout the calm and dignified tone of close reasoning and scriptural argument. The main pillars upon which Mr. C. rests his views are, 1st. The adequacy and authority of the N. T. to decide the controversy, in opposition to a reliance on uncertain traditions, and an exaltation of human authority to the seat of divine legislation. 2d. The pure spirituality of the Christian dispensation, as too sublime and serious in its aspect and design, either to blend or to symbolize with institutions formed on worldly principles and designed to accomplish worldly purposes.

The work is divided into four books, the 1st is Preliminary; the 2d is on Church Government; the 3d is on the Services and Ceremonies of the Church; and the 4th is on Ecclesiastical Establishments,

These subjects, with others which naturally branch out of them, are analysed and examined with considerable ability, and a holy seriousness becoming sacred subjects. Mr. C. is so far from being a superficial writer on the subject which he undertakes to elucidate, that his work may justly be considered as one of the most powerful and complete exhibitions of the principles of Nonconformists, which has appeared in modern times, or probably at any time. A cause which can range on its side arguments so numerous and strong, and which is shown to be so intimately connected with the spirit and vital influence of godliness, ought at least to conciliate the respect of opponents, if it should fail to produce conviction.

The friends of the principles which are so ably advocated by Mr. C. will perhaps lament that a work marked by such decided intellectual superiority, is likely to be somewhat contracted in its usefulness, from the circumstance of its being written in a style and manner which we fear is too close, elaborate, and abstract to please the superficial, or to captivate those who read for entertainment only. But the work will not be, on this account, less acceptable to those who wish to understand clearly the nature and the grounds of the principles they examine.

We regret that our limits preclude us from doing ample justice to a work so enriched with talent and research, and which, in our opinion, is entitled to rank as a standard work on this subject.

Sketches of Sermons, preached to congregations in various parts of the United Kingdom, and on the European Continent; furnished by their Authors. 12mo. 4*s*. Holdsworth.

THE laudable endeavours of pious and zealous men, who were not educated for the ministry, and whose time is chiefly employed in their secular callings, renders such a work as this a seasonable and useful production. We have known such persons more deficient in the *arrangement of their plans* than in other branches of composition; and as method is highly serviceable to the memory of the speaker as well as of the hearer, we think these Sketches may be of much use. By fixing upon a text or two early in the week, and digesting the plan of the intended discourse, the preacher may meditate on his subject while pursuing his calling; and, as the book is portable, he may refresh his memory even while walking to the appointed village. The doctrines maintained in these Sketches are truly evangelical, and practically treated; the subjects (of which there are 50) are interesting, and the method generally perspicuous. The Preface affords some valuable *hints*, which may be serviceable to all classes of preachers, as may also the Sketches themselves;

especially as the book is, by its moderate price, more within their reach than some similar productions, however excellent.

Observations on Mr. Brougham's Bill, "for providing the means of Education for his Majesty's Subjects;" showing its inadequacy to the end proposed, and the danger which will arise from it to the cause of Religious Liberty. Baldwin and Co. 6*d.*

THIS cheap and well written pamphlet appears very seasonably, and deserves an extensive circulation; as it gives a full and clear view of the proposed measure; shows its insufficiency to answer its professed object; and points out, very distinctly, the objections of Dissenters to the adoption of the Bill. They are briefly these:—Because by discouraging the exertions of the public, and impeding the progress of plans now in operation, the Bill will retard the very object for which it is enacted. Because, by imposing a tax for the support of the schools to be established, it will prove practically oppressive to those who desire to promote universal instruction, as they must maintain other schools for children, whom this Bill will not benefit,—*viz.* a large proportion of the Sunday School children.—Because, while it commits the proposed schools to the management of the Clergy, to the entire exclusion of the public at large, it provides no adequate check on the undue exercise of the power thus granted—and, Because it will prove injurious to the interests of Religious Liberty, by adding to the number of those civil disabilities under which Dissenters already labour, thereby legislating upon a principle which is the basis of all religious persecution.

But we refer to the pamphlet itself, which deserves the immediate consideration of every friend to Religious Liberty, whether in or out of the national Establishment.

A Letter to a Member of Parliament, shewing, (in these days of Infidelity and Sedition) the serious and dangerous defects of "The British and Foreign School," and of Mr. Brougham's Bill (now pending) for the General Education of the Poor. By *R. Lloyd*, A.M. Rector of St. Dunstan's. 8vo. Rivingtons. 1*s.* 6*d.*

IN this pamphlet, Mr. Lloyd expresses his strong dissatisfaction with the British and Foreign School, because, he asserts, it is "an essential and characteristic part of its constitution, to exclude Creeds and Catechisms;"—to "renounce what is *peculiar*, and adopt only what is *common* to all sects and parties." He considers Mr. Brougham's plan as not *essentially* different from this, although he has "made some concessions in favour of the Establishment, to *render his Bill more palatable*;" but these concessions, he thinks, only "*affect* to relieve it of its obnoxious qualities, but produce no such effect."—"Mr. B. aims to give his Bill a *clerical* sort of *aspect*, an *apparent* alliance to the Church of England, and to distinguish it from the British and Foreign School; but this distinction involves no *essential* difference." Mr. L. is of opinion, that "in a political light, a *national system* of education ought to be conducted on the principles of the *national Church*; and that, to act otherwise, the legislature would be guilty, if not of political suicide, of an *anomaly* which would tend to swell the tide of popular clamour and faction." The Reverend author proceeds to deprecate the consequences of "such defective systems of Education as those of Lancaster and Mr. Brougham," and adds, "I confidently affirm (on the *improbable* assumption that a Christian Legislature should sanction the Bill) that their defective characters will soon appear in the deformity of the life,—in an infidel creed, and a licentious practice." P. 43.

Such are the objections of an evangelical *high-churchman* to the Bill in question. The objections of the *Dissenters* we have already noticed. Both will probably become stronger and stronger; and it is not very unreasonable to hope that, between both, the Bill will fall to the ground. We do not mean this remark, however, to operate as an opiate to Dissenters, or to throw them off their guard.

Observations upon Sunday Newspapers, by a Layman. 8vo. 3*s.* 6*d.* Hatchard.

THE object of this Tract is "to show the impiety of such a violation of the Sabbath, the religious and political evils consequent upon the practice, and the necessity which exists for its suppression;" and as the subject is expected to be shortly brought again before Parliament, we feel it our duty strongly to recommend this Layman's judicious observations to the public notice.

The writer considers, Chap. I., the origin and obligation of the Sabbath,

in which he avails himself of some judicious and excellent observations of Bps. Hopkins and Hall, Abp. Leighton, Sir M. Hale, and Dr. Johnson. Chap. II. considers the Sabbath as an object of human policy. Here the author considers the judgments of God on the Jews and on other nations, for the violation of the divine command; and fortifies his doctrine, first, from Scripture; and, secondly, by the authority of Lord Bacon, Sir W. Blackstone, Dr. Paley, and the royal proclamation. Chap. III. Sunday Newspapers are considered in reference to their religious and national evils. The number of papers circulated on the Sabbath is (we believe justly) calculated at 45,000, and of readers between 2 and 300,000. The number of hands employed as printers, distributors, and stationary agents, is not here stated, and, perhaps cannot be with accuracy, but must amount to some thousands. The manner in which these publications interfere with public worship—the system of Sunday placards and posting bills, blowing of horns, &c. are considered as serious concomitant evils—the incompetency of the present laws is then shewn — the question of revenue is next considered (27,000*l.* per annum) and the extensive spread of infidelity and disloyalty by means of these papers is proved by many quotations from them. Chap. IV. enters into an examination of the "Parliamentary arguments against the abolition of these papers on a late occasion;" and the pamphlet concludes with a powerful "appeal to all professing Christians on the subject."

We hope this able pamphlet will have an extensive circulation; and our readers will see, by the above analysis, that it contains no slight or superficial view of the subject: we particularly recommend it to the attention of those professors (we fear not a few) who encourage Sunday Papers, for the sake of having a little more matter than other weekly papers can afford to give.

Eight Lectures on the Christian Sabbath. By *Wm. Thorn*, Minister of the Gospel, Penrith. 12mo. 6*s.* bds. Inferior Ed. 3*s.* stitched. Westley.

ONE of the greatest blessings which God has conferred upon man, is the institution of the Sabbath-day. But it is truly painful to observe how this day is profaned, both by the rich and the poor, and that in a Christian country. Many excellent works have appeared on the interesting subject; one of which we have just noticed; but still there is need of "line upon line, and precept upon precept;" we do not therefore consider this work as superfluous or unnecessary; especially as there is scarcely a mode of violating the Sabbath, a motive for keeping it, or a benefit to be derived from it, which has escaped the preacher's notice. In many parts there is a degree of originality which we should not have expected to find on a topic which, in a certain view, may be considered as trite. The anecdotes introduced are quite *a propos*, and some of them are new to us and highly interesting. We can therefore conscientiously recommend the work on the ground of its own merits, irrespective of the author's particular object in publishing: but when the religious public are informed, that its profits are devoted towards the erection of a large and much needed place of worship in a populous town of the North, that will doubtless be considered as an additional inducement to promote the sale of a volume, good in itself, and designed for so valuable an end; and we are happy to find that the plan adopted by Mr. Thorn has not proved so visionary as we should have supposed; the former Edition having already raised a very considerable sum towards the expense of the proposed building.

This volume, which is very neatly printed and on good paper, contains 8 Lectures. The two first, "On the Speciality, Authority, and Sanctity of the Christian Sabbath." Lectures 3 and 4, state "the profanation of the Lord's-day, by the nation in general, and by individuals in particular." Lectures 5 and 6, show "the non-advantage and evil consequences of Sabbath-breaking." And the last two Lectures contain, "Means and Motives for the better observance of the Lord's-day."

It is proper to add, that the author has printed a cheap Edition of his book, (omitting the more curious matter) for circulation among the poor at half-price.

Christ's Prayer for the Unity of his Church. A Sermon preached at Edinburgh, Sept. 7th, 1819, at the opening of the Associate Synod. By *Geo. Young*, A.M. of Whitby. 1*s.*6*d.*

THIS is a good sermon on a good subject; grounded on John xvii. 21. "That they all may be one," &c. The principal topics are these—"Christ inter-

cedes, not only for his present, but for his future disciples.—It is by believing on him that sinners receive his salvation.—The word is the grand instrument for producing this faith.—It is the plan of Christ, and a special object of his intercession, that all Believers may be one.—This union is a necessary part of our assimilation to God, and has a happy effect in recommending Christ and his Gospel to the world." This subject is applied with a special reference to that union which was then in progress, between the two bodies of the Secession, and which has since, much to the honour of both, been happily consummated. The truly Christian spirit which it breathes, renders it worthy of general attention.

A Letter from the Interior of Africa; containing the Leading Evidences of Divine Revelation. By the Rev. *J. Philip*, D.D. 9*d*. Westley.

THE Rev. Mr. Durant, of Poole, the intimate friend of Dr. Philip, who is engaged by the London Missionary Society, as their resident agent at the Cape, introduces this letter by a brief preface, in which he says that the pretensions of this tract are humble—that it is a letter actually written to a lady at Cape Town, who having met with some objections against Revelation, and being unacquainted with its evidences, entertained some doubts of its truth. Dr. P. penned this epistle while on a laborious journey into the interior, with no other view than the relief of this lady's difficulties; but finding, on his return to Cape Town, that several friends wished to give it a more extensive circulation, he was prevailed upon to transmit it to the editor, with liberty to suppress or publish it, as he thought proper. Mr. D. justly observes, that "it is written with the characteristic good sense of the author; and though distinguished by its plainness, possesses much of that force which might be expected from his well-known ardour." The circumstances in which it was composed, the editor hopes will disarm criticism of its severity: those circumstances however will contribute, with its intrinsic worth, to recommend it to the serious reader. It is dedicated, by the editor, to the London Missionary Society.

LITERARY NOTICES.

Mrs. *Hewlett*, (Author of several little works recommended in this Magazine) is about to publish a volume of Sermons by her late Husband, the Rev. *J. P. Hewlett*, M. A. Curate of St. Aldates, Oxford, &c. The Sermons will be published for the benefit of the Widow and 5 Orphan Children. See Evan. Mag. for April last, p. 164; and the Advertisement on this Month's cover.

Rev. *Mr. Burder* is preparing a New Edition of his "Missionary Anecdotes," considerably enlarged and improved.

"The Vicar of Llanovery," by the Rev. J. Bulmer, is very nearly ready for publication. Subscribers' names are requested to be sent without delay.

Mr. Dudley's work on the System of the Bible Society, which has been delayed by the illness of the Author, is now *in the press*; and those individuals who have kindly interested themselves in procuring Subscribers, are earnestly requested to transmit their lists immediately.

SELECT LIST.

A Christian Biographical Dictionary, from the Christian Æra to the present time. By John Wilks, Jun. 12mo. 9*s*.

Sermons on Infidelity. By the Rev. A. Thompson, A.M. Edinburgh. 18mo. 5*s*.

Elementary Discourses, or Sermons to Children. By Rev. J. Burder. New Edition, 18mo. 2*s*. 6*d*.

Sacred Lyrics. By James Edmeston, 12mo. vol. 2. 3*s*. 6*d*.

Poems by Bernard Barton. 12mo. 7*s*.

The Faithful Shepherd, or Divine Arcadiad; a sacred Idyl. 12mo.

What is Life? and other Poems. By Thos. Bailey. 12mo. 3*s*. 6*d*.

Memoirs of the late Reverend Mark Wilks, of Norwich. By his Daughter, (with a Portrait.) 7*s*.

Dr. Chalmers on Church Patronage; Christian and Civil Economy; Nos. 5, and 6. 2*s*.

Plain Thoughts on Mr. Brougham's Bill, by a Plain Englishman. 8vo. 1*s*.

Lectures on the Figurative Language of Scripture. By the late Rev. W. Jones, M.A. of Nayland. New Ed. 8vo. 9*s*.

Hints on Education; or Directions in the Choice and Treatment of a Governess. By an Anxious Observer. 2*s*.

Funeral Sermon for Mrs. Unwin, at Coggeshall. By A. Wells. 8vo. 1*s*. 6*d*.

The Nature of the First Resurrection. A Sermon, with an Appendix. By a Spiritual Watchman. 1*s*. 6*d*.

Christian Liberality, a Sermon. By R. W. Newland. 8vo.

Desultory Remarks on Female Education. By a late King's-wood Scholar. 8vo. 6*d*.

A Reply to the Rev. R. Lloyd's Letter, on the Defects of the B. and F. Schools, &c. By J. Shepherd. 8vo.

RELIGIOUS INTELLIGENCE.

FOREIGN.

REVIVAL OF RELIGION IN AMERICA.

Extract of a letter to the Editor of the Panoplist, from the Rev. Harvey Coe, Pastor of the Churches in Vernon, Kinsman, and Hartford, Trumbull County, Ohio—dated at Vernon, Sept. 16, 1820.

"DURING the first five years of my ministry here, there were several seasons of attention to religion, in different and limited portions of the societies; in which a good number were hopefully born again. Yet there was nothing which could be called a general religious awakening. The people generally continued their attention to meeting on the Sabbath, but seemed to grow more stupid and indifferent under the means of grace, for some time preceding the late revival. Christians were sinfully conformed to this world; and it was very difficult to support weekly conferences and the monthly concert of prayer, especially in some parts of the societies. The wise and foolish virgins slumbered together. In the latter part of the year 1819, a black and portentous cloud hung over us. Divisions and animosities were excited, which boded evil to the church and the cause of religion. The only visibly encouraging circumstance was, that a few Christians seemed to have their faith called into more lively exercise by these dark appearances, and were excited to special prayer, and impressed with the idea that God was about to bless us. The last Sabbath in January 1820, there was a very visible change in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath, Feb. 13, was a memorable day to Kinsman Society. The Lord, whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number than usual attended meeting on the next Saturday evening and the Sabbath following, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God commenced his work in these three societies, which are united in Gospel privileges; and all the attendant circumstances were such as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace. Although I attended two religious meetings every day, for a number of weeks in succession, and visited from house to house, yet the church was so extensive, and the work so general through the three societies, that many anxious inquirers must be neglected without more ministerial labour. The people procured the services of the Rev. Joseph Badger, who spent his whole time with us, and taught publicly, and from house to house, for several weeks. Other brethren also kindly came to assist us. The general characteristic of the work was, a deep and an almost overwhelming sense of guilt in the sight of God. Conviction, in most instances, was remarkably pungent, and relief was generally soon obtained. The sins of many, who had been thoughtless and hardened, seemed to be set in order before them at once, in such a light as to bring them almost to a state of despair; and in a few instances, individuals sunk down and became helpless and speechless under the weight of their sins. Some

also strove to the utmost to conceal their feelings and stifle conviction, but were compelled to inquire what they must do to be saved, and hopefully to bow to the sceptre of the Lord Jesus. Some from among the immoral, the profane, and intemperate, give pleasing evidence of having passed from death unto life. God has displayed among us, in a wonderful manner, the efficacy of his Almighty grace, and done many marvellous acts, which will be celebrated in heaven with wonder and praise.

Through the summer, the work seemed to be at a stand; and there was scarcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about to revive us again, and appear in his glory.

FORMATION OF A BIBLE SOCIETY AT MADRAS.

From the Rev. C. Church, Chaplain to the Hon. East India Company.

Madras, 15 *June*, 1820.

You will rejoice, I am sure, that I have it in my power to communicate intelligence to you of the formation of an Auxiliary Bible Society at Madras; thus filling up the void which had long been a matter of grief to many.

Through the blessing of God, our endeavours have been crowned with a success which we could not for a moment have anticipated. We had a numerous and most respectable meeting at the College Hall. The Hon. Sir John Newbolt, Chief Justice, in the Chair. He addressed the meeting with much spirit and animation, as did also Sir Samuel Toller, Advocate General, and some others.

One of our first measures has been to appoint a Sub-committee of Translations, consisting chiefly of gentlemen acquainted with the languages of India, and authorized to procure for themselves assistance wherever it can be had, from European or Native Scholars of every description. While all the proceedings of this Committee of Translation are to be submitted from time to time to the General Committee, the Society pledges itself to adopt no translation but such as that Committee have approved.

We trust that the Committee of Translations will very soon be prepared to commence its labours; and we pray that God, the Father of Lights, will abundantly bless this most important part of our institution.

The benefactions and subscriptions to the Madras Auxiliary Bible Society amount to more than 7000 rupees, (800*l.*) though Contributions have as yet been confined to Madras itself.

GENEVA.

Extract of a Letter from the Rev. C. Malan.

ENDEAVOUR, if it be possible, to express to those individuals who have thus liberally aided me in this undertaking, the assurance of my gratitude, or rather, of my joy, for it is not for me, an humble individual, but for their Lord and Saviour, that they have made this sacrifice of their wordly goods.

I have sent, by another conveyance, the sermon which was delivered at the opening of my church. From that day to the present, the congregations have been considerable, and increasingly numerous; and if the Lord continue to bless us as he has hitherto done, the building will certainly be found too small by next summer. His word is accompanied with divine power; we hear every day of some soul newly awakened and made attentive to the sound of the Gospel. The arm of the Lord is made bare before us, and removes every obstacle. Families the most opposed, insensibly draw near, and give the right hand of fellowship to those who have long borne the reproach of the Saviour. These awakenings are not confined to any particular age, though they are most frequent among the young.

It may be remarked, as an additional proof of the power and assistance of our heavenly Father, that our zeal assumes a more humble and softened character, and that we are daily more disposed to pray for our unfortunate opponents, and to attend to the rule prescribed in 2 Tim. ii. 24, 25.

Are you aware that Mr. D——, a gentleman of your acquaintance, has sent me £100 for the building of my church? I trust the Lord will provide the remaining deficiency, about £200.

VOLCANO.

A short Account of the Eruption of the Volcano at Banda, in the Dutch East Indies, on Sunday, 11th of June 1820. Communicated by Rev. Mr. Thorn of Amboyna.

THE Volcano, which had been quiet since the year 1765, shewed itself on the above-mentioned day about noon, in the full plenitude of its power

All at once, and most unexpectedly, a thick smoke was seen rising out of the mount in the shape of a pyramid, and soon after a most extraordinary noise, resembling loud peals of thunder, was heard, both which seemed to announce the approaching ruin of Banda.

The red-flag was immediately hoisted on the fort *Belgica*, the bells were rung, and alarm was beaten with the drums. Instantly the greatest confusion took place, all fled away, the husband looking for his wife, and the wife for her husband, whilst the children were running here and there in consternation. The Chinese ran out of the camp, the Negroes at work in the vicinity followed them, making all possible haste to get to Compong Baro; from thence the Chinese, together with all the other people, men, women, and children, retreated to a still greater distance in the plantations, where they remained about a fortnight.

The mount continued to make the greatest noise, only now and then an interval of 4 or 5 minutes, when it was quiet. The smoke did not cease at all, but was accompanied with thousands of small and large stones, which were perpendicularly thrown up into the air, and fell down about the foot of the mount.

As soon as it became dark, a dreadful scene ensued, which continued all night. The smoke was now mixed with fire and flames, and the stones thrown up were red hot, which in their going up and coming down, shewed nothing but fire. The horrors of these scenes were made still more terrific by earthquakes, heavy claps of thunder, and vivid lightning. In consequence of these events, every mind was filled with fear and horror.

In the evening a dreadful explosion took place; the consequence was the formation of a new aperture on the NW. side of the mount; this was larger than the old crater on the SE. side. By the explosion the mount was torn asunder, and continued to throw up, through both apertures without intermission, immense quantities of volcanic matter.

On the 12th, 13th, and 15th following, the weather was dull, and melancholy calm; now and then a breeze from the East, then suddenly from the West, then again from the North, causing the dust and burning ashes to be blown on all sides round about the mount, which occasioned great destruction among the nutmeg-trees. All vegetables and fruits in the vicinity of the Volcano have been destroyed, by which the country has sustained a great loss. The ships and vessels in the harbour moved to a greater distance from the shore, and kept themselves in readiness to proceed to sea in case of need.

The above is a faint sketch of the extraordinary event, which took place at Banda on the aforesaid day, and lasted a fortnight; at the end of that time, the people began to return to their habitations, the mount having ceased to throw up violently any more burning matter. It is supposed that the heavy rains, which have lately fallen, in some measure stopped up the old crater, so that a new aperture was formed, which threw up more than the old one.

On the side of the mount where the new crater is, a very large ridge was formed in the sea, where formerly there was a depth of 30 fathoms. It is not probable that this ridge was occasioned by the falling down of the stones from the mount, but more likely is it, that a subterraneous motion in the ground has worked it up, which had happened before on the south side of the mount.

There are a few old people here, who remember the eruption of the mount in 1765; they say, that at that time it was just the same with respect to its violence, which gradually diminished, and that, during many years after, slight eruptions had taken place, till the mount entirely ceased throwing up any thing more. It is therefore probable that we may see for some time slight eruptions, but we pray God that he will preserve us from all dangers!

Banda Neira, June 1820.

FIRES AT SEA.

It is with the most poignant regret we have to communicate the melancholy fate of the *Abeona* transport, of 328 tons, under the charge of Lieut. Mudge, R.N., which sailed from Greenock in October last, with settlers for the Cape of Good Hope. On the 25th Nov. about noon, in lat. 4° 30′ N. and lon. 25° 30′ W. the Abeona unfortunately caught fire, and was burnt, under circumstances of the most awful and distressing nature. Out of a crew of 21 persons, and 141 emigrants, men, women, and children, making a total of 162 persons, only forty-nine were saved. These are happily all safely landed at Lisbon, and have subsequently sailed in the Royal Charlotte,

merchant brig, for Greenock, except ten orphans boys, whom the gentlemen of the British Factory at Lisbon have taken under their kind protection. The fire broke out in the after store-room, whilst the chief mate was occupied in some necessary business there; and such was the awful progress of the flames, that only three small boats could be got overboard, before the flames consumed the tackles, &c. necessary for hoisting out the long boat.

Sept. 6, at 8o 30′ P.M. off Batticola, the ship *Tanjore*, Captain Dacre, was struck with lightning, two men were killed, and the ship took fire. The crew and passengers (18 in number) escaped half naked in a boat with three oars; and about 11 next morning providentially arrived safe at Trincomalee.

PROVINCIAL.

THEOLOGICAL ACADEMY AT GLASGOW.

Extract from the 9th Report of the Committee.

THE object of this Academy is, to give to the Members of Congregational Churches, who are thought otherwise qualified for the work of the ministry, the important advantages of an appropriate education. The Students receive the assistance of the best private teachers, and attend the full course of Classical and Philosophical instruction at the University of Glasgow. Their studies and their deportment are also superintended by Mr. Ewing and Dr. Wardlaw, who read with them in the Classics, and the Original Scriptures; give them lectures in Theology; correct their exercises in composition and public speaking; and regulate the times and places of their occasional practice in preaching. The general period of study is 4 years; but those who have enjoyed superior previous advantages are sent out sooner, while 5 years are granted to those who require the rudiments of that education which properly constitutes the academical course.

The operations of the Institution, which has now completed the first year of its third period, have, during this year, proceeded with an increasing degree of energy and success. Two of the senior Students, who had last year left the Academy, have been ordained to the Pastoral office at Whitehaven and Carlisle. One, who had gone to St. Petersburg, on his way to Siberia, has reached the far distant region of Selinginsk, the sphere of his missionary labours among the Tartars. Another has been stationed in a very important situation at Inverness. Two other Students have been most usefully employed in different parts of the country, supplying destitute Churches. One Student has been prosecuting his studies at College in Aberdeen during winter, and in this Academy during summer. The rest of the Students have been occasionally occupied in a similar manner, and with encouraging success. At present the number of Students is 13. Since the last Report was published, 3 Students have left, and no fewer than 7 have been added.

There are still several applications for admissions into the Academy; to which they cannot for the present accede, but which they will be happy to accede to hereafter, should their funds permit. They beg leave to mention, that their Library is in a very imperfect state. They have gratefully to acknowledge a few handsome donations of books in the course of last year, but there is still a great deficiency; and they hardly know any way in which a more permanent benefit can be conferred, than by presents of valuable books, or by subscriptions appropriated to the purpose of procuring them.

The Committee feel themselves much gratified and encouraged by the interest which many of the Congregational Churches in England have this year manifested in the various objects that are dear to them, by the collections which they have so kindly made in aid of the Churches connected with the Union.

	£.
The Receipts of the Institution for the Year - - - - -	372
Expenditure, about - - - -	327

AMELIORATION OF THE STATE OF THE GYPSIES.

The Committee of the Home Missionary Society, request the favor of the insertion of the following Article:—

AMONG the benevolent exertions which have been made for improving the condition of mankind, and sending among the rude tribes of the world the light of divine knowledge, it is surprising that the Gypsey tribes should have been overlooked. This people have resided among us about four hundred years, and they have been, and

still are, subject to severe laws as rogues and vagabonds; but the milder methods of mercy have been wholly neglected; those methods which in foreign countries have been so effectual in promoting the civilization and eternal welfare of men, sunk into habits that debased them almost as low as the beasts that perish. Cannot the same Gospel that has converted the Otaheitan and the Hottentot, convert the Gypsey? Let us then try the experiment—*Eighteen thousand* of these people are by their misery, calling for the sympathies of the Christian world.

To send among them instructors, will not only be doing them good, but will be promoting the welfare of the country; and these wanderers, if they are only brought into civil habits of life, instead of being objects of jealousy, watched by the eye of the law, may become blessings to the community.

It is proposed that THE HOME MISSIONARY SOCIETY should take these people under their wing, as a *distinct branch* of that institution, so as not to impair the funds designed for village labours; and if any friends to morality and religion are inclined to contribute to the promotion of the object, assistance in information and subscriptions will be thankfully received, addressed to the Committee of the Home Missionary Society, 18, Aldermanbury.

NEW CHAPELS, &c.

AT HENSTRIDGE, Somerset, a neat and commodious place of worship (lately in the possession of the Wesleyan Methodists) was opened as an Independent chapel, January 1st, 1821. The house was crowded, and the congregation very attentive. A sermon appropriate to the occasion was preached by the Rev. J. Horsey, from Isa. lx. 13.

ON Sunday, Jan. 21st, a place of worship, fitted up by a generous individual, was opened at *Peplow Hall* in Shropshire. In the morning the Rev. N. Higgins, of Drayton, preached from Rom. i. 16; in the afternoon the Rev. J. Whitridge, Jun. of Oswestry, from Isa. lvi. 7; and in the evening Mr. Carlisle, late of Hackney Academy, from Eph. vi. 11. The congregation at each of the services was exceedingly encouraging, but in the afternoon the place was crowded to excess.

BRISTOL. The Rev. Thos. Humpage (formerly of Winchmore Hill) has taken a Chapel situated in a populous part of the city of Bristol, which had been for some time unoccupied, and has again opened it for public worship. The attendance is said to be respectable and encouraging.

A small Chapel has been erected at Sutton, near Hounslow, Middlesex; which was opened Jan. 21st, by two Sermons by the Rev. S. Neale of Aldersgate Street Chapel. A small Church has been formed under the ministry of the Rev. T. Poole, who has also instituted a Sunday School.

At a meeting held at the Rev. Mr. Sharp's Chapel in Woolwich, Wed. Feb. 14th, a society was formed to promote the spiritual welfare of the Soldiers and Sailors in that neighbourhood; when it was agreed to establish a weekly lecture for their instruction, to be preached alternately at the several Chapels in that town; and also for the purpose of encouraging Prayer Meetings among both classes. This Society is an Auxiliary to the British and Foreign Seaman's Friend Society.

Is it not desirable that similar means should be adopted in all the large seaport towns of this kingdom? and may not the most important and beneficial results be reasonably expected?

NOTICE.

THE Rev. Robert Hall is expected to preach on Wednesday Morning, March 21st, at the Rev. S. Hillyard's Meeting, Bedfordshire, for the Baptist Mission Society. An Auxiliary Missionary Society for the county of Bedford is expected to be formed, and a sermon to be preached in the afternoon and evening of the same day.

LONDON.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

ON Tuesday, the 13th February, was held at the Freemasons' Hall, Great Queen Street, a public meeting of noblemen, ladies, and gentlemen, interested in the religious instruction of British Seamen.

The meeting was numerous and highly respectable. The chair was taken by the Right Hon. John Charles Villiers, M.P. who was supported on his right by the Earl of Rocksavage, and on his left by the venerable and respectable philanthropist, Wm. Wilberforce, Esq. M.P. ON the platform were Jos. Butterworth, Esq. M.P. Jas. Stephen, Esq. Master in Chancery, the Honorable and Rev.

Gerard Noel, Admiral Spranger, and other eminent characters.

The Treasurer, R. H. Marten, Esq. read letters from the Right Honorable the Chancellor of the Exchequer, and Lord Gambier, excusing their absence, but inclosing donations in aid of the important object of the society. The speakers were the Earl of Rocksavage, Dr. Thorpe, Wm. Wilberforce, Esq. M. P. Jas. Stephen, Esq. Admiral Spranger, Lieut. Saunders, the Hon. and Rev. Gerard Noel, Rev. Mr. Allen from Tennessee in North America, Rev. George Thom, district minister of Caledon in South Africa, Rev. Mr. Stratton, W. Cooke, Esq. &c. &c. &c. The Rev. Henry Lacey read an animating address from the Committee, stating the importance of the object, the growing influence of religion on the minds of seamen, the cheerful, regular, and exemplary attention of seamen on public worship at the Floating Chapel, the numerous instances of other ports, both domestic and foreign, having, in imitation of London, openly taken up the cause of religious instruction of sailors, and the well-grounded hope entertained that the efforts in the metropolis of Great Britain will by their influence result in the improvement of the morals of sailors in most parts of the world. The Treasurer read a letter which he had received from the Rev. J. Pint, corresponding Secretary of the Port of New York Society for the promulgation of the Gospel among Seamen, with encouraging accounts of its prosperity; and that the ports of Boston, Philadelphia, and Charlstown, had adopted temporary places of worship for seamen. The speeches expressed the most confident hope, that as there was a commencement of direct and kind attention to the religious instruction of seamen, it would be carried on with increasing success; that the gratitude of all ranks of the community was due to seamen as such, and that the exertions of Christians ought now to be redoubled to make up the long arrears of debt to the souls of this long neglected class of fellow subjects. A hope was expressed that the church of England, many of whose pious and benevolent members had supported the Port of London Society by liberal donations, although begun and conducted by Dissenters, would ere long have a ship fitted in the Thames, as a chapel for sailors, members of that communion. There were many masters of merchant ships and a goodly number of sailors present, which rendered the meeting more interesting. Many donations were handed to the Treasurer, and a good collection was made in aid of the funds of the Society.

Progress of Associations, &c. for the benefit of Sailors.

It must afford great pleasure to all sincere Christians to perceive that the long neglected class of our countrymen, the mariners, are now the objects of much spiritual solicitude; and that the methods first adopted for their benefit in London, are extending to many parts of our coast.

A very respectable meeting for the spiritual benefit of sailors was held at Portsmouth.

Oct. 30, 1820, a Bethel Society has been formed at Plymouth; another at Bristol. The Bethel flag has been hoisted at Penryn and Swansea, at Stepney, at Stockton, at Milton, at Plymouth Dock and Stonehouse, and we believe at other places.

HOME MISSIONARY SOCIETY.

THE first annual Meeting of the North West London Auxiliary Home Missionary Society was held at the Fitzroy School Rooms, on Wednesday 14th Feb. The Rev. Rowland Hill presided. Several highly interesting appeals were made on the duty of providing Evangelical Instruction for the numerous destitute villages of our native Isle, and a liberal collection made. This Auxiliary has raised *Seventy Pounds* during the past year, with every pleasing expectation of contributing still further to the good work in which its parent is engaged.

CONGREGATIONAL BOARD.

To the Editor.

SIR,

SOME very severe reflections having been thrown out against the Congregational Board of Ministers, on account of their recent rejection of the case of ———, in the county of ———, on the behalf of which their sanction was solicited, I am desired to request you will do them the favour to insert in the next Number of your valuable miscellany, the following extracts from the Trust-Deed, which constituted the ground of their objection, and occasioned their refusal.

"And it is further agreed that all Ministers who shall hereafter be elected

to officiate in the said Chapel, shall be chosen by the majority of the several communicants of the said society, and *the Trustees for the time being*, who shall be present at a meeting to be specially appointed; of which meeting notice shall have been publicly given in the said Chapel four Sabbaths previous to such election: Provided always, that every appointment of a Minister who shall be chosen in manner above mentioned shall be considered as void, unless he do within the space of one month from the day of his election, *execute to the Trustees for the time being a Bond, with sufficient sureties*, to resign his situation as Minister of the said Chapel, and quit and deliver up quiet possession of the said dwelling-house and premises to the said Trustees, within the space of six months after the majority of the communicants of the said society and Trustees shall have declared his services to be unacceptable.

"And further, that the salary of the Minister of the said Chapel shall from time to time be fixed and regulated by the majority of the said Trustees and the said Deacons at a public meeting or meetings of the said acting Trustees and Deacons to be holden for that purpose. And further, that the salary of the said Minister shall be paid wholly out of the moneys arising from the rents and profits of the said hereditaments and premises, and from the rents and profits of the said seats or pews, and from the voluntary contributions of the several members of the said society for that purpose, or from such part thereof as the said Trustees and Deacons shall direct."

These, Sir, were the objectionable clauses. And conceiving that the clause requiring the Minister, chosen by the Church to be their Pastor, to give "a bond with sufficient sureties," to resign his situation whenever called upon so to do, is an impeachment of the honour and Christian integrity of the Minister thus appointed; and conceiving that the clause investing the Trustees and Deacons with a power to fix the salary of the Minister, without the consent or controul of the Church, is a complete sacrifice of our principles as *Congregational* Dissenters—The Board were *unanimously* of opinion, that the case of ——— could not receive the countenance and recommendation which were solicited on its behalf.

The Board would take this opportunity of informing the public, that the rules and precedents by which they are governed, forbid them to afford their sanction to any case the Trust-Deed of which contains any such clauses as are stated above.

They object to the first, not because they do not recognise the right of a Church to dismiss their Minister, especially in any case of immorality of conduct or error in doctrine, but for the reason already adduced, that every such clause is a virtual impeachment of the honour and integrity of the Christian ministry.

The second clause in the foregoing extract is so complete a departure from the principles upon which the Churches of our denomination are founded, that the Board presume they shall secure the approbation of the public for rejecting the case of ——— (Signed)

THOMAS HARPER, Secretary.

Bank Coffee-House,
Feb. 6. 1821.

DISTRIBUTION OF TRACTS.

WE cannot too often urge our readers to zeal in the distribution of Religious Tracts, as experience constantly proves their great utility. It appears from "Extracts from the correspondence of the Religious Tract Society," printed Jan. 1, 1821, that in India, Malacca, Cape of Good Hope, and in America, many individuals have been converted to God by this simple means; and letters from ministers and friends in different parts of our own country evince their great usefulness. Some have been reformed, who were notorious swearers or brutish drunkards; convicts going to Botany Bay, have received them gladly; sailors have been induced to attend public worship; and a poor Magdalen in a penitentiary, whose first serious impressions were occasioned by reading the Tract called "The End of Time," and who has been confined to her bed for almost 7 years, with the loss of the use of her limbs, says, "I thank God that I am enabled to read my Bible, and turn the leaves of my book over with my tongue, having lost the use of my arms; but I feel my mind every day more strengthened in the Lord."

The depressed state of the Society's funds furnishes an additional argument in favour of renewed and vigorous exertions. The Society acknowledge the receipt of £10. from a friend at Newcastle, who signs *Northumbrian*.

FRIENDLY FEMALE SOCIETY ALMSHOUSES.

This excellent Society, which was instituted nearly 20 years ago, for the relief of poor, infirm, and aged women of good character, who have seen better days, has been ably conducted by respectable ladies, and has seldom fewer than 500 objects on its books. For some years past, 70 of the most aged have been regular annuitants, 50 of them at 6, and 20 at 4 guineas per ann. It is now proposed for the greater comfort of some of these distressed females, to erect ALMSHOUSES, where they may enjoy a quiet retreat, without painful anxiety about rent, which they are ill able to pay. About £800 have been already contributed towards this good work; but a far greater sum is needful. Contributions will be thankfully received by the Treasurer, Mrs. Lloyd, Edmonton; the Secretary, Mrs. Smith, Bath Place, Peckham; the Collector, Mrs. Stennett, 60, Paternoster Row.

AN INVITATION TO PRAYER, AT THIS EVENTFUL PERIOD.

The following paper has been circulated among pious persons of various denominations:—

The times in which we live are most eventful.—On the one hand, the spirit of dis-union and irreligion which has manifested itself, excites most painful fears;—on the other, the successful efforts of various religious and benevolent Societies, give a pleasing hope that seasons of promised blessedness are yet before us. If we look to the dark side of the prospect, the duty of the sincere Christian is obvious. The divine precept is, "Honour all men. Love the brotherhood. Fear God. Honour the King. The true Christian is to aim at maintaining a spirit of unshaken loyalty, to discountenance all disorder and inpiety, and to encourage, to his utmost ability, a peaceable subjection to the laws, and a devout reverence to religion. This is his plain duty;—his hope, however, is fixed upon the Lord his God. It is He alone who can order the unruly affections of sinful men;—it is He alone who can effectually bless the pious designs of his Servants.

The state of the times, therefore, is a peculiar call to the true followers of our Saviour to unite in earnest prayer for the Divine Aid; and particularly for the fulfilment of the promise, that the Lord will pour out the Holy Spirit upon all flesh. All who are acquainted with the scriptures, know that God has promised a much larger measure of this inestimable gift than has been hitherto vouchsafed. They know also that these promises are to be fulfilled in answer to the Prayers of the People of God. No attempt, however, upon a large scale has yet been made to direct the Prayers of Christians to this important object. The office of the Holy Spirit has by many been rather doctrinally acknowledged, than practically felt:—when, however, it is considered that it is He who must originally regenerate the soul, and create it anew; who must convince the world of sin, of righteousness, and of judgment; that when the enemy comes in like a flood, it is the Spirit of the Lord who is to lift up a standard against him;—that He is the Comforter, Teacher, and Sanctifier of the Church;—that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance:—when these and other his gracious offices are borne in mind, the vast benefits which would arise to our country, and to the world at large, from the fulfilment of the promises of Scripture, must be obvious.

Some persons, therefore, Friends of Peace, sincerely attached to their country, but taking no share in its political movements, are anxious, at this critical moment, to call the attention of Christians of all denominations to the importance of prayer.

RECENT DEATHS.

January 9th, Mrs. Cunningham, wife of the Rev. J. W. Cunningham, vicar of Harlow, leaving a disconsolate husband and nine children to lament her; and not them only, but all the distressed and afflicted poor around her neighbourhood.

Same day, Mrs. M. Newton, wife of the Rev. Samuel Newton of Witham, Essex, in the triumphant faith and hope of the Gospel.

Feb. 14th, at a meeting of Protestent Dissenters at Dr. Williams's Library, Red Cross Street, to consider of Mr. Brougham's Bill on Education, while the Secretary was reading a series of resolutions, the Rev. Dr. *Lindsay*, Minister of Monkwell Street Meeting, was suddenly taken ill, and died almost instantly, notwithstanding medical aid was immediately procured. Business was of course stopped, and the Rev. Dr. *Waugh*, attended by a large company of ministers, and deeply impressed with the awful providence, offered up a solemn and appropriate prayer on the occasion.

16th, Rev. Jos. Benson, an aged and respectable preacher in the Wesleyan connexion.

MISSIONARY CHRONICLE
FOR MARCH 1821.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

We have the pleasure of informing the members of the Society, that the following Ministers are engaged to preach at their next General Meeting in London, on the 9th, 10th, and 11th days of May:

Rev. GEORGE CLAYTON, of Walworth.
Rev. THOMAS CRAIG, of Bocking, Essex.
Rev. JOHN BROWN, of Biggar, Scotland.
Rev. Dr. WILLIAMS, Stroud, Glocestershire.

AUXILIARY SOCIETIES.

Country.

The Officers of those 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 convenient before, the 31st of March; together with their Lists of Subscribers of ten shillings and upwards, alphabetically arranged for publication in the Report of the year. The latter may be addressed to Mr. Langton, Assistant Secretary and Accountant; and they are requested to add the names of the officers of their respective Societies, together with the number of large and small Reports that will be wanted for the various Subscribers to each.*

London.

The Ladies' Auxiliary Societies will meet at the Missionary Rooms on Thursday the 29th of March, at eleven o'clock in the Forenoon, to pay into the hands of the Treasurer the amount of their several collections, &c.

The Committees, Officers, and Collectors of the several Missionary Auxiliary Societies, Congregational and other Associations, both of Ladies and Gentlemen, in and about London, will hold their Annual Meeting at the City of London Tavern Bishopsgate-street Within, on the Evening of Friday the 6th of April, when a Report will be made of the Sums contributed by each Society for the year ending the 31st March; on or before which day, it is particularly requested that the Treasurers of the several Societies will pay the amount of their respective Contributions at the Missionary Rooms, No. 8, Old Jewry, or to *Wm. Alers Hankey, Esq.* Treasurer, No. 7, Fenchurch-street.

The Chair will be taken at half-past Six precisely, and it is expected that several Ministers will address the Meeting.

* 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.

SOUTH AFRICA.

Mr. Campbell, in a letter to a relation, says, "The cause of missions in Africa never stood so high in the esteem of the leading gentlemen at the Cape as at present." He adds, "that the calls for Missionaries at various places which he has visited, are many, and that he hoped more labourers would soon be sent out by the Society."

He had been travelling about ten months in the interior, and had not had one hour's sickness: he was however fatigued, and, to use his own language, hoped, in a few weeks (from Nov. 10) to rest his weary body and mind on board the ship, in his way home. It is probable that he has sailed long before this, and may be expected in a few weeks.

Mrs. Moffat has written an interesting letter to Mr. G. Yeoland, giving an account of her journey, with Mr. Moffat, from Cape Town to Lattakoo. Six weeks were occupied in travelling from Cape Town to Beaufort; three weeks from thence to Griqua town; and one from thence to Lattakoo. She describes the greater part of the country through which she passed, as very dry, barren, and without wood; yet some of the valleys, between mountains tremendously high, were very delightful. "The Paarl," which is about 36 miles from the Cape, she says, "is a beautiful village, the loveliest spot I have seen.

"The state of the natives in general is truly distressing; all that I ever heard of it in England falls short of the truth: in order to form an adequate idea of it, a person must 'come and see.' The Bushmen appear to be the most degraded of all the tribes, and are greatly despised by the rest."

With regard to Lattakoo, she says, "Circumstances here are as good as can be expected;" but as yet, she thinks there is little true piety. The Missionaries are still under the disadvantage of teaching the people by an Interpreter; but Mr. Moffat is applying himself vigorously to the attainment of the native language.

As to the inhabitants, she says, "I like the people here exceedingly. I think them much superior to any of the other tribes I have yet seen. Except in colour, many have English features, and some of them are beautiful. Mamoothi, the queen, appears to be a very sensible woman, and were she a Christian, would probably be a shining character.

"This place is situated rather pleasantly, a range of hills south and west, but the country is very dry; nothing will grow, unless assisted by water, which is procured with great labour. The Missionaries, with some Bethelsdorp people who are here, have brought from the river a fine stream of water, which supplies them well. They have good gardens, and Mr. Hamilton a good house. The church is pretty decent, and built of reeds and mud."

INDIA.

Mr. Hands, of Bellary, in a letter written in July last, gives an encouraging account of the progress of Missions in India.

While at Madras, he completed the printing of the Four Gospels, and the Acts of the Apostles, in the Canarese language. These are already getting into pretty extensive circulation. Several of the Epistles also are translated, and ready for the press.

An Auxiliary Bible Society, and a School Book Society, have been formed at Madras. Every thing there presents a pleasing appearance, especially among the higher classes.

Mr. Hands, on his journey from Madras to Bellary, met with a gentleman of influence, much devoted to God and his cause. Mr. H., while at his house, baptized 20 natives, 10 instructed adults, and 10 children.

The good people at *Seringapatam* are going on well. They have built a neat chapel for the worship of God, in doing which they were much assisted by some European officers. They are very desirous of having a missionary to reside among them, and one of the brethren will soon pay them a visit.

At Bellary, the concerns of the mission appear to be in a very pleasing state. The European congregation has lately increased, and a very large proportion of the officers and their families attend the mission chapel, and it is hoped that much good has been done among them. The 53d reg. is just removed to *Bangalore*, to make way for the 46th. "We need (says Mr. Hands) more labourers, and hope you will soon be able to send us more. Important fields are opening around us on every side."

"A short time ago the Commanding officer of a large corps on the Mahratta frontiers, about 200 miles from Bellary, wrote to the mission, representing the importance of his station as a Mission-

nary settlement, and earnestly requesting that one of us would, if possible, visit it, at least for a time, and he would afford us every aid in his power. As neither of *us* could go, Mr. Taylor was sent, and is yet there; he is returning again shortly, when it will be determined whether he is to settle there or at *Complee*. He has received great attention from the general and the officers, and has preached to them regularly every Sabbath. His labours among the natives have also excited much attention.

Mr. Hands has received another application from *Hydrabad* for a Missionary, with a promise of procuring a provision for him. "Thus (says Mr. H.) we have *Seringapatam*, *Complee*, *Belgam*, and *Hydrabad*, looking up to us, and begging us to 'come over and help them.' O send us more labourers, that we may be *able* to help them."

A printing-office is now erected at Bellary, and a press obtained, together with both Canarese and European types; so that they hope soon to proceed with the printing of the Sacred Scriptures and Tracts, which they have great facilities for dispersing through immense districts of great population. A pious and able printer, to superintend the printing-office, is earnestly desired.

In a postscript, Mr. Hands says, "I have just received the distressing intelligence of the sudden decease of my dear fellow-student, fellow-passenger, companion, friend, and brother, Mr. Pritchett, of a bilious fever. His health was, in general, so good, and his life appeared to us so necessary to the completion of the great work in which he was engaged (the Telinga translation) that his removal has quite confounded us. O how mysterious are often the dispensations of Divine Providence! his ways and thoughts are not as ours; but it becomes us to be still, and remember that he is God. Lord help us, once his fellow-labourers, who yet remain in the field, duly to improve this mournful and afflicting dispensation. The poor widow and children—my heart bleeds for them! May the Lord support and assist her!

SOUTH TRAVANCORE.

A LETTER from Mr. Mead, dated 26th Sept. 1820, has just been received. It appears that Mrs. Mead had been twice attacked with the jungle fever, and reduced so much, that a temporary removal to her native air in Tanjore was deemed necessary for her recovery. Mr. Mead was therefore obliged to leave Mr. Mault, about two months before Mr. Smith had arrived. Mr. and Mrs. Mead returned to South Travancore on the 14th of July, and found all things going on well.

Whilst at Tanjore, Mr. M. obtained some subscriptions towards the Church now building at Nagarcoil: among the subscribers was the Rajah of Tanjore, who contributed 550 rupees. By this seasonable supply the progress of the work will be promoted.

Mr. M. describing the labours in which the Missionaries are engaged, says:—"We have at present fields to cultivate, gardens to plant, timber to hew and saw, school-rooms and places of worship to erect, &c.: and I am happy to inform you that we have at length obtained a printing press, and types, both Tamul and English; and we hope in a few months the press will be fully employed. Some of our boys will be taught the art of printing: it will be desirable to add paper-making and book-binding to the establishment. Two zealous holy men, acquainted with these professions, would be of essential service to the cause of Christ here.

"At present we reside together at Nagarcoil, from whence we itinerate to the neighbouring villages. It will be desirable, however, to build another house in some other part of the mission; but this important measure will require much deliberation.

"Intreating a continued interest in the prayers of the whole Society,

"I remain, &c. &c.

C. MEAD."

[In our last we inserted the concluding paragraph of a letter and journal from Mr. Mault, dated June 28. He had then been joined by Mr. Smith, who was received by the natives with affection. During Mr. Mead's absence, Mr. Mault had visited the numerous villages and schools included in this mission. In general the people, though ignorant, were very attentive and teachable; a few were intelligent and inquisitive. The brethren, it appears, will be able to employ several native teachers and school-masters, as well as to occupy many small chapels for worship, so that the generous friends of this mission may depend on a faithful, and, we hope, useful application of the several sums they have so liberally contributed for those particular purposes.]

IDOLATROUS WORSHIP IN A SCHOOL.

Extracted from the Journal of Mr. Taylor, one of the Missionaries at Bellary.

"THIS evening took a walk into the village (Complee); went to one of the schools, where I saw preparations making to offer praises to *Vignariwara*—(the god that prospers all undertakings) which is done in all the schools at the time of the new and full moon, at which times the children are allowed holidays. The image is placed in a conspicuous situation, and offerings of flowers, betel, plantains, &c. are placed before it. The boards on which the children write are curiously figured, some only with the pencil which they commonly use, others with a variety of colours. These are all arranged in order, some before the image, others in different parts of the school. About half an hour before the children are dismissed, they all place themselves in order before the idol, and unite in singing praises to it; sometimes, all singing together, and at other times one part responsing to the other. Whilst my heart was pained to see such unmeaning and degrading idolatry, I could not help feeling an earnest desire that the praises of the true God and his Son Jesus Christ might be substituted for these of Vignariwara."

Christian school-masters may take a hint from this narrative, and be induced more frequently to engage the dear children under their care in the delightful work of praising the Saviour of the world.

IMMOLATIONS IN INDIA.

WE referred, in our last, to a pamphlet lately published under the above title, in which the nature, extent, and evil effects of these practices are briefly but clearly exposed, and *The practicability of suppressing them* is stated.

From this part of the pamphlet we shall extract a few particulars.

It is suggested that the following methods might have been tried—"To enlighten the public mind on the immorality and cruelty of actions so palpably atrocious, *Persuasion* might have been tried—the success of which, (in one quarter,) by Colonel Walker, as to infanticide, was remarkable. Government might have *recommended* their discontinuance. Efforts might have been made to gain to the side of humanity the men of influence, and the native officers. Government might have enforced some provisions, forbidding females, in certain circumstances, to burn—why not prohibit the use of cords and levers to keep down the widow on the pile? Why not prohibit, under a heavy penalty, *intoxicating drugs* to be given to the destined victim?"

It is further urged, that "*Positive prohibitions* are within the bounds of a safe legislation. Some of the sacrifices referred to, do not appear to be sanctioned by the Shastres—as infanticide, the destruction of lepers or incurables, the swinging cruelties, and the immolations to Juggernaut. Some of these abominations are also merely *local*, and known only in some parts of India; and in various cases, force and compulsion are employed. Why should not the law prohibit all force, encourage resistance, and reward those who resist?

"As to the burning of widows, it is the opinion of many well-informed persons that it may be suppressed with perfect safety, in a gradual manner, by the introduction of regulations and limitations, to which the natives are already prepared quietly to submit.

"The car of Juggernaut was actually seized, some years ago, by the officers of government, for the payment of a deficient tribute. Formerly, no Brahmin, however guilty, could be put to death; but Brahmins are now hanged for atrocious crimes, and no evil has ensued. When immolations in Saugur island were brought before Marquis Wellesley, he sent a body of native soldiers to the spot, and they have been suppressed in the same manner ever since" And had that nobleman continued in India, it is highly probable (as Mr. Wilberforce said in the House of Commons) "that he would have achieved other conquests over the cruel practices of India." We have heard, indeed, that, as his last act in council, the Noble Marquis left a record on the minutes to that effect.

Let it be remembered that, in abolishing these practices, we have on our side all the primary feelings of the human heart, as well as the fear of a painful death; the horror of leaving children to the care of others; and, in the case of infanticide, *maternal affection*, of all others the most powerful, and the most active principle.

We shall close by relating a singular fact, recorded in a letter, dated *Richmond, February* 25, 1820, and signed P. JULIUS:—

"Mrs. Julius, who resided at *Arrah* (about the year 1804) was informed that near her premises a funeral pile was

erected, on which the body of a Brahmin was placed, and that a multitude of people were conducting his widow to it. At that moment, Mrs. Trower, wife of the Collector, called in her carriage, and both agreed to attempt the delivery of the wretched victim. They drove as fast as possible to the spot: as the carriage approached, the mob took to flight; but the pile was already in flames. In an agony of mind they walked round the pile. They perceived that the roof had fallen, but not on the body of the deceased, but was resting on the edge of the pile; and that the place prepared for the widow was unoccupied, for the poor creature, availing herself of the opportunity afforded by the confusion, had effected her escape!

The ladies found out the hut to which she had fled, and gained admittance. There they beheld the poor victim, about 20 years old, surrounded by four children, and a baby in her arms. Her eldest son, at some distance, crying. Her hair was very long, hanging down; and oil and ghee were dropping from it to the ground. Her head was covered with sandal dust, and her whole body was highly perfumed. Without the smallest reluctance she consented to accompany Mrs. J. and Mrs. T. to my house, with all her children. On her arrival, I discovered that her shoulders were very much burnt. On being questioned, she declared that her intended immolation was *not a voluntary act*, but the consequence of terror from the threats of the Brahmins, who *had also given her large quantities of opium and bang*; and that for many hours previous to her arrival at the pile *she was in a state of distraction and stupefaction*. It appears that the Brahmins, seeing the carriage drive near, hastily threw down the roof, intending it to fall on the pile, and prevent the escape of the victim. But providentially they failed; it rested on its edge, and allowed the poor widow opportunity to fly.

"This poor woman remained some time with Mrs. Trower, and then returned to her own village; but we never heard any subsequent account of her.

P. JULIUS."

"May it not now be hoped that facts and considerations like these will induce the Hon. the Court of Directors to take some decisive step which shall ultimately suppress these barbarous practices.

"In committing these immense territories to Great Britain, has not Divine Providence placed us under a most solemn obligation to improve them? To what a magnificent work are we called! To give a mental and happy existence to *sixty millions* of the human race, is a vast, but a most delightful charge! O that our Country may be faithful to her great trust!"

Death of Mr. Rowland Hassell.

THE following is an extract of a letter to one of the directors, from a relation at Sydney, New South Wales:—

"On the 28th of August 1820, at his house at Paramatta, after a few days illness, died Mr. Rowland Hassell, in the 52d year of his age; also two of his grand-children within a fortnight, of the same prevailing Catarrh.

"In the death of Mr. H., society has lost a pious and benevolent member, and his large and young family a tender husband, a kind father, and a good man.

"Mr. Hassell (a native of Coventry) was one of the first Missionaries sent to the Society Islands in 1796, and when several of them were so alarmed with the dangers which then threatened them, that they left Otaheite, he settled here. For nearly 20 years residence in the colony, his life was a continued example of religion and piety, extensive benevolence and hospitality. He never lost sight of his original designation as a Missionary, and continued to the latest period of his life zealously to perform the duties of one, by preaching the Gospel in almost all parts of the colony.

"His latter end was full of peace; and, as he lived, so he died, encouraged and supported by the hopes and consolations of religion.

"To his afflicted widow, and large family of children and grand-children, the lustre and worth of his character must be a consolation, well calculated to support and encourage them under the great loss which they have sustained by his death.

"His remains were interred at Paramatta, amidst the regrets of his very numerous friends and neighbours, in the evening of the 30th of August."

PRINCE EDWARD ISLAND.

MR. PIDGEON (formerly in connexion with this Society) in a letter to Mr. Langton, dated 22d August 1820, mentions the safe arrival of Mr. and Mrs. Hyde from England. He observes, that there is much occasion for more labourers in

that part of the Gospel field; there are many persons who would be glad to receive ministers, but in general they are so poor that they cannot support them.

He says, "Many are employed in Nova Scotia and New Brunswick, in spreading abroad the good tidings of the Gospel; and yet there is room, ample room for greater exertions to be made. The ministers in those parts are forming themselves into bodies, in order to strengthen each other's hands, and are sending out missionaries into various places which are destitute of pastors, and cannot at present be otherwise supplied.

Influence of the Gospel on converted Negroes.

On the arrival of two vessels at Demarara, from Dominica, with a great number of slaves, among whom were several Methodists, a native female of the latter place, a member of the Methodist Society, who had formerly lived on the plantation from whence they came, on hearing of their arrival, went on board one of the vessels. As soon as they saw her, they exclaimed, "Here are we; we came from de word of God; we bin hearing de word of God in Dominica; but we no know if we hear de word of God now: Poor we! We no care where dem bring we, so we hear de word of God!" On being told they would find a chapel and Missionaries there, in a moment their sorrow was turned into joy, and they blessed the bearer of such happy tidings a thousand times, and, hailing those in the other ship, they cried out, "Keep good heart, dere be chapel here."

Ordination of a Missionary.

On Tuesday evening, Feb. the 13th, the Rev. James Humphreys, who had pursued his studies, first at Glasgow, and since at Gosport, was ordained at Oxendon Street Chapel, as a Missionary to Malacca. The service commenced with prayer and reading the Scriptures by the Rev. J. Arundel, Home Secretary of the Society. Dr. Winter delivered an introductory Discourse. Mr. Burder, the senior Secretary, proposed the usual questions, the answers to which by Mr. Humphreys were very satisfactory. Dr. Waugh offered up solemn and fervent prayer to God for the Missionary; and Mr. Broadfoot, Minister of the Chapel, delivered a most affectionate and evangelical charge. Mr. Allen, from Tenèssee, in North America, concluded with prayer. A very large congregation was convened; and the service proved, as we believe similar services in general prove, highly gratifying to the people, and powerfully conducive to the promotion of that missionary zeal which is necessary to the successful prosecution of that most noble of all human enterprizes—the conversion of the heathen world to our Divine Lord and Saviour Jesus Christ.

Mr. Humphreys (with Mrs. H.) is expected to sail very shortly, together with Mr. Bankhead, (who was designated on the 14th of Dec. last, at Stockwell) in the ship Lonach, Capt. Pearson, for Calcutta, in the vicinity of which Mr. B. is appointed a labourer; and Mr. Humphreys will proceed (by the first opportunity) to Malacca.

MISSIONARY INSTITUTION AT BASLE IN SWITZERLAND.

A large and commodious house, which had been purchased and fitted up for the reception of the Missionary Students, was opened on the 20th of June 1820; when about 400 of the friends of the Institution assembled in the School-room, among whom were the Clergy of the town and canton, and many distinguished members of the University and of the Government.

After singing a hymn, and prayer by the President of the Society, Mr. Van Brun, Mr. Blumhardt gave an account of the rise and progress of the Institution. Dr. Steinkopff, of London, then addressed the Meeting with peculiar effect, both as having formerly been a minister in Basle, and as intimately connected with many of the Society, and having been the first mover of the Institution.

A student, named Felix P. Jaremba, addressed the meeting. He is of a principal family in Russian Poland, and left all, that he might go forth and proclaim to the heathen the glad tidings of salvation. Mr. Stockmeyer and Mr. La Roche, ministers at Basle, delivered their sentiments, and the latter closed the meeting with fervent prayer.

PALESTINE.

We have noticed, in some of our former Numbers, the appointment of Messrs. Parsons and Fisk, by the American Board for Foreign Missions, to attempt a mission to the Holy Land.

They sailed from Boston, Nov. 3, 1819. At Malta, a friendly attention was shown to them by the British Missionaries. On the 13th of January 1820, they reached Smyrna, where they intended to reside some time, in order to acquire the requisite languages, and to obtain that information which is necessary to govern their future measures.

But the Rev. Mr. Connor, who, on behalf of the Church Missionary Society, had visited Jerusalem, informed them that he considered that city as an ineligible station for Missionaries. By a letter from Mr. Connor, dated Constantinople, Nov. 22, 1820, it appears that the American Missionaries had written to him from Smyrna, requesting further information respecting Syria. Mr. Connor had answered their letter freely, unfolding his own views respecting the most eligible mode of procedure, and the inexpediency of their residence in Jerusalem, and had forwarded to them an introductory letter to Procopius.

Mr. Connor left Constantinople Oct. 31, 1819, and returned Oct. 13, 1820, and spent nearly a year in visiting the following places in going to Jerusalem and returning, viz. Smyrna, Scio, Rhodes, Cyprus, Beirout, Saide, Sour, Acre, Nazareth, Napolore, Jaffa, Rama, Jerusalem and its vicinity, Damascus, Tripoli, Aleppo, Latiches, Cyprus, Rhodes, and Constantinople.

Mr. Connor, acknowledging the good hand of God upon him, says,—"Not one untoward accident, not one day's illness, have I been called to suffer! By land and sea, through the fatigues of the desert and the perils of the deep, my God has been my guardian and preserver."

Mr. Connor will continue for some time at Constantinople, to revise a translation of the New Testament lately made by Hilarion. Mr. C. was enabled, in his late journey, to open channels for a very extensive circulation of the Scriptures in Candia, Rhodes, Cyprus, and various parts of Syria.

PERSIA.

Our countryman, Captain Gordon, in his journey from Ochotsk through Siberia to Astrachan, and thence through Persia to India, has made the most diligent investigation in his power into the state of the people, and has communicated the most encouraging prospects of disseminating Divine Truth in the Persian empir He writes from Tebriz, May 13, 1820, to the Scots Missionaries at Astrachan, urging them to "come up and possess the land." It is, says he, "all before you." Mr. Martyn's labours were not in vain. He is spoken of with much respect. Some of the people at Shiraz say, that had he continued there much longer, he would have converted half the town. The Mollah, who used to dispute constantly with him, now says, "He ought not to be spoken of among mortals."

Professor Lee is preparing, in Persian and English, the whole controversy of Mr. Martyn with the Learned of Persia, with considerable additions of his own, to establish the truth of the Scriptures against the sophisms of the Mahomedans.

CHURCH MISSION SOCIETY.

Madras. The foundation of the New Mission Church was laid on the 30th of June 1819, by the Rev. Mr. Rhenius, together with the Rev. Mr. Thompson. The people were very attentive to the prayers, address, &c. and the whole was one of the most impressive services ever witnessed in Madras.

Tranquebar Schools.

Mr. Schnarre's account of the Schools round Tranquebar is encouraging. The number of children was 1623—of schools, 31—of schoolmasters, with their assistants, 47.

The children are thus classed:

Protestant Christian	184
Roman Christian	119
Brahmin and Soodra Heathen	1266
Mahomedan	54
	1623

Mr. S. says, "The prejudices of the heathen parents and children against our religion seems to vanish more and more; and I cannot but entertain great hopes that our school establishment will prove a blessing to the rising generation of this benighted people."

New Zealanders Cannibals, as related by Mr. Samuel Leigh, Wesleyan Missionary, lately come from New Zealand.

"While I continued in the island, (says Mr. Leigh) one day, as I was walking on the beach, conversing with a chief, my attention was arrested by a great number of people coming from a neighbouring hill. I inquired the cause of the concourse, and was told that they had killed a lad, were roasting him, and going to eat him. I immediately proceeded to the place, in order

to ascertain the truth of this appalling relation. Being arrived at the village where the people were collected, I asked to see the boy. The natives appeared much agitated at my presence, and particularly at my request, as if conscious of their guilt; and it was only after a very urgent solicitation, that they directed me towards a large fire at some distance, where, they said, I should find him. As I was going to this place, I passed by the bloody spot on which the head of this unhappy victim had been cut off; and, on approaching the fire, I was not a little startled at the sudden appearance of a savage-looking man, of gigantic stature, entirely naked, and armed with a large axe. I was a good deal intimidated, but mustered up as much courage as I could, and demanded to see the lad. The cook, (for such was the occupation of this terrific monster) then held up the boy by his feet. He appeared to be about fourteen years of age, and was half roasted. I returned to the village, where I found a great number of natives seated in a circle, with a quantity of coomery (a sort of sweet potatoe) before them, waiting for the roasted body of the youth. In this company were shown to me the mother of the child. The mother and child were both slaves, having been taken in war. However, she would have been compelled to share in the horrid feast, had I not prevailed on them to give up the body to be interred, and thus prevented them from gratifying their unnatural appetite. But, notwithstanding this melancholy picture of New Zealand, I believe they are very capable of receiving religious instruction, and a knowledge of the arts in general. They are very ingenious and enterprising, and discover a surprising willingness to receive instruction. I did not visit any one village, where the principal chiefs did not strongly urge my residence among them; and I believe that God is preparing them to receive the ever-blessed Gospel of peace.

"In the first year after our arrival (says Mr. Kendall of the Church Missionary Society) many New Zealanders died. They had not food sufficient to preserve life; and, in this weak condition, we could discern little of the native mind. Since then, the natives in general at the Bay of Islands, and in the adjacent country, eager to procure implements of war and of husbandry, have exerted themselves so much in cultivating land for potatoes, Indian corn, &c. that they have not only obtained such articles as they wanted, but have lived much better themselves, and have had but little mortality among them. Their native disposition has, of course, been greatly revived; and, being heathens still, they follow the customs and traditions of their forefathers with avidity. War is all their glory. They travel to the south, and kill great numbers. Although the natives in general show no disposition to injure us; yet, being so unsettled and unsteady, our situation among them is the more trying."

WESLEYAN MISSIONS.

THE following Missionaries have lately sailed for their respective stations. Mr. and Mrs. Morgan, and Mr. Grimshaw, for St. Kitts; Mr. and Mrs. Whitehouse, for Antigua; Mr. Felvus, for Nevis; and Mr. Duncan, and Mr. and Mrs. Young, for Jamaica.

In the course of the last year, the Committee have sent out 17 Missionaries: 7 to the West Indies; 1 to Gibraltar; 2 to West Africa; 1 to South Africa; 5 to Ceylon; and 1 to Bombay.

SALEM.

A Settlement of New Colonists, about 100 miles from Algoa Bay. William Shaw, Missionary.

A PARTY of the settlers proceeding to the neighbourhood of Algoa Bay, requested that a minister might accompany them. Mr. Shaw was, in consequence, appointed; with a view, not only to their immediate benefit, but for the instruction of the Natives.

Mr. Shaw speaks in high terms of the liberality of government toward the New Settlers; and gives the following description of their situation:

"Algoa Bay, now called Port Elizabeth, is likely to become an important place. The land by the beach is quite eligible for the site of a sea-port town; and, accordingly, it is sold in building portions to such as are willing to conform to the building regulations.

"The number of settlers who have come to this colony is about 5000 families. Nearly the whole are located between us and the Great Fish river; or say, between Boshman river and the Great Fish river, which I suppose to be about 60 miles apart. The boundaries of the settlements, the other way, are the sea, and the country in a line with Graham's town, say 30 miles inland. On this tract of land, there are now re-

siding, if we include the population of Graham's town, the soldiers stationed at different posts, and the Dutch farmers with the Hottentots, at least 20,000 souls; for in the 5000 families known as settlers, there cannot be fewer than 15,000."

Of his own residence, with his prospects and wishes, Mr. Shaw writes—

"We are, I believe, the nearest to Algoa Bay of any party, being about 100 miles distant. We are about 16 miles from Graham's town, the residence of the Deputy Llanddrost for the district; and about 30 miles distant from Bathurst, the intended capital of the New Settlement.

"The place of our residence is a delightful valley, through which the Bosque river runs. The village is to be built according to the course of the river, with all the gardens adjoining the water: it will unavoidably be somewhat irregular in its form; but its very irregularity will be its beauty. We have named our place Salem: and I pray, that the peace, which the name imports, may be powerfully felt in the heart of every inhabitant, and that every visitor may be a witness of the harmony of the whole village.

"One part of my work will be attending to two or three Dutch and Hottentot Congregations. I shall endeavour to improve myself in the language as much and as rapidly as possible; for I am anxious to impart to the heathen some knowledge of God and of the way of salvation.

"This station will be the key to Caffreland—a land abounding with heathen inhabitants. The present is not the time for penetrating that country; but I hope that the turbulent spirit of the people will soon subside, and then I should wish to see a Missionary ready to take advantage of the opportunity to enter and proclaim on their mountains the good tidings of salvation. The time might soon follow, when you would see on your lists, stations among the Tambookies, the Maubookies, and the various tribes of people between us and De la Goa Bay.

"I hope the Committee will never forget, that, with the exception of Lattakoo, which is far in the interior, there is not a single Missionary station between the place of my residence, and the northern extremity of the Red Sea; nor any people professedly Christians, with the exception of those of Abyssinia."

[We are informed that the Rev. Mr. Judson, one of the American (Baptist) Missionaries, with his family, had arrived at Calcutta, from Rangoon, which place he was obliged to leave on account of a war being about to take place between the king of Pegu and the Siamese.]

Foreign Postage.

THE following Circular from His Majesty's Postmaster-general, is here inserted for the information and guidance of the relatives and friends of missionaries, &c.

General Post Office,
14th July 1819.

The statute of 55 Geo. III. cap. 153, so far as relates to the postage and conveyance of letters, newspapers, printed prices current, and printed papers, to and from the Cape of Good Hope, Ceylon, the Mauritius, and the East Indies, is repealed; in consequence of which, no more packet mails will be forwarded between Great Britain and those parts.

By an act of this session, all letters brought into Great Britain by ships and vessels from the above parts, are liable to a sea postage of *fourpence* each, if not exceeding three ounces, and one shilling per ounce above that weight, in addition to the inland rates.

And all letters to the above places, which may be sent through the post-office, are liable to a sea postage of *twopence* each, under the weight of three ounces, and one shilling per ounce if above that weight, in addition to the inland rates.

Newspapers, printed prices current, and printed papers, duly stamped, may be conveyed to the above places for one penny each packet, not exceeding one ounce, and one penny per ounce above that weight.

The postage of all such letters, packets, and printed papers, must be paid at the time they are put into the post-office.

The act allows letters and newspapers to be sent to the East Indies, "otherwise than through the post-office."

By command of the Postmaster-general. (Signed) FRANCIS FREELING, Secretary.

A LADY, whose signature is "A Friend to Missions," is respectfully informed that the Directors have at present no intention of sending a Missionary to the place she mentions; but any communi-

cations to them on the subject will meet with due attention. They feel obliged by her liberal proposal of pecuniary assistance.

NOTICE.

OTAHEITE.

As a vessel is expected to sail in the course of the present month, for Otaheite, it may not be improper to repeat the notice given last year, respecting the most useful articles for the Missionaries. Any friends of the Society, disposed to contribute such articles, will have the goodness to send them to the Society's Rooms, 8, Old Jewry, addressed to Mr. Langton.

All sorts of carpenters' tools; nails of all sizes; screws; files; carpenters' bench screws; door and box locks and keys; hinges for gates, doors, and window-shutters; window-glass; earthenware; 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; broad 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.

MISSIONARY CONTRIBUTIONS.

[Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January, to 16 February, 1821, inclusive.]

IN LONDON AND ITS VICINITY.

Miss Ware.—Donation	10	10	0
Mrs. Denjer, 1, Mecklenburgh Street.—Life Subscription	10	10	0
Moiety of the Lord's portion of a small Legacy	1	1	0
A. W. for the Missionary Cause	0	6	0
Miss Dunbar, Camden Terrace, Kentish Town, a Quarter's Subscription collected by her, per the Rev. Mr. Richards	0	13	0
G. S. Parson's Green	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

South Wales.—Collections from the Calvinistic Methodists; per Rev. D. Charles.						
Cardiganshire.—New Quay	1	0	0			
Ffosfiu	1	1	0			
Bonterwyd	3	6	10½			
Blaenprenal	2	0	0			
Abermurig	6	18	6			
Cwmystwyth	0	17	0			
Aberffrwd	4	11	6½			
Llwynpiod	0	10	3			
Tregaron	3	3	4			
Pensarn	2	2	0			
Bethania	0	16	0			
Cynon	3	0	0			
Dyffrynpaith, Sunday School	3	0	0			
Blaenplwyf	2	4	2½			
Llandusiaberarth	1	0	0			
Llanystyd	2	12	0			
Llechryd	3	0	1½			
Lledrod	3	12	11½			
Llangeitho	5	17	8			
Rhydyfelin	2	12	0			
Carried forward	53	5	5½			
Brought forward	53	5	5½			
Aberystwith.—Public Collection ... 7 1 9½						
Sunday Schools.—						
Male Branch ... 2 13 5						
Female ditto ... 3 0 7						
	12	15	9½			
Swyddffynnon	1	15	1½			
Bontihydfendigaid	1	4	0			
Llanylar	0	19	4½			
L'andewebufi	0	17	4½			
Llanon	1	14	2			
Llangwynyfon	2	6	0			
Pengarn	2	3	6			
Pennant	1	17	0			
Borth Chapel	1	5	0			
Brynowen; Mr. T. Jones	1	0	0			
Penllwyn	3	10	0			
Blaenanorth	3	1	7½			
Llanarth	0	16	0			
Blaenceifn	1	2	6			
Lampeter	2	4	6			
Cardigan	5	7	6			
Twngwyn	3	6	0			
Penmorfa	3	10	6			
				104	1	5
Pembrokeshire.—St. David's	5	10	0			
Haverfordwest	3	10	0			
Trefine	5	11	1			
Subscription.—D. D. Esq.	2	2	0			
Woodstock	3	5	0			
New Chapel	1	19	0			
Bromaston	2	8	6			
Bwlchygroes	1	2	0			
Glanbyd	1	3	9			
Cilgeran	1	15	4			
Wiston	0	18	0			
Dinas	0	10	4			
Carried forward	29	15	0	104	1	5

Brought forward				29	15	0
Newport.—A Friend				0	5	0
				30	0	0
Glamorganshire —Aberthaw				0	18	0
Aberdare				0	10	0
Burthin				1	0	0
Buntirion				0	10	0
Cunant				0	11	4
Cadaxton				0	12	0
Cardiff				0	7	0
Dinaspouis				0	12	0
Goppafach				0	18	6
Gyfylchi				0	12	0
Llansamlit				0	17	0
Llangorwed				0	5	0
Llysworney & Llanhist Major				1	16	0
Llantrissent				1	10	0
Llanfabon				1	1	0
Merthyr Tydvil				6	6	0
Newbridge				1	5	0
Old Castle				1	0	0
Pyle				1	10	0
Pentyrch	0	10	0			
Sunday School	0	7	0			
				0	17	0
				1	0	0
Swansea				1	0	0
Salem				1	0	0
St. Fagans'				0	16	6
Trehil				0	17	6
Tonyr Essail				1	4	6
Whitchurch				1	0	0
Ynisfach				0	4	0
Yshadmynach				1	7	0
Neath				1	0	0
Aberavon				0	17	0
Langefelach				0	6	0
				32	10	4
Brecknockshire.—Crickhowell				4	4	0
Brecon				4	3	6
Gorwydd				5	3	10
Boatehudyfere				5	0	6
Talgarth				3	11	0
Llangamant				3	3	6
Llanmihangel				3	5	6
Myrthyr Cynog				3	3	0
Builth				2	10	0
Trecastle				2	7	4
Forest				1	16	1
Crai				1	10	0
Capilisa				1	9	9
Llangorse				1	9	0
Penkelly				1	6	1
Devynock				1	1	8
Trallwm				0	13	0
Velinnewydd				0	7	2
Crickadurn				0	9	10½
				46	14	9½
Carmarthenshire.—Llandowror				0	12	0
Llangendeirne				2	2	6
Kidwelly and Lansaint				3	13	6
Capel Efin				0	7	6
Capel Dewy				1	15	0
Llanarthney				0	11	5
Cross Inn				1	10	2
Llandyfeilog				1	16	0
Pantgwyn				1	15	4
Llanelly				1	16	4½
Tallychaw				2	18	6½
Cornwill				1	0	0
Bankeyfelin				0	12	0
Llanstephan				0	13	0
Nantcaredig				2	17	4
Cwmdwyfran				0	15	0
Llandilo				7	13	6
Llandovery				5	9	6
Cilcwm				6	12	6
Court				0	15	0
Brechfa				0	16	3
Carried forward				46	2	5

Brought forward				46	2	5
Bont				1	3	9
Cwmaman				0	2	6
Myddfe				0	17	0
Llanddausaint				4	17	3
Llanfynydd				1	13	6
College				1	2	0
Rhydygacau				1	2	6
Llanddarog				3	6	0
Midrim				1	2	0
Llanpumsaint				3	3	0
Llansadwrn				2	2	0
Hendre				1	4	0
Bettws				0	9	8
Caio				3	0	0
Llandarog				6	10	0
Cwmbach				0	17	0
Carmarthen	11	13	10½			
Collected by Cards by M. and E. Charles	2	7	8			
By Mr. D. Jones	2	0	0			
				16	1	6½
				94	16	1½
				308	2	8
Cornwall.—Donation to the Penzance Juvenile Missionary Society; by William Dennis, Esq. to be applied to the support of a Native Preacher in any part of the world, where most wanted				10	0	0
John Clapham, Esq. Penzance, (late of Leeds) for ditto to be called "John Edwards"				50	0	0
Cumberland.—Cockermouth.—Rev. Mr. Edwards.—Produce of a Penny-a-week Association; per Rev. Dr. Harris				1	17	6
Devon.—Plymouth, Dock and Stonehouse Auxiliary Missionary Society, Mr. Steward, Treasurer				120	0	0
Essex.—Saffron Walden Auxiliary Missionary Society; Rev. Wm. Clayton				20	18	6
Gloucestershire —— Wickwar Meeting; by Rev. W. Summers	5	5	0			
The Children of Wickwar Sunday School	0	12	0			
				5	17	0
Lincolnshire.—Gainsbro' Auxiliary Missionary Society; Mr. J. Tidd, Treasurer				65	16	0
Northamptonshire.—Creaton.—A Friend by T. A.				5	0	0
Somerset.—Bristol Juvenile Missionary Society; Richard Ferris, Esq. Treasurer				25	0	0
Staffordshire.—Legacy of the late Mrs. Jane Cramont, of Atherstone; by Messrs. Lucas and Heath, Executors				10	0	0
Surrey.—Kingston.—Ladies at the Misses Biden's Boarding School				1	13	0
Warwickshire.—Stretton near Coventry. —A few Friends; by Rev. J. Jerard				3	0	0
Worcestershire.—Kidderminster.—A Friendly Society at the Old Meeting; per Mr. Brinton				1	1	0
Worcester.—Rev. E. Lake.— Collection at Lady Huntingdon's Chapel, after a Sermon by the Rev. J. Griffin	11	7	10			
Penny Society (one-half year)	12	0	0			
A Friend	5	0	0			
Subscriptions	2	2	0			
				30	9	10
Scotland.—Aberdeen Female Missionary Society.—Donation				8	0	0
Kennoway Bible and Missionary Association; Rev. D. Fraser				5	0	0
Dunkeld Juvenile Missionary Society; Rev. J. Black				15	0	0
Grangemouth Female Missionary Society; per Mrs. Waddell				5	0	0
Japheth, Genesis 9.h ch. 27 ver. (by post)				50	0	0

For the Education of Native Females in India.

A Friend.—Per Mrs. West, Petersfield, Hants	0	10	6
Mrs. Fyffe, Camberwell Green	1	0	0
A Friend.—Per W. Alers Hankey, Esq.	10	6	0
Ladies of the Congregation at Rotherham.—Per the Rev. J. Bennett	31	8	2
A. B. C.—By W. Westley	1	0	0

Donations in Aid of the Anglo-Chinese College at Malacca.

J. D. Islington	20	0	0
Anonymous, to purchase a Microscope	5	0	0
Rev. J. M. Longmire	3	0	0

A Friend.—Per W. Alers Hankey, Esq. for the erection of a Chapel at Nagarcoil, South Travancore 25 0 0

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

A Friend, per Mrs. W. Grangemouth, for Encyclopedia Perthensis, 23 vols. in 46 parts, boards. [The above work was the property of a Gentlemen of Campfield, Stirlingshire, Scotland; he and his newly married wife, when on an excursion to Italy, unfortunately caught the fever of the country, to which they both fell victims, at Bologna, on the 13th of August last, within a few hours of each other. From love to his memory, it is presented to the London Missionary Society by an affectionate relative.]—A Member of Silver Street Congregation, for 16 pounds of Beads for Africa.—Messrs. Merriman & Co. Leadenhall Street, for a Mahogany Canteen and Table on a new principle—Messrs. Collis, Biden, Spicer, (per Rev. C. Howell) Terry, Rev. Mr. Jeula, J. Hobbs, A. W. and Mrs. Chase, for 700 Numbers of the Evan. Magazine, &c.

POETRY.

[From the 2d vol. of Mr. EDMESTON's "Sacred Lyrics."]

I am the root and the offspring of David, *and the bright and morning Star.*—Rev. xxii. 16.

STAR OF MY HOPE—depart not;
My soul's supremest light;
'Tis horror where thou art not,
Worse than EGYPTIAN night!

Though many a star of splendor
Around the concave shine,
Their beams no comfort render,
Till lighted up by thine!

But thou, though far, canst lighten
This dark world with thy ray;
And, sunlike, heaven will brighten;
The fountain of its day!

I am continually with *Thee.*—Ps. lxxiii. 23.

COULD I for a moment deem
GOD is not in all I see;
Oh how dreadful were the dream,
Of a world devoid of THEE!

No protector—none to guide—
None to turn the shafts of ill;
All the powers of death might ride
O'er the prostrate at their will.

But because I know that THOU
Rulest all that falls to me;
I can smile at sorrow now,
Since it comes in love from THEE.



Reffe sc.

Revd Thos Craig,
Bocking, Essex.

Publd by F Westley, Stationers Court Apl 1 1823

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

Baptist Library

Stoke's Croft **APRIL 1821.** Bristol

MEMOIR OF THE LATE REV. JOHN UNDERHILL,

MANY YEARS AN INDEPENDENT MINISTER AT GORNAL, NEAR SEDGLY, STAFFORDSHIRE.

Who though long since entomb'd, still speaks, and speaks
In strains immortal, 'mong his numerous friends.

IT has long been matter of surprise to some, and of regret to others, that no account of so interesting a life, as that of the subject of this Memoir, has appeared in public. This short sketch is offered as a tribute of affection, accompanied with a fervent desire that it may stimulate and encourage others in the good work of the Lord.

This eminently useful servant of Christ, was born at Gornall in the year 1722, of respectable parents, who educated him according to their ability, and the custom of those times. Through the period of youth, he displayed a desire for the attainment of knowledge, which he cultivated to a considerable degree by industrious reading. His favourite subjects were Law and Philosophy. In the former he made such proficiency, that through the whole of his life, some in the profession consulted him,—magistrates received his counsel—and critical cases were submitted to his decision.

While subject to his parents, he attended on an Arian minister, two miles distant; but from the time of his marriage, about the age of 21, he became a rigid churchman, attending with assiduity on all the ordinances at his parish Church (Sedgly) for some years; when it pleased Him whose name is "Secret," to work secretly upon his mind, by showing him the depravity of his nature, the sinfulness of his life, the danger of his state before God, and the vast importance of salvation.

Hence he began to manifest a zeal for God, though not altogether "according to knowledge;" for to use his own words, "I now (said he) begin to see men as trees walking." Anxious that his friends and connexions should have the same discovery, he persuaded many of them to a constant attendance on divine worship; but he soon found an indescribable thirst for something more than was set before them from the pulpit; and his exhortations and instructions were so far blessed to his companions, as to excite similar desires in some of them.

In those days, gospel-light was but just beginning to dawn on that very benighted part of our island; and all who sat under it, were stigmatized with the then obnoxious name of Methodist. The preachers were called "false prophets;" and "those whom the Bible said, should come to deceive the world." This

stumbling-stone of ignorance, proved a great hinderance to Mr. U's comfort. Imbibing these delusive prejudices, it was a considerable time before he heard a Gospel sermon, or even conversed with a pious person. He had indeed the Scripture as the man of his council; and in that sacred book he was informed, that "by the deeds of the law, no flesh living can be justified before God; but that by grace we are saved thro' faith," which faith is "the gift of God." Yet, in all his devout attentions, he had not so much as heard of *faith*, nor seen the Lamb of God exhibited as a sacrifice for sin: he therefore waited several times on the clergyman, telling him that others, with himself, stood in need of more spiritual instruction and consolation than they had hitherto received. At length, the clergyman consented to receive them once a week into his own house, for the express purpose of enquiring into their case, administering comfort, and giving directions in the way which they should go.

Thus the blind attempted to lead those who were beginning to see: had he but known his real state before God, and his incapacity to teach others the way of life, he might have said, I myself have need to be taught "what are the first principles of the oracles of God." However, this indulgence was received with gladness; and the appointed meetings attended with earnestness; so that in a short time, the numbers increasing, it was found necessary to meet in the vestry of the Church, the use of which was also granted. But the hearers growing wiser in the things of God than their earthly teacher, were soon treated roughly by him; and finding himself unable to answer their importunate inquiries after truth, he loaded them with opprobrious names, and forbade them ever to trouble him again.

By this time also, the grand adversary of souls had roused the natural enmity of their carnal neighbours, which was greatly encouraged by the late conduct of the clergyman. In this dilemma, they knew not what course to pursue; yet they forsook not the assembling of themselves together. The good seed was sown, and must produce a harvest.

All this time Mr. U. was struggling with convictions of sin; and was not yet brought into the liberty of the children of God by faith in Christ Jesus; but he was a chosen vessel, appointed to spread the glad tidings of salvation in that heathenish corner; and the set time to favour this son of Zion being now come, he was met on his way from Birmingham (where he had been on a visit) by a friend, who, by much persuasion, and many promises of secrecy, prevailed with him to return, and hear the late Rev. George Whitfield: the text was, "If the Son make you free, then are ye free indeed." This Sermon proved, under the influence of the blessed Spirit, the power of God to his salvation. The burden of guilt he had long laboured under was removed. The covenant of works he had unsuccessfully attempted to fulfil, was cancelled. The captive was set free, and he returned home exulting in the love of God in Christ Jesus, telling his wife and others, what great things God had done for his soul. "But they understood not what these things meant."

Now his zeal was animated with fresh vigour; he began to hold prayer-meetings in his own house; others followed his example, and joyfully received him into theirs. At one of these meetings, eight persons were effectually called, who

lived honourably, and died triumphantly. Such is the power of Almighty grace! But wherever they met for religious exercises, they were surrounded by enemies so desperate, that one house was demolished by them, other houses materially injured, and the lives of several persons exposed to danger.

Driven thus from their habitations, they sought a sanctuary in the open fields, in imitation of their glorious Leader, who also condescended to be in the midst of them, giving efficacy to his own appointed means, and cheering their hearts in a world of tribulation; thus confirming their faith and hope in the validity of his word, wherein they trusted. In these retreats they sometimes, like the Apostles, continued till midnight, praying and singing praises.

Mr. U. also invited Mr. Whitfield and his preachers. A house in Sedgly, belonging to one of the friends, was set apart for public worship; and the word of God ran and was glorified amidst all opposition, which became still more violent, so that Mr. U. who was deemed the ringleader of the sect every where spoken against, could not go many yards from his own door, without having stones cast at him, with hissing and every other mark of indignity, as the off-scouring of all things; yet those very persons who treated him thus, would, when alarmed by a thunder-storm, rush into his house for safety, saying, that if they could place but one foot under his roof, nothing could hurt them. The ministers also were cruelly and inhumanly treated; some they rolled in mud—filled their mouths with it—dragged them through horse-ponds, and distressed them by all possible means. One minister was suspended by a rope half-way down a coal-pit, and in that perilous situation remained a considerable time, unable to release himself, or procure assistance. In short, whenever they came, crowds of riotous people would assemble, filled with rage; not only breathing out threatenings and slaughter, but executing all the infernal vengeance they were permitted. At one appointed time for public worship, an infuriated mob of more than 500 collected, mostly colliers and such like; some armed with clubs, staves, and stones; others had horns, and noisy instruments; determined, as they declared, to drive the Methodists from the place, or to destroy them: when, sad to tell! as they pursued them by the garden of the forementioned clergyman, he stood at the wall, and, calling aloud to the rioters, said, (pointing to Mr. U.) "There is one of the Methodist dogs and devils, take notice of him; do your work well, and I will give you a barrel of ale at the end of it." O the forbearance of our God! that he did not immediately cut him off, or at least, for ever silence him; with such interrogations as these: "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Who hath required these things at your hands?"

Two of the ministers narrowly escaped with their lives; Mr. U. and one of them, were dragged in triumph to a public-house; the landlord of which, though in other respects an amiable man, came and deliberately struck the minister so violently on his side with a poker, that he never entirely recovered. But behold the manifold wisdom of God! No sooner was the blow given, than the conscience of the striker was smitten with pangs of deep remorse; and from that time, he began to cry out, with the Philippian gaoler, "What shall I do to be saved?" and, like him, was not only enabled to "believe on the Lord Jesus Christ," but also to suffer for his sake.

After this, when the heat of persecution had somewhat abated, the same minister came again; and while at supper, in company with the landlord, (though unknown to him) he was congratulating Mr. U. on the pleasing change in the behaviour of the people; he said nothing was so heinous as the cruelty of the man who struck him when in quiet custody. Mr. U. desired him to look on the company, and try to recognize the person; he did so, but time and absence had effaced him from his memory. Mr. U. then said, "Behold, he dippeth with thee in the dish." Here a scene took place which cannot be described; they wept on each other's necks, the landlord bewailing his crime, and intreating forgiveness; and the minister assuring him, that even the loss of life would be richly repaid by the salvation of one soul. But to return.

The rioters having taken their prisoners, controlled by Him who "led captivity captive," began to impeach their comrades; and offered to appear as witnesses against them, if Mr. U. would prosecute. This was their conduct frequently on similar occasions; yet he still forbore; taking joyfully the spoiling of goods and reputation—"looking forward to the recompence of reward,"—and amidst all these storms of outrage, was enabled to stand firm and unshaken, being "built upon the rock of ages;" till at length, wearied with forbearing, he found it expedient to have recourse to legal measures, as the only probable means of preserving life. In those appeals he was happily successful; although religion met with no other advocate in the courts before whom he, more than once, had different causes. However, God was with him, and the gates of hell could not prevail.

These victories had the desired effect; persecution began to subside; the cause of God flourished. Mr. U. and many more, joined one of the nearest churches, (at Kidderminster, twelve miles distant,) and in a short time, yielding to the intreaties of many friends, (though very reluctantly,) he began to preach, first at Dudley, then statedly in his brother's house at Gornal, many years occasionally with great acceptance and usefulness at most of the towns, villages, and hamlets, within ten miles of his residence, ministering a free gospel wherever he went. From this beginning many congregations sprang up, which still flourish.

Such was his natural diffidence at first, that he actually took journeys in different directions, to evade the task; like one of old, who said rebelliously, "Send, Lord, by whom thou wilt send," but send not me; yet, like him, was afterwards made willingly to cry, "Here am I, Lord, send me;" though the writer of this Memoir has frequently heard him say, that he preached many years before he clearly saw his call to the ministry.

"'Tis not a cause of small import
The pastor's care demands;
But what might fill an Angel's heart,
And fill'd a Saviour's hands."

It need not be added here, that Mr. U. had no academical education; but it may be observed that he had a pressing invitation to accept of one, accompanied with a kind offer of support to his family during his continuance at the academy: his wife's unwillingness was the cause of refusal. It is worthy of observation, that for some time she was one of his most distressing opposers; but God in rich mercy gave her a new heart, and she became eminent for piety through a long life.

In the year 1776, he built a meeting-house in the place of his

nativity, formed a Church, and was ordained; the late Mr. Danby, of Beaconsfield, gave the charge; a striking circumstance, Mr. D. being the first of his spiritual children. Mr. Cardale, late of Bedford Row, London, was also among the many who ascribed their conversion to his instrumentality. The meeting-house was regularly well filled, although several divisions (for convenience) took place in his time; it has since been enlarged; there is still a good congregation, and a resident minister.

Easy in circumstances, and truly liberal in mind, he entertained and encouraged gospel ministers of every denomination; labouring abundantly, and "instant in season and out of season," till an asthmatic disease, which commenced in youth, and increased with his years, at length prevented his general exertions: yet he continued to preach twice every Sabbath at his own place, and an evening lecture once a fortnight at some distance; though with such an emaciated frame, and under such heavy affliction, that he was frequently expected to die in the exercise: and, when medical and friendly advisers would have had him rest from labour, or at least spare himself, he would say, "I must work while it is day—the night cometh when no man can work: I know I am dying a martyr in the cause." This was emphatically the case; for, like a good soldier, he stood faithful at his post, holding forth the word of life with beneficial effect, till the last enemy had made wide inroads in the citadel, and "the daughters of music were brought low."

He died on the 1st of January, 1792, in his 68th year, without being confined to his bed so much as one day. On his way home, after preaching his last Sermon, three weeks before his death, he was attacked with a paroxysm of his complaint, yet apparently with less violence than on many former occasions. His family, of course, were not very apprehensive that the time of his release from the body was so near at hand, till the day before his departure, when one of his daughters, perceiving that his pulse had ceased to vibrate as usual, took the alarm, and informed him of it; he replied very composedly, "That is right—all is well; I am equally delivered from the love of life and the fear of death." She then repeated,—

"And when ye hear my heart-strings break,
How sweet the minutes roll!
A mortal paleness on my cheek,
And glory in my soul."

He said, "Yes, yes."—On being asked if he still found Christ precious? Clasping his dying hands, he earnestly replied, "O yes, O yes; never—never more precious." On taking leave of his eldest son, he said, "May the eternal God be the strength of your heart, and your portion for ever."

Continuing through the day without much alteration, his mind serenely calm, he expressed a desire to remain all night in an easy chair; when, composing himself, he appeared to be in a comfortable sleep from about ten to twelve o'clock; he was then perceived to breathe shorter and shorter, till about two; when, without a groan or any motion, his willing spirit left his clay tenement, for nobler mansions and superior joys; for that "rest which remaineth for the people of God."

Could we but witness the reception of those who die in Jesus, and hear their rapturous approval, "Well done, good and faithful servant, enter into the joy of your Lord,"—how ardently would our souls long to be in their stead!—"Such honour have all his saints."

Agreeably to his own request, his mortal remains were interred near the pulpit, in the meeting-house which he had laboured to raise; there also his widow's corruptible part was deposited some years afterwards,—

Till the last trump shall burst the bending skies,
And bid their slumb'ring dust, new-moulded, rise.

Thus finished the militant state of this good man; not so triumphantly as might have been expected, nor apparently so full of joy as in former seasons of affliction. What a mercy that the safety of a Christian depends not on his own frames and feelings, but on the unchangeable love of God! "Mark the perfect man, and behold the upright, for the end of that man is peace."

Though patient in suffering, as well as joyful in hope, yet his affliction was so heavy during the last four or five years of his life, that he frequently desired his family to show their regard, by praying for his dismissal from the body; earnestly longing to be "dissolved, and to be with Christ." Almost every night he would say, "We are another day nearer eternity; bless God for that." Like Job, "I loathe it; I would not live always."

When ordering the settlement of his earthly affairs by Will, after the usual solemn dedication to God, he directed the following clause to be inserted:—"Who called me by his grace, and formed his Son in me, in the 28th year of my age."

He was a very lively, useful, and acceptable preacher; happily connecting doctrine, experience, and practice; enforcing all with arguments which made profanity blush, and infidelity hide its hideous form. In sentiment, he was truly evangelical. In the gift of reasoning, which was frequently called into exercise by Unitarians, Antinomians, and others, an able defender of the truth, always cool and deliberate. In company cheerful; in conversation communicative and instructive. In a word, he was a very useful, peaceable, and honourable member of society, an ornament to the Christian profession; respected and beloved for a great number of years in the very place where he had suffered so much for Christ, insomuch that he appeared to receive with pleasure any thing that wore a different aspect. On one such occasion, "I began (said he) to be fearful of the "Woe be unto ye, when all men are at peace with you." Many a time has he said, that he never felt more of the sensible presence and love of God, nor of course greater composure of mind, than amidst the greatest danger, and in the heat of persecution; in those extremities, he has been known to sing and exult; "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

"His hand, the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

How often would he rejoice that he was ever accounted worthy to suffer scorn and shame in so good a cause; and, on the other hand, lament that he ever displayed fear, shame or cowardice, in trials: naming one solitary instance, when he was found by his pursuers, concealed behind the bed of a sick man, "I never (said he) can reflect on that distrustful, degrading circumstance, without mingled emotions of shame and sorrow." In such a light did he view that breach of his own deportment. With another person, he might with propriety have argued, that life, being a precious gift from its great author, it must be the indispensable

duty of all, to endeavour, by every lawful means, to preserve it. David fled from Saul—Elijah concealed himself in a cave—and he who had all power, evaded his enemies till his hour was fully come. This friendly hint is designed for those who in the fervour of zeal, seem to covet a martyr's crown prematurely.

The writer would not be misunderstood, in sending the outline of this Character into the world: the motive is not merely to eulogize the dead; he well knew he was a fallen creature, encompassed with all the infirmities of corrupt nature, under which he groaned, being burthened; but to illustrate and exemplify the power of divine grace, in its signal operation *in* him as a subject, and *by* him as a highly honoured instrument. It was his constant, uniform desire, that nothing should be said in his praise, even in a funeral sermon.

> Christ was his all, his only boast,
> His refuge, his eternal trust.

He left six children, and a number of grandchildren, some of whom have since fallen asleep in Jesus; and some that remain are, we trust, followers of them who through faith and patience shall inherit the promises. One of his grandsons is at this time a Wesleyan Missionary in Jamaica, and another is receiving an education for the ministry at Wymondley College. E. D.

ADDRESS TO PARENTS.

Love is the fulfilling of the law: as all the exercises of piety are included in love to God, so are all relative duties in love to mankind. We are commanded to love the whole human race, and every individual, according to the relation he bears towards us: hence the conjugal and the parental relations, being the closest, involve the greatest obligation; and, depraved as mankind are, usually bring with them the actual exercise of the most ardent love. The heart of man is not susceptible of a stronger affection than that which a parent feels for a child. Among all the various precepts in scripture on the several branches of love, we do not remember to have seen the command—Parents love your children: such a command was scarcely needed; Nature itself teaches it. The precepts addressed to parents respecting their children, are intended not so much to enforce the duty of love, as to regulate its exercise. High honour has been put on this human affection, by the use which He who is, emphatically, The Father, has condescended to make of it, to set forth in the view of mortals, in the most engaging manner, the love he bears to the sons of men. The most touching stanza, in one of the noblest poems ever written on the most inviting of all themes, the goodness of God, is that which says,

> "Like as *a father* pitieth his children,
> So the Lord pitieth them that fear him!
> For he knoweth our frame;
> He remembereth that we are dust."*

The affection of a father is great, but the affection of the mother is greater; and this affection, if it admit of degrees, rises according to the degree of helplessness and dependence of the little one, who is the object of it. Imagination may in some measure conceive, but words cannot describe, the feeling of the nursing mother towards her infant child. Every reader of scripture is familiar with the affecting appeal which the Almighty Parent makes to maternal love, when assuring his beloved though afflicted Zion of his affection to her.†

Hence we feel, that when addressing parents, we stand on a vantage-ground. Exhortations on some of the relative duties, must com-

* Ps. ciii. 13, 14. † Isa. xlix 15.

mence with an introduction, adapted to promote that affection of the heart which is necessary as the main-spring of action. But every mother or father, who is worthy of the name, already possesses such an affection, which, in every Christian parent, is strengthened and sanctified by love to God. Surely, then, we do not presume too much, when we assure ourselves of the kind and candid attention of parents, while we remind them and ourselves of the two following points, viz. Wherein the real welfare of their children consists; and, By what means it may be best promoted.

We need not say that health, and a portion of worldly riches, are in themselves desirable. These, and all earthly blessings, mankind are accustomed rather to overrate than undervalue. But while your ideas of human welfare include earthly good, in such measure as God may see fit to bestow it, you remember that whatever relates to the mind, the heart, the soul of man, is, beyond all comparison, more important than those things which respect only the perishing body, and this transitory world.

If your children are expected to move in the upper or middle ranks of society, it is not absolutely a matter of indifference, whether they possess the faculty of entering and leaving a room without embarrassing awkwardness; yet a graceful deportment, facility of conversation on unmeaning topics, skill at the harp or organ, with ability to sing or squall after the most approved Italian or other models, with twenty other accomplishments, some really pleasing, and others indebted solely to whim and fashion for their imaginary charms,—all such accomplishments, good, bad, or indifferent, will prove lamentably insufficient substitutes for a mind stored with useful knowledge, and a heart imbued with virtuous and holy principles.

Were we required to give our opinion in few words on the subject of human welfare, and in one short sentence to say wherein the true happiness of man, under every possible variety of circumstances, consists, we should not hesitate to adopt the words of the Apostle Paul, as expressing not an opinion, indeed, but unquestionable truth and fact; and would say, in reference both to ourselves and our children,—"Yea, doubtless, we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." Were we further desired to give our reasons for holding this sentiment, we should readily assign the two following, as comprehensive of all good; one of them having respect to the life that now is, and the other to that which is to come.

1. The knowledge of Christ includes good morals and genuine satisfaction of mind.

The Christian code of morality is undoubtedly the purest and best ever taught on earth. It is perfect and complete. It sanctions no vice, and overlooks no virtue. It takes cognizance of the motives of action, as well as of outward conduct. It is invested with the authority of the Supreme Ruler, whom it presents to the mind as ever observant of his creatures, as recording every act and every thought, and as having appointed a day in which he will judge every man according to his works. This system of morals is written on the heart of every true disciple of Christ, and is exemplified in his life and conduct. Let a child become a Christian, and he will be in future life, according to his situation in the world, and the relations he may sustain, a dutiful son, a kind father, a faithful servant, a good master, and an honest tradesman: contented, if poor; be-

neficent, if rich. He may be visited with sickness, but from those diseases which intemperance brings, he will at least be free. He may be visited with distress and affliction in various forms, but amidst all his sufferings he will enjoy consolations, to which the wicked, in the height of their prosperity, are strangers.

Herein the unrivalled excellence of the Gospel of Christ is seen, even in relation to the present life. All earthly good is inconstant and fleeting. Health may languish, and friends may die. You will leave your children, if possible, enough of this world's goods to provide for their comfortable support; but riches may make to themselves wings and fly away. Something conducive to happiness is wanting, that shall not be subject to the casualties of time; something is wanting that shall stay with us, though health, friends, and riches, should all be taken from us. If you can leave your children in possession of such a treasure, they will indeed be rich and happy: rich in poverty, and happy in the midst of trouble. Such a treasure is found in the Gospel of Christ, and no where else. Neither the palaces of kings, nor the schools of the wise, nor the coffers of the rich, can furnish it. It comes from heaven. It is bought without money and without price. He who knows Christ, and trusts in him, possesses, and shall never lose this invaluable treasure.

2. The knowledge of Christ can alone secure a happy immortality.

"This is life eternal, to know the only true God, and Jesus Christ whom he has sent. No man can come to the Father, but by him." None can worship God acceptably here; none can be admitted into his blissful presence in heaven, except through the Mediator.

Do not these facts show that the real welfare of your children consists in their becoming true Christians? Possibly you may see reason to doubt, whether you are yourself a partaker of the grace of God in truth: but the vital importance of genuine piety you cannot question. Since, therefore, your love to your offspring is undeniable, and love necessarily prompts those who are the subjects of it, to seek the good of those who are the objects of it, and real religion is admitted to be the highest good; will you not admit, as an axiom, which is to constitute the basis of education, that *every thing in the management of the young must be subservient to the interests of piety;* every object pursued, and every method adopted, must either directly tend to the promotion of godliness, or at least not be opposed to it.

Another preliminary matter which it is desirable to adjust before we proceed to consider the means by which the welfare of children may be best promoted is, the degree of influence which parents and instructors have over the future character and happiness of their youthful charge. It is an opinion, not very uncommon, and highly acceptable to the human heart, as serving to take away responsibility, to cancel the guilt of negligence, and to encourage idleness, that the moral power which man has over man is very small; and that the future character of children is determined by causes with which the efforts of instructors have little connexion. Undoubtedly, all events are foreseen by the Almighty, and all good is foreordained and bestowed by him. Neither the use nor the neglect of labour, on the part of man, can frustrate or alter the divine purpose. But it is equally certain, that all the steps which lead to any given object, are as much decreed by the Almighty as the object is to which those steps lead. The decrees of God, considered abstractedly, cannot be the guide of

human conduct, since whatever is to be a rule of action must be itself known; and the decrees of God, with regard either to human actions or to the result of such actions, are not known till those actions are performed, and that result takes place. The divine purpose, with respect to the destiny of a human being, can be known only by the one or the other of these two means—by express revelation, or by matter of fact. None but a few visionary astrologers and soothsayers will pretend that the fate of a man is in any way foretold to him: his destiny then cannot be certainly known till it actually takes place. Our plans, therefore, in reference to the young, must be regulated by something better known to us than the divine purposes. Not the decrees of God, which are not known; but the commands and promises of God, which are known, are to be our guide. The command is, "Train up a child in the way he should go;" and the promise, "When he is old, he will not depart from it." If God has addressed certain precepts to parents in reference to their children, those precepts are, by the very fact of their being commanded, obligatory, irrespective of consequences: but if, in addition to the command, it appears, from God's gracious declarations, and from actual experience, that the use of certain means is associated in the divine purpose with the accomplishment of certain ends, two inferences are inevitable; first, that without the use of the means appointed, the desired object is not to be looked for; and, secondly, that in the use of those means, a cheering hope may be entertained of the result. The encouragement which preachers of the Gospel have to believe that their labour shall not be in vain in the Lord, is great; but the encouragement offered to parents is much greater. We are desirous of impressing this conviction on the minds of our readers, as one which is calculated to animate their zeal. We fear that some Christian parents harbour thoughts on this subject far more desponding than truth requires, and that hence their exertions for the spiritual welfare of their children are proportionably languid. Two considerations may be advanced in support of the sentiment, that parents have more encouragement to hope for success in the communication of instruction, than even the ministers of Christ have in their work. First, there is a closer connexion between a parent and child, than between a pastor and his flock. God has not said to a pastor, I will be a God to thee and to thy flock with thee; but he has said to a pious father, in ancient times, "I will be a God to thee, and to thy seed after thee;" and we are not disposed so far to lower the New Covenant beneath the Old, as to imagine the federal bond between parent and child to be cut asunder by the Gospel. Secondly, the means which a parent can employ for the welfare of his child are more numerous than those which are at the command of a Christian preacher. It is for the most part only on one day in the week, that the minister has access to his congregation; the parent, on the contrary, either the mother or the father, is, or should be, usually with his children every day; not, indeed, always giving them direct instruction; but having such a general superintendence of them as may furnish innumerable opportunities for promoting their truest welfare. Add to this, as the most important means of usefulness, the combined feeling of profound veneration and ardent love with which almost every parent, who is worthy, is regarded by his offspring.

We cannot be ignorant that some children of pious parents seem to be

exceptions to the promise quoted above, and it would be difficult to give a satisfactory explanation of this distressing anomaly, without deepening the sorrows of those who are already full of heaviness. We are convinced, however, that the proportion such cases bear to those of the opposite character is not so great as is commonly imagined. Very many are the families in which, from age to age, genuine religion has flourished, and not few are the instances of individuals of several successive generations being actively employed in the cause of Christ.

(To be concluded in our next.)

ON ATTACHMENT TO THE HOUSE OF GOD.

A TRUE Christian is a man of reason and experience. He will not blindly adopt a sentiment, or pursue a line of conduct merely upon the opinion of others, and out of compliment to their example. This would, in many cases, be following "a multitude to do evil." But his opinions are taken from the divine word, and his practice is founded on the example of the best of men of various ages of the Church, but who appear to have been "led by the Spirit," and were therefore "the sons of God."

The language of truth and devotion is the same in every period of the Church; and to this universality of sentiment and feeling we should appeal, in reference to ourselves and others, who appear to be actuated by the same Spirit, and to "walk by the same rule." Now let the Psalmist be permitted to speak, and he will utter a sentiment in which the real Christian will immediately coincide:—"I was glad when they said unto me, Let us go into the house of the Lord." (Psa. cxxii. 1.) And the believer can give his reasons, can state the grounds of his attachment, like David, to the house of God. For without stating a number of minor inducements, personal, relative, or civil, why he should adopt such a sentiment, he can fetch them from the passage itself.

One ground of his attachment is, the sacred character of *the place*—"the house of the LORD." Happily freed from ceremonial bondage, and ushered into "the glorious liberty of the children of God," he is not now under that slavish superstition, which led many of the Jews to maintain, that "in Jerusalem is the place where men ought to worship." He now listens attentively to his Saviour, who assures him that "the hour is come, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." And as his mind becomes more imbued with Christian sentiments and feelings, he is less concerned about the peculiar sanctity or relative *holiness* of any mere *place* of worship whatever. He may occasionally or frequently be called to worship the Father in a field—a ship—a barn—a cottage—a meeting-house—a chapel—a church—a cathedral. But he considers that these are relative or sectarian terms, of earthly and not heavenly origin. Hence he concludes, as led by his great teacher, that "God is a spirit, and they that worship him must worship him in spirit and in truth." Will he now stop to *quibble* about the publicity of a field, the novelty of a ship, the vulgarity of a barn, the poverty of a cottage, or the simplicity of a meeting, as compared with the venerable gothic of a church, and the overwhelming grandeur of a cathedral? Impossible; if his only object be to worship the Father, "who dwelleth not in temples made with hands," and who imperatively requires *spirit and truth* in the souls of all his worshippers.

A Christian therefore justly ar-

gues, that spiritual worship, gospel ordinances, the ministry of reconciliation, and more than all, the *presence of God* in them, correspond with David's language—"the house of the Lord." To worship God in concert with others, and in the public assembly, he feels to be a Christian duty; and having heard of the promised presence of Jehovah, he goes to witness and enjoy it. "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it."

Another ground of attachment is, the *social* and *Christian spirit* that is excited and preserved; "*They said unto me, Let us go*—let us go into the house of the Lord." There is a happy excitement produced, "They said unto me;" others of my fellow worshippers came to remind me of my privileges and obligations. They who thus addressed me on this subject, spoke from their honest convictions, from pure Christian sympathy and good will; they felt for my best interests, and were unwilling that a fellow-worshipper should be absent, who ought to be there. Let us mark, too, the kind and brotherly exhortation—"Let us go." Let our ignorance and depravity, our guilt and condemnation, in which we are all involved, lead us at once to the same "throne of grace," to the same fountain of pardoning and restoring mercy.—"Let us go," seeking the grace of the one great mediator between God and ourselves, the efficacy of whose blood, and the perfection of whose righteousness we equally require, in order to realize pardon and acceptance with God.—"Let us go," to be taught, and led, and sanctified by the same Spirit, who helpeth our infirmities, and who "takes of the things of Christ and shews them to us."—"Let us go," in the hope of obtaining fresh victory over the world, the common enemy to us all; that we may learn how we may the better run the race that is set before us; and that we may hear more of heaven and its glories, and be the better prepared for them.—"Let us go," resolving through divine strength, to persevere unto the end of our course. Thus another sentiment of David's will be ours,—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

A third ground of attachment to "the house of the Lord" is, that of *personal gratification*: "*I was glad when*," &c. There is indeed a peculiar gladness and joy which the Christian feels in public ordinances, and which is a powerful motive with him for his persevering observance of them. This joy is pure and sublime; it satisfies and elevates his soul. It rises far above the temporary mirth that earthly pleasure or worldly pursuits can afford. David wanted no excitement, and yet he felt *glad* to go when the time arrived, or when called upon by others to go to the house of the Lord. Our counsel, imitation, and example, should all concur in this—"Let us go;" and let us welcome every call, and rejoice in every returning season of public worship. Relative or social calls will ever be welcome, when the heart is alive to the duty, whenever it is allured by a sense of the privilege, or cheered by the expectation of a benefit. Glad to hear of returning ordinances, as I go forth, let me say, "My soul, wait thou only upon God, for my expectation is from him."

Hence, ye sons of folly and mirth, ye devotees to worldly pleasures, hence ye may learn that a Christian has intellectual and spiritual enjoyments of a superior kind to yours. But in what place does he seek

them? In the playhouse, the ball-room, or in any other house of dissipation? No: he shuns the houses and the scenes that lead to death and hell, and directs his feet to "the house of the Lord." It is there that he hears and receives the promise,—"I will make them joyful in my house of prayer." What rational enjoyments are here! The Christian, full of reverence, of faith, of gratitude, is constrained to exclaim, "Surely this is none other than the house of God, and this is the gate of heaven."

Let real Christians be animated by the same Spirit, and exhibit the same example that David here displays. Let us advise, admonish, and intreat all those whom providence has placed under our care, or within our reach, to go into the house of the Lord. Let our counsels, our example, our prayers, all tend to this point—to the place where his "honour dwelleth,"—the place where "he commands the blessing, even life for evermore!" Some, alas, in their attendance may be indifferent or self-righteous; but let the Christian say, "I will go in the strength of the Lord, making mention of thy righteousness, even of thine only."

We may also take a hint from the original design of the words, which was to stir up the people in the country to attend at Jerusalem, to celebrate the three great feasts held there every year. We have our annual Bible, Missionary, and other religious festivals; let us stir up ourselves and others to go up to the house of the Lord on these interesting occasions. Many have a pleasure to enjoy, of which they can form no real estimate beforehand.

Finally.—A Christian's present duties and future prospects are most happily associated in his experience. Hear him then, how he expresses his faith and confidence!—"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever!" Hear the music of his grateful, heaven-born soul!—

"There would I find a settled rest,
Whilst others go and come,
No more a stranger or a guest,
But like a child at home."

JACOBUS.

ON BUILDING CHAPELS.

To the Editor.

SIR,

I ADDRESS you in consequence of perusing a letter in your Magazine some time since (see vol. xxvi. p. 442) from "A Constant Reader," wishing the establishment of a Society for the purpose of building Chapels, &c.—I wish to say, that I highly approve of his benevolent intention, and I hope in one way or another he will be able to bring it about. I have, as well as he, observed the unpleasantness, and the *unfruitfulness* of Ministers or others, itinerating through the country, for the purpose of gaining subscriptions towards the building or repairing of Chapels; and therefore disapprove of that mode, as appearing to me inefficient to the object. But, while your correspondent would feel glad to obtain his wish, I have no doubt (nay, from the tenour of his letter, I feel convinced) that he would be still more pleased, if objects equally great could be combined with it. And, therefore, what I would wish to see accomplished is, a union of the independent Churches throughout the kingdom; a general plan for which is stated in the Evangelical Magazine for April 1816. And it is surprising to me, that the advantages which appear on the face of that plan on its first reading, should not, on its appearance, have called the attention of the religious world to its consideration. I therefore would wish to call the attention of every person to that plan, and your

Constant Reader will see how ably it embraces his object, whilst others of the first importance are connected with it.

One great result arising from this union would be strength. We all know, that whilst forces which should act in concert continue detached and straggling from each other, the object which they have in view remains unobtained. So it is with the force (taken collectively) of the Independent Churches: it is detached, they act without concert, they are disunited in their attempt to gain the same object; and thus that which ought to be done generally, is only done partially, and many things of great importance are entirely neglected. But if we consider for a moment, what a degree of strength and ability would present itself on the union of Churches, I am sure the contemplation of it would do good to the heart of every zealous Christian. And if this force were properly directed to benevolent purposes, what might not be accomplished? Your Constant Reader will see, by the list laid down in the plan before referred to, all he can wish; whilst there is provision made for fitting up rooms for worship, in villages where at present there are none. And I think it is a shame, which British Christians ought to feel most sensibly, that while they are employing such vigorous means for the propagation of the Gospel in foreign countries, so little should be done for the eternal interest of our own countrymen. For it is a notorious fact, that there are many tracts of land throughout the counties of England, where the Gospel is not preached, and where ignorance nearly equal to heathenism prevails! But by this union, itinerant preachers would be provided for, who might go forth to dispense the word of life in our own villages; and, besides, the benevolent mind being rendered fertile by its ability to carry its designs into execution, I do not think it possible to anticipate the extent of good which might be done by it.

Another and a very important use which would arise from this concentrated strength, would be the protection of our religious privileges. There have been times, and no doubt they may occur again, when whole bodies of Christians found it necessary to unite their voice in support of their privileges. Then how much more superior it must be, when the whole of the Independent Churches are bound together in one common bond of union; when if only a part of the string be touched, the vibration runs through the whole, and all are made attentive to the circumstance, and may be roused to exertion.

As I conceive then such general advantages would result from such union, it astonishes me, that our active zealous Christians should have let this subject lie dormant so long; for I feel convinced that it only requires a proper consideration and discussion, when its propriety and even its necessity must appear. I therefore should feel heartily glad, if some of our public spirited men would begin the subject, by stating either their objections or their approval, and by giving us the best advice how to carry it into effect. And for this end, I call upon your benevolent Constant Reader, and upon every person, to lend his aid in the establishment of a plan so beneficial to the interest of the Independent Churches, to the propagation of the Gospel, and to the enlargement of the Church of Christ in general.

I am, Sir,
Your most obedient Servant,
N.

OBITUARY.

MRS. G. WHITING.

The subject of this Obituary evinced remarkable powers in her childhood, and rapidly attained to the possession of very brilliant accomplishments. The scenes of her early life were various, surprising, and deeply interesting; but their connexion with the change that took place in her mind and character, and which was chiefly evidenced in the few last years of her existence, was too remote and undiscernible to render an introduction of them in this place necessary or proper. From a situation of great felicity, and abundant scope for the exercise of her talents and acquirements, she entered into the marriage state with Mr. George Whiting; and, in that situation, her energies and accomplishments became buried in a gulf of domestic duties, vexations, and disappointments. She was confined with her first child, and she revived from her desponding attitude; but he was snatched from her, almost suddenly, at fourteen months, and her tranquillity fled away. Cheerfulness again visited her at the birth of her second child; but disease creeping in at the same time, through the unfaithfulness of her nurse, cheerfulness was ultimately expelled—the past occurred to her view, in all its affecting import, and she began to think her next visitant might be death. Her first word, after a long season of suspense and silence, with a look that spoke a volume, was, "I am going from you—I think I am not long for this world." Being offered various books to amuse her, she said, of several, that they would not do; adding, "Nothing historical—none of your essays: no, no—I will have nothing but my Bible—here every word can be relied on! Ah! I think a great deal more of death than you suppose." "You say, you are going to die! what is to become of you?" "Become!" why I have an answer instantly, "There is Jesus Christ! but I do not feel that oneness with Him I should like! I know He is willing to save me, but I want to feel it. I have been reading in Isaiah and in Romans —they are my favourite books: and, I trust, that, though my sins have been as scarlet, He has made them white as wool: but I have not the comfort that I think I ought to have, if this were true." Being asked, "Have you no gratitude towards the Redeemer?" she said, "I love Him; but my life has been so distant from Him, that it quite distresses me." Being reminded that He died for sinners, she said, "Yes; but I have *known* the Gospel long; and yet my life, my conduct, bear no marks of it." She was asked, wherein consisted her particular deviations? and replied, "Religion has been too much a secondary thing; it has not *reigned* over me." Her natural decay was rapid, but nothing in comparison to the increase of her spiritual strength. On the following day, she said, "My heart is comforted; I think Christ is willing to save me: it seems to me as though He *must* save me. I have been seeking Him, and am refreshed! and *I do think* that I shall feel Him mine!" She was questioned, whether she thought that Christ took any personal interest in her safety? "Yes, I do: I think He will not suffer me to perish; and I know that none is able to pluck me from His hand. I have no wish to live, yet I am not impatient to depart; but I do not want to live: I wish his will to be done, whatever it may be; for I know He will do what is best, and I shall praise Him for it." At another time, she said, "I still believe; but there is one thought vexes me, and I keep saying, Heaven! what should I go to heaven for! I have done nothing: fluttered my time away—a giddy wandering thing; my life has been a cipher, and (weeping) I have done *nothing* for which I should go to heaven. I read that it is through great tribulation that the kingdom is entered—and where is my tribulation? I think, why should I go to heaven?" We asked, if she thought burning at the stake a *necessary* introduction? She said, "No: but I have done nothing at all!" "But if you were tempted to abjure your hope in Christ, or suffer per-

secution—say, the stake—would you abjure this faith?" She said, "Oh, no! I would suffer death in its worst shape, in all its shapes, for my dear, precious Lord!" "And if he wills you a more gentle lot, and many blessings, will you say heaven is too free, and fling—" She stopped us, and exclaimed, "No, no; I see I am murmuring at my mercies, and I will not utter such another syllable! He has beset me with mercies.—I have always had *one* trouble, and all the rest were mercies."

Asked on what terms she looked for heaven, she cried, "A wretch—a criminal! *none* worse; hopeless, without the blood of Christ! But he has died for me—He makes me feel He has: this comforts me—this makes me happy! Oh, that I should have loved this friend so little; but I shall love Him more! I am distressed I cannot love Him as I would—He is my own—my all—and I shall tell all heaven how much I love Him! And I am ready to go, *delighted* to go! Do you wish you could keep me? Oh, I would not stay! You *know* I love you *a little*; but I *could* not stay, and mix again with the deluded world, for then I might deny my Saviour!"

Again, she said, "I feel that I have spent my life unprofitably, and resisted many calls of mercy, very little blessed my kind Redeemer; but He *will* not—no, He *cannot* turn me from Him. I feel that He can save even to the uttermost—to *quite* the uttermost! He has plucked me as a brand from the burning; and nothing but free grace would do for me!"

She now felt a most important change, in which nature almost expired, and said, "I feel, within this hour, since I am so sure of going, relieved and light. I do not know what is taken off my mind!—a roof, a covering! I seem to taste what heaven is—something quite different from all that I have ever felt and thought! Before, I was not afraid; but now, I *wish* to go! Once I was sadly afraid of dying; oh, how I was terrified at death! But now I have better hopes; and shall yet say, unless my pains and struggles hinder me—"O, death! where is thy sting?"—I have had such sweet moments in prayer lately—Christ indeed is precious!"

She said to a kind friend, who had already visited and prayed with her, "Here you still find me, but I am longing to go home to my dear Father's house! and I shall see Him soon—I shall see his face—I shall see him as he is! I shall see him for myself, and not another." Then, holding out her withered arm and hand, and looking at them, she said, "Yes, in my flesh shall I see God! and I shall praise Him!—praise Him!—you do not know how I shall praise Him! I have no fear—I can part with all, with every thing—with my dear babe! I have desired that she may not again come near me, lest I should get attached to her afresh! I am sorry to leave those that are in darkness; I am not sorry to leave those that will soon come to me, and I may come and meet them—no, I can part with them. Christ is my all! O, yes, the dross, the very offscouring of the earth, has nothing at all to do but to come to Jesus Christ—that is all—there he is safe!"

When in the article of death, she lay for some time buried in deep thought, brightened, and seemed exploring heavenly scenery, and said, smiling, though almost exhausted, "Thy rod, thy staff, *they* comfort me! And is this really *death*? It *cannot* be! —glory, glory! O, death! death! where is thy *sting?*"

She afterwards, however, struggled with the last enemy for twelve hours; and cried out, in prayer, for patience, that she might not dishonour her Saviour! Towards the last, her agonies were great; but she smiled, and said, "All is well!" and drawing the final gasp, looked upon her partner with sweet contented triumph, uttered a word or two not intelligible, and reposed upon the bosom of her faithful and beloved Lord!

Kensington. J. L.

SUDDEN DEATH.

Feb. 26th, in the 66th year of his age, the Rev. Thomas Northcote Toller, 45 years pastor of the congregation of Independent Dissenters, Kettering, Northamptonshire. The kind of death he always desired was by a kind Providence granted him: he was found a lifeless corpse within three minutes after he left his sitting-room as well as usual.

REVIEW OF RELIGIOUS PUBLICATIONS.

Observations on Mr. Brougham's Bill, "For better providing the means of Education for his Majesty's Subjects," showing its inadequacy to the end proposed,* &c. Arch. 6*d*.

Inquiry into the operation of Mr. Brougham's Education Bill, as far as regards the Protestant Dissenters. By a Nonconformist. Sherwood. 6*d*.

A Defence of the British and Foreign School Society, against the Remarks in the 67th Number of the Edinburgh Review. Hatchard. 1*s*.

Plain Thoughts on the Abstract of Mr. Brougham's Education Bill. By a plain Englishman. Rivington. 1*s*.

An Appeal to the Legislature and the Public, more especially to Dissenters from the Established Church of every Denomination, on the tendency of Mr. Brougham's Bill for the Education of the Poor, to augment the Poor's Rate, to interfere with the rights of conscience, and infringe on the spirit of the Toleration Acts. With some remarks on its probable effects in injuring Sunday Schools. By James Baldwin Brown, Esq. L. L. D. of the Inner Temple, Barrister at Law. Westley. 3*s*. 6*d*.

BEFORE the introduction of Mr. Brougham's Bill for a compulsory Education of the poor, our country presented a pleasing object to the Christian patriot. It resembled a fertile valley, where multitudes were occupied in cultivation, and amidst verdure and blossoms, fair and fragrant, were preparing for an abundant harvest.

There with delight were beheld six thousand Sunday Schools, established within thirty years, and now existing, useful to the teachers and invaluable in utility to children and adults; and bestowing on five hundred thousand persons, advantages both immediate and future, relating as well to the present life, as to the life that is to come. The schools on the principle of the British and Foreign School Society, including one hundred thousand children, and those supported by the National society, in which two hundred thousand were instructed also, were objects of promise and pleasure, at which the true Christian could not but rejoice. The constant increase of these establishments ensuring their more diffusive benefits and permanent existence, added confidence to satisfaction at these objects, which, as to the education and religious instruction of the poor, we were permitted to behold. The Bill of Mr. Brougham, first announced by the Secretary to the Protestant Society at their Annual Meeting, and afterwards introduced last session to Parliament, has been like a dark and threatening and gloomful cloud on a harvest morning. Immediately it has created anxiety, alarm, chillness, suspension of activity, and many evils; and its further advance and final enactment would doubtless resemble the hurricane and waterspout bursting on the valley, desolating, destroying, and transforming the pleasing scene into a wilderness and desert.

To the dangers attendant on the Bill, a notice from the Protestant Society, the resolutions of their committee, and a digest of the bill circulated by them, attracted attention. The deputies for defending the civil rights of Dissenters, and the ministers of the three denominations have also expressed their disapproval and alarm. We have already intimated our apprehensions at the measure. We object, 1. To the details of the measure; and, 2. To its probable result, as affecting the education, and especially the religious instruction of the poor. As to the details, it appears to be a cumbrous, expensive, ill-contrived machine; friction and resistance would in every part obstruct its operation; it would invite wasteful expenditure, discord and oppression; and it would occasion an increase in the County rates, which are paid by the Poor's rates, as well as impose a new parochial tax, that would be a great evil, when the Poor's rates already excite deep murmurs, and the present taxes can scarcely be sustained. By the details also, it would be a measure increasing vexatiously to Dissenters, and perhaps injuriously to the Established Church, the powers and influence of the Establishment, and would augment the degradation and persecutions of Dissenters, when they were expecting the removal of existing tests and the restoration of rights that have been too long withheld. And, 2. As conscientious friends to the education of the poor, we were hostile to an ex-

* See our last No. p. 110.

periment that would remove a certain and increasing good, to introduce an untried and doubtful remedy; and would substitute mere education, without knowledge, for the moral and religious instruction that now, by the divine blessing, benefits the hearts as well as informs the minds of the rising generation. It would substitute Act of Parliament and hireling labours for the cordial, zealous, disinterested, and invaluable efforts of those, who are alone inspired by desires to benefit the souls of men, and to promote the glory of God.

On the subject of the measure great anxiety for information has naturally prevailed, and all the pamphlets above enumerated are intended to meet that anxiety, to expose the dangers that impend, and to invite the vigilance by which they may be dispelled. The first, attributed to a gentleman connected with many useful charitable institutions, originally appeared in The *Times* newspaper, and excited much and just attention. The second is an able paper, reprinted from a periodical work circulating among Unitarian Dissenters. The third is understood to have been written by Mr. Allen, the Treasurer to the British and Foreign School Society, and who has been an active, liberal, noble-minded patron of the education of the poor. The fourth, composed by a member of the established Church, is liberal, acute, and unanswerable; and proves both the inutility and inexpedience of the design, with a demonstration, but severity, which Mr. Brougham will not probably approve. To the fifth pamphlet, however, our attention has been principally directed. It is the only pamphlet of which the author is avowed, and the name would not discredit any cause. The literary character of Dr. Brown has been established by his Life of Howard, and other useful works. His legal knowledge as a barrister, practising (as we collect from the introduction) on the Northern circuit, must capacitate him to discern and state the practical objections to the Bill; and his situation as a member of the Committee of the Protestant Society, will assure his readers, that he is a zealous friend to education and religious liberty; but that prudence will temper his zeal. These expectations the pamphlet will not disappoint, although, as the author admits, it has been composed during a slow progress from alarming indisposition. The principal clauses of the Bill are quoted, and accompanying observations indicate their objectionable tendency. We give an extract, not only as expecting it will recommend "The Appeal" to general perusal, but chiefly as containing some important remarks that ought extensively to be known.—"The manifest tendency of the Bill to increase parochial taxes, already too heavy in every district, and so ruinous in many; the grossly unequal pressure of the burthen of its execution upon the landed interest, and the want of all public controul over the management of the schools established by its authority need not further illustration; and these are considerations of universal interest and concern. The peculiar objections of the Dissenters, have also been stated at length and argued in detail. By the acts giving to their various sects an imperfect toleration, they are left at liberty, not only to absent themselves from the worship of the established Church unrebuked, unridiculed, and unreproved, (though for so doing their ancestors were formerly punishable, and many of them most heavily punished,) and to attend in lieu of them, their various places of religious worship, no longer branded as conventicles, (but by the pride and illiberality of some furious bigots of a Church, which, if all or the majority of its ministers were such, would soon be ruined by her defenders); but also subject to some salutary provisions of the law, for the preservation of the public peace, to promulgate their tenets, if not hostile to the truth of Revelation, the ground of the common faith of Christians, when and where and how they please; and to teach those tenets unmolested to their children, and to all who voluntarily choose to be instructed in them. On these their undoubted rights, secured to them by law, they assert that the provisions of the Education Bill materially intrench. It may indeed be argued, that Dissenters are not compelled to send their children to the new parochial schools, at any risk of having their principles subverted, or of their being placed on an inferior footing to the children of members of the Established Church. To this the Dissenter may however most justly answer, that when he is compelled by law to support a school or schools by an equal assessment upon his property, as upon that of Churchmen, he has an undoubted right to expect that his children, and the children of his sect, shall

enjoy all its advantages, upon precisely the same terms as those of members of the establishment; subject to no restraints, inconveniences, or privations, on account of their religious opinions, to which they are not subjected; but in every respect placed on a perfect equality with them. This fair expectation cannot be realized, if the Bill should pass into a law, though by its provisions for rating them in full proportion to their means, to the support of schools from which, without violence to their principles, they can derive no advantage, their ability to support those in their own connexion will be so materially diminished, that in many villages and poor districts, the schools which are now maintained by great exertions will fall into decay, and their poor dissenting inhabitants will have no alternative, between sending their children at all risks to the parochial ones, placed entirely under the direction and control of the clergy of the established Church, or depriving them of the advantages of education altogether. Against such a conflict between religious principle, and the natural disposition of a parent to give his children every advantage he can procure them; against their being driven to a sacrifice or compromise, to which their "poverty, but not their will consents;" the more opulent and better informed of their community, will think it their bounden duty to protect them, and to enable them to protect themselves.

"Every Dissenter of any property, is already compelled to contribute his quota towards the support of the national Church, though he attends not on its worship; tythes and church-rates are rigidly exacted from him, although he has also to contribute towards the support of his own minister, and of the place of worship in which he attends, that place itself being also frequently rated towards the parochial taxes. Good reason have they therefore to protest against the further extension of this system, of compelling them to support institutions which they cannot conscientiously approve.

"Dissenters in general have been among the earliest, the steadiest and most active supporters of Sunday Schools. These most useful institutions will avowedly be materially injured by the new system of education; its proposer indeed seems to anticipate that it will supersede them. At all events, it will diminish their resources, and lessen the number of their scholars; for it is by no means likely that those children of Dissenters, who attend the parochial schools on six days of the week, will be permitted to frequent a Dissenting sabbath-school on the seventh. Finally, the Dissenters, (in as far as the writer is able to collect their sentiments from his connexion with a society, with which they very extensively correspond on the means of protecting their religious liberties, and from an intimate acquaintance with many of the ministers and members of their various bodies), are very generally of opinion, and with them concur many members of the Established Church—that the interference of the legislature for the institution of a national system of education is uncalled for, and would be injurious rather than beneficial. If, however, it should be thought expedient that the national purse should aid and further those exertions, as they contribute their full share to that purse, they claim the appropriation of a correspondent portion of the parliamentary grant from it, to the support of their schools, according to the number of scholars taught there. This is the only liberal plan which an enlightened legislature could pursue, and they have an example of its good effects in France, where the national fund for the promotion of education, is shared by Catholics and Protestants, by the members of the established faith, and of the various sects existing there by the toleration of the law. Little could it have been anticipated a few years since, that England would need a lesson in the precepts of religous liberty from a Catholic state, and shame be on the heads of her senators, if that lesson shall be read in vain!"

The objections to the measure having been thus stated by Dr. Brown, he recommends that petitions should be prepared, but suggests that the Protestant Society will probably indicate the period when that preparation may become needful, and their transmission will be requisite. Although Dr. Brown has announced himself to be a member of the Committee of that Society, he of course does not represent his pamphlet as authorized by that Committee; and properly intimates that they will *officially* state their sentiments on the subject, when they shall have ascertained that the labour and expense of petitions cannot be avoided; and that universal, firm, but temperate remonstrances, can alone avail. On the prudence of their

councils, and the energy of their exertions, we much rely: but now, as in every season when glooms may be collected, and dark clouds hover and alarm, we must remind our readers to have recourse by prayer to that God, who can dispel all clouds like the morning dew, and "like as the smoke vanisheth, can drive them away;" who could "turn the counsel of Ahithopel to foolishness;" who can "compel the wrath of man to praise him," while "the remainder of wrath he shall restrain."

The Application of Christianity to the Commercial and Ordinary Affairs of Life. In a series of Discourses. By *Thomas Chalmers*, D.D. 8vo. 8*s*. Chalmers and Co. Glasgow; Baldwin and Co. London.

SUCH is the celebrity which the name of Dr. Chalmers has justly acquired, that it would be an ample recommendation of the work before us, were we simply to assert, that it is worthy of the talents and piety of its author. This we can do without the slightest hesitation; nor do we think that any production from the pen of Dr. C. has stronger claims on general attention. A summary of the contents will be sufficient to awaken in the minds of those who have not yet perused these Discourses an eager desire to read them. They are as follows:—On the mercantile virtues which may exist without the influence of Christianity—The influence of Christianity in aiding and augmenting the mercantile virtues—The power of selfishness, in promoting the honesties of mercantile intercourse—The guilt of dishonesty not to be estimated by the gain of it—On the great Christian law of reciprocity between man and man—On the dissipation of large cities—On the vitiating influence of the higher upon the lower orders of society—On the love of money.

The subjects of these discourses are undeniably of high importance; and they are discussed with all that continuity of thought, elevation of sentiment, warmth of feeling, and vivacity of style, which give a character to the productions of this interesting writer. We rejoice that he has, in several of these discourses, most ably exposed the evils both of speculation and practical antinomianism. The following extract, from the second discourse (from Rom. xiv. 18,) may be regarded as a specimen:—

"Nothing is more obvious than the antipathy that is felt by a certain class of religionists against the preaching of good works; and the antipathy is assuredly well and warrantably grounded, when it is such a preaching as goes to reduce the importance, or to infringe upon the simplicity, of the great doctrine of justification by faith. But, along with this, may there not be remarked the toleration with which they will listen to a discourse upon one set of good works, and the evident coldness and dislike with which they listen to a discourse on another set of them; how a pointed remonstrance against sabbath-breaking sounds in their ears, as if more in character from the pulpit, than a pointed remonstrance against the commission of theft, or the speaking of evil; how an eulogium on family worship feels, in their taste, to be more impregnated with the spirit of sacredness, than an eulogium on the virtues of the shop, or of the market-place; and that while the one is approven of, as having about it the solemn and the suitable characteristics of godliness, the other is stigmatised as a piece of barren, heartless, heathenish, and philosophic morality. Now this antipathy to the preaching of the latter species of good works has something peculiar in it. It is not enough to say, that it arises from a sensitive alarm about the stability of the doctrine of justification; for let it be observed, that this doctrine stands opposed to the merit, not of one particular class of performances, but to the merit of all performances whatsoever. It is just as unscriptural a detraction from the great truth of salvation by faith, to rest our acceptance with God on the duties of prayer, or of rigid sabbath-keeping, or of strict and untainted sobriety, as to rest it on the punctual fulfilment of all your bargains, and on the extent of your manifold liberalities. It is not, then, a mere zeal about the great article of justification, which lies at the bottom of that peculiar aversion that is felt towards a sermon on some social or humane accomplishment; and that is not felt towards a sermon on sober-mindedness, or a sermon on the observation of the sacrament, or a sermon on any of those performances which bear a more direct and exclusive reference to God. We shall find the explanation of this phenomenon, which often presents itself in the religious world, in that distinction of which we have just required that it should be kept in steady hold, and followed into its various applications;"—namely, "virtues approved of God, and acceptable unto men."

A Christian Biographical Dictionary: containing an Account of the Lives and Writings of the most distinguished Christians and Theologians of all Denominations, and in every Nation; from the commencement of the Christian Æra, to the present Period. By John Wilks, jun. 12mo. 9*s.* Longman and Co.

"In every work regard the author's end," is a maxim, equally important to the author and reader, and applies justly to the work before us, as the only test by which the merit and success of the author should be appreciated. From Mr. W's. introduction, it appears that his principal object is *not* to embalm the memory of departed worth, but to demonstrate, by a series of examples, that the excellence which he records was uniformly the *result of Christian principle;* and, that while Christianity is too elevated and sacred to be subjected to the sanction of names and talents, it has nothing to fear from such an appeal; but that, instead of *receiving*, it *confers* dignity upon all its associations.

Having stated our author's avowed design, our attention is required to the execution of his work: and here we remark, with pleasure, that he has shewn equal discrimination *generally*, in the *selection* of his examples, and in the *mode* of exhibiting them. He has made them speak for themselves, and they deserve to be heard. We trust that no one will arise from the perusal of this work without improvement, or, at least, the desire of it. We, therefore, recommend it especially to young persons, as containing a fund of valuable information in the most interesting form.

In commending "generally" the author's discrimination, we must confess we were somewhat disappointed in seeing a few of the names inserted, and in the omission of some others. The Apostles belong, in our conception, rather to *Scripture* biography, as we have little authentic respecting them, except in the New Testament. The Rev. Theophilus Lindsey we respect as an honest man, and a man of talents; but we can by no means admire the "deep-rooted principle of piety" in a man who laboured so unweariedly to degrade (as we conceive) the divine character of our Saviour. Neither can we consider Dr. Whitby, or Dr. Price, as theologians "to be ranked among the first of those who have benefited and enlightened the world by their writings." Warburton and Watson were undoubtedly men of learning and genius, though very different in point of orthodoxy; but both of them rather men of the world than disciples of the Cross. The omission of these, and a few more of similar character, might have made room for others we were much disappointed in not finding, particularly Sir Jn. Barnard, David Dale, Tho. Gonge, Jonas Hanway, Robt. Raikes, Granville Sharp, John Thornton, Roger Williams, and Dr. Daniel Williams, all Christian Philanthropists of the first eminence, and men of the most genuine piety; whom we are sure must have been omitted by oversight, and whose names we doubt not to find in a 2d edition.

Our limits will not allow of extracts; but we cannot conclude, without observing, that while this work reflects equal credit upon the diligence and abilities of the author, it would be unjust to the printer not to remark, that it is very neatly printed on a beautiful pearl type.

Four Russian Discourses; translated from the MSS. of the most Rev. M. Desnitzki, Metropolitan of St. Petersburg, &c. 8vo. 3*s.* Westley

We are informed by the translator, that these sermons were copied from the venerable author's MSS; that he still continues his weekly instructions in his monastery to multitudes of various ranks; and that this is not only a specimen of his own simple manner of preaching the Gospel, but that of many others in the Greek church; who are actuated by the spirit of true piety, and illustrate by their lives the truths they preach.—All this information affords us much pleasure.

These discourses, or rather essays, are founded on Eph. iv. 5; John i. 31—33; Eph. ii. 8, 9; and John xvii. 9. To all who are fond of short sermons in a declamatory style, they will be highly acceptable. The discrimination, simplicity, and "godly sincerity," of this Greek pastor are, however, very gratifying, and the first discourse displays a spirit of Christian love truly primitive.

Character essential to Success in Life: addressed to those who are approaching to Manhood. By Isaac Taylor, Minister of the Gospel, at Ongar. 12mo. 5*s.* Baldwin and Co.

This subject must be allowed to be interesting to youth, and equally so to parents and instructors who have the welfare of the rising generation at

heart. The eight Chapters of this work contain dissertations "On the desire after Distinction; on acting upon Principle; on the value of Character; on the growth of Character with those who are careless about it; on the evil of an unformed Character; on Habit, as the foundation for Character; on taking our station in Society; and on the influence of Religion upon Character." The topics are very happily chosen, and are urged upon the youthful mind with Mr. Taylor's usual judgment and seriousness. So much good counsel is administered to the young aspiring mind, that we could wish to see a cheaper edition, for more general usefulness.

Nautical Essays; or, a Spiritual View of the Ocean and Maritime Affairs, &c. By the Author of "The Retrospect," &c. 12mo. 5*s.* Nesbit.

THESE Essays, 22 in number, relate to maritime duties and scenes. Many affecting incidents are detailed and improved, headed by suitable passages of scripture. The reflections on the battle of Trafalgar, and on the barbarisms of war, are most painfully interesting. And we hope that the truly spiritual manner in which the worthy author dilates upon every topic, will render this little work interesting and profitable "to pious officers and intelligent maritime youths, as well as to a few (more than a few) non-nautical Christians on shore."

Seasonable Admonitions to Young Persons, of both Sexes, in reference to Conjugal Life. By the Rev. J. Hooper, A.M. 1*s.* Hamilton.

THIS serious and judicious address is founded on the words of Rebekah to Isaac, Gen. xxvii. 46. After some pertinent remarks on this appropriate passage, Mr. Hooper, *first,* mentions some of the qualities which must form the basis of happiness in the conjugal state; as genuine piety, sound judgment, and amiable temper. 2*dly,* He offers some advice in reference to the forming so important a connexion; and urges the young to seek divine direction, to avail themselves of the wisdom and experience of judicious friends, to beware of being attracted by qualities which are merely external and adventitious, and to avoid too great a disparity in age, in circumstances, and in sentiment. Mr. H. proceeds, 3*dly,* to exhibit a contrasted view of a happy and unhappy conjugal alliance; and, lastly, makes a general application and improvement of the subject, by an address to young men, to young women, to those who may have lately entered into this sacred connexion, and to parents and guardians. We hope that this outline will induce many of our readers, who are in early life, to procure and to peruse a discourse, replete with important observations and valuable advice, on a subject on which character and happiness are so obviously dependent.

Sacred Lyrics. By Js. Edmeston. vol. 2. 12mo. 3*s.* 6*d.* Holdsworth.

THE first volume of these Lyrics was reviewed by us last April; and we were somewhat surprised, and much pleased, to see a 2d vol. or *set* (as the author calls them,) in print so soon, and of so considerable merit. We have not room, at present, for any extracts; and we feel it unnecessary, as we gave two of the smaller poems in our poetic department for last month, though, in some of the first copies, Mr. Edmeston's name was unhappily omitted. When we have the opportunity we shall be glad to borrow another or two of these beautiful little poems.

"What is Life?" and other Poems. By Tho. Bailey. 12mo. 3*s.* 6*d.* Baldwin and Co.

THESE poems are chiefly of a religious cast, and all of a moral tendency. From the first, and perhaps best of them, we intended a considerable extract; but necessity forbids our inserting more than the opening lines of the last paragraph, if we may so call it:

"*Say, what is life?* speak from thine awful throne,
Almighty God! and make its value known;
Strike through my trifling heart, my stubborn will,
And bid each warring appetite be still.
Curb passion's rage; control proud reason's force;
Nor let me perish through their wayward course."

Of the smaller pieces, "The fresh blown Rose," is beautiful; "The tear of Sympathy," pathetic; and "The Soliloquy to the Trent," very pleasing. Some parts might bear a higher polish; but instead of fastidious criticism, we would rather express our admiration at finding the author has written such lines in the bustling scenes of business; and business, we understand, of all others, least

suited to meditation or composition. The dedication to the Printer is rather humorous; perhaps too much so for the character of the volume.

The Design of the Death of Christ explained; and its Influence in constraining Christians to "live to Him who died for them," enforced. By Wm. Ward, of Serampore. 1*s.* 6*d.* Black and Co.

This is a Sermon on 2 Cor. v. 14, 15. "The love of Christ constraineth us," (or "beareth us away.") The author, after having considered the grand design of the death of Christ, shews what it is for a man to live to himself; and then, what it is to live to Christ, as dying for us. "Such a life is founded on the highest attachment; it is a full consecration of the individual to the Saviour; it implies that we are overwhelmed with a sense of gratitude; it is to live to him in the *family*, in the *church*, and in the *world*: finally, it is to be, as far as possible, the representatives and substitutes of Jesus Christ upon earth."

There are many forcible passages in this discourse, particularly as to the duty of *parents*; nor are the exhortations to glorify Christ in the *church*, by our energetic efforts to promote his cause less pungent or important. We wish that the sermon may be widely circulated, and seriously perused.

Sequel to Pleasures of Religion; or, The History of Charles Felton; in Letters to his son George. 12mo. 3*s.* H. Rowe.

The Pleasures of Religion were recommended by us in our 26th vol. p. 120; and this Sequel appears to us no less suitable and instructive to young persons in the middle classes of life, especially in their rural rambles, which it will teach them properly to improve.

Memoirs of Miss G. late of Heathcote-street, illustrative of the Nature and Effects of Christian Principles: compiled chiefly from her own Papers. 3*s.* Hatchard.

We are sorry that the name of this young lady, and that of the editor of these Memoirs, have been withheld from the public. A paucity of incidents in the life of this excellent character has also, we fear, limited its circulation. It s a record of Christian experience, in mind deeply humbled, and yet highly nriched with Gospel truth. Miss G.'s bservations on novel-reading, and some f her letters are very just and striking.

LITERARY NOTICES.

In the Press, by the Rev. *S. C. Wilks*, A.M. Correlative Claims and Duties; or, an Essay on the Necessity of a Church Establishment, and the means of exciting among its Members a Spirit of Devotion. 1 vol. 8vo.

By Mr. *Turnbull*, of Wymondley Academy, in 1 vol. A Comparative View of Presbyterian, Congregational, and Independent forms of Church Government.

A Digest of the Various Readings of MS. and of the ancient Versions of the Old Testament, forming a Codex Criticus of the Hebrew Bible; with a Preliminary Essay. By the Rev. G. Hamilton, A. M. Rector of Killermogh.

A *Sailor's* Hymn Book is preparing, under the patronage of the B. and F. Sailor's Friend Society; and the Editor will be obliged by any communications, sent (p. p.) to Messrs. Simpkin and Co.

SELECT LIST

The Book of Common Prayer, in 8 languages. 4to. 2*l.* 10*s.*; each, singly, 5*s.*

Abdallah, or the Arabian Martyr: a Christian Drama. By J. T. Barham; with a Poem, on the same subject, by Js. Montgomery, Esq. 2d. ed. 4to. 2*s.* 6*d.*

A Discourse on the Comparative Advantages of prescribed Forms, and of free Prayer (delivered at the Monthly Meeting, in February.) By J. P. Smith, D.D. 8vo. 1*s.* 6*d.*

Letters on Gospel Doctrines, addressed to Young People. By Rev. J. Irons. 5*s.*

The Forgiveness of Sin: a Sermon at the Steps Meeting, Tiverton. By W. Vowles.

Hymns for Villages, chiefly on Rural Subjects. By the Rev. T. Beck. 1*s.*

The Voice of a Departed Teacher to Sunday Schools. 9*d.*

The Communicant's Vade-mecum. By the Rev. C. Dewhirst. 12mo. 6*d.*

Important Questions, recommended to the serious consideration of Professing Christians of all Denominations. By Rev. J. Townsend, Bermondsey. 3*d.*

The Automatical Camera Obscura: intended to convey to the Juvenile Mind the Knowledge of Scripture History. By the Author of Village in an Uproar. vol. 1. 18mo. half bound.

Emancipation; a Dialogue. By T. Kelly, Dublin. 12mo. 9*d.*

The Little Manufacturer; or, the History of Sarah Wright. 8*d.*

The Italian Convert. 18mo. 1*s.* 6*d.*

Prayers for Children and Young People. By Jos. Jones. M.A. 1*s.* 3*d.*

Life of Wm. Gibbons (of Glasgow,) with Extracts from his Letters. 10*d.*

Happy Death of Mary Whittaker. 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

THE sole object of this Institution is to assist *native preachers* in disseminating the Gospel, and in distributing the scriptures. In conformity with this principle, the committee have associated with them ministers of the French and Genevan reformed churches, Catholic priests converted to the truth, who have embraced protestantism, besides those of other denominations, who cordially love the Gospel, and walk according to its dictates. The great aim of the society, and what is indispensably required of its agents, is, not to advance the interest, or to propagate the tenets of any particular sect, but to preach "Jesus Christ and him crucified."

Besides those already enlisted, many young native preachers, of decidedly evangelical views, solid judgment, and considerable talents, who have been much persecuted for their attachment to the truth, and for their opposition to the infidelity and superstition which every where abound, are ready to go forth; but, while the inhabitants of the several countries of the continent are saying, "Come over to us and help us;" and each of the individuals alluded to, is crying, "Here am I, send me;" the exertions of this Society are limited for want of the means. Were not the Committee encouraged by the hope that the work is of God, and that he despises not the day of small things; and, moreover, that this appeal will not be made to the Christian world in vain, they would shrink from the task they have undertaken, and stop in the very midst of those exertions which promise so real and extensive a blessing.

The funds of the Society are extremely low, and its income altogether inadequate to its demands. The sum arising from annual subscriptions does not exceed 130*l.* while the yearly expenditure is above 900*l.* And, though the Society is not in debt, it has been necessitated to employ all the liberal *donations* it has received, in meeting its various calls.

Under these circumstances, unless some strenuous exertions are made, the labours of the Continental Society must cease; and the light of the lamp of God, which has been already widely diffused through its means, must go out. The Committee, therefore, invite the attention of the friends of true religion to this important object. For, if Societies are liberally supported, which are formed for the dispersion of the Scriptures through *the world*, and for evangelizing the *heathen nations*, ONE HUNDRED MILLIONS of souls, who are our near neighbours, to whom we are bound by many ties, should not escape our regard; and surely the only Society that is now in existence, for ameliorating their condition, will not fail of support, nor plead their cause in vain.

The Rev. Is. Saunders is Secretary to this Society; and Jn. Whitmore, Esq. Jun. Treasurer.

AFRICAN BIBLE SOCIETY.

From His Excellency Sir R. S. Donkin, K.C.B. to the Rt. Hon. Ld. Teignmouth.

Gov. House, Cape, Aug. 31, 1820.

MY LORD,

I HAVE the honour of acquainting your Lordship, that on Wednesday the 23d of this month, a Bible Society was established in this colony, and the first meeting held in this house.

The gentlemen present so strongly insisted on my taking the chair, that I did so, though reluctantly, from a consciousness of my inability to fill it on so important an occasion in the manner in which it ought to be filled. I, however, was so well assisted by the gentlemen present, particularly by Sir Jahleel Brenton, the Naval Commissioner here, that I hope the business of the day did not suffer much from having fallen into my hands.

A Committee has since been formed, which is now employed in putting into activity the necessary arrangements for the distribution of the Holy Scriptures throughout this colony.

I took an opportunity of assuring the meeting, that during the time I may administer this government, no effort shall be wanting on my part to promote the diffusion of Christianity throughout Southern Africa. I am persuaded that, independently of the paramount duty by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to this colony, if I can lay the foundation of a system which shall introduce Christianity, and consequently civilization, amongst the surrounding tribes; and I hope the day is not very far off, when those who are now heathen savages shall be converted into civilized Christians.

I have the honour to be, &c.

Officers of the African Bible Society.

His Excellency Sir R. S. Donkin, K.C.B. President; Sir Jahleel Brenton, Bart, K.C.B. Vice-President; R. Crosier, Esq. Treasurer; Rev. N. R. Dennis, and Rev. J. Philip, Secretaries.

FOREIGN.

To the Editor.

REV. SIR,

You will oblige a Constant Reader by inserting the following in the Evangelical Magazine. W. HARRIES.

Bruton.

Extract of a Letter from a Lady in AMERICA, *to her Relations in England; dated Philadelphia, June* 1, 1820.

I HAVE been lately truly gratified. We have had the meeting of the General Convention in our city. There were nine bishops and 200 clergymen assembled: sermons preached morning and evening during their stay with us, some of which I was delighted with; but no one interested my feelings more than a Mr. Ravinscross; he had been a Virginia slave-holder, and a reputed hard master. His poor depressed slaves were in the habit of meeting at night in a distant hut, for the purpose of worshipping God. He was informed of this, and, at the same time, put on his guard, as it was conjectured their motives for meeting were different from what they held out, and that an insurrection might be the consequence. Under this impression, he determined to prevent their assembling in future; and chastised the promoters of the convocation, with positive orders, under the most serious penalty, of their never collecting again under any pretence whatever. A short time after, he was told they had been seen going in a body into the hut. Much roused at their disobedience, and resolving that night to put a stop to their proceedings, he approached the hut with all the feelings of an offended master. When he reached the door, it was partly open. He looked in: they were on their knees. He listened: There was a venerable old man, who had been long in his service, pouring out his soul in prayer to God. The first words which caught his ear were, "Merciful God, turn my poor massa's heart; make him merciful, that he may obtain mercy; make him good, that he may inherit the kingdom of heaven." He heard no more, but fainted. Upon coming to himself, he wept; went into the sacred hut, knelt by the side of his old slave, and prayed also.

From that period, he became a true penitent, studied the scriptures, took orders, and is now a shining light. A more exemplary character there lives not, or a more zealous preacher. It is the word of God he sets before us. He is faithful to his Master. The true God he has chosen, and Him will he serve in spirit and in truth.

I also heard a very impressive sermon from a clergyman who was in his eighty-fourth year: it was on the comforts of a religious life, to which he could bear undeniable testimony. He had passed his life, surrounded with all temporal blessings, health, wealth, friends, &c. but it was only in serving his God that he was happy; and, to give force to the assertion, he laid his hand upon his aged breast, exclaiming, "Hallelujah, to the God I love! Oh, my beloved people, make Him your God, your father, and your friend. Seek him while he may be found; and, when found, sing Hosanna! Hosanna! Before these dim eyes are closed, which ere long must be, for fourscore years are past, yet let me behold each of you calling unto Jesus; and saying, Thou art my Saviour, in thee is my trust; thou art the way, the truth, and the life. Then will your aged minister lay down his head in peace, with the hope that his people shall be exalted."

CHINA.

LETTERS, dated the 18th of October, have been received from Canton, announcing the death of the Emperor of China; and that the event had been succeeded by a contest between two of his sons for the imperial diadem. Several of the provinces are said to have been in a state of revolt in consequence of the dispute for the succession. To add to the distraction of the Chinese empire from these causes, we learn that the *cholera morbus*, that fatal epidemic, had found its way thither from Bengal; and was producing the most fatal ravages, the inhabitants dying by thousands. With every precaution, its effects had been severely felt, even among the crews of the British ships at Canton.

Whether the death of the Emperor may, in its consequences, facilitate the progress of the Scriptures and missionary efforts in this vast empire, we know not; but "It is a consummation devoutly to be wished."

ZANTE.

Account of the Earthquakes in Zante, &c. communicated by the Rev. J. Lowndes.

ON Friday, Dec. 29th, at a quarter after four o'clock in the morning, a most severe shock of an earthquake was felt

here, which threw down several houses, and did very material injury to many more. Seven individuals were killed. The injury done in the Island has been stated at more than 3,000,000 dollars, and this is probably a very moderate estimate.

The city afforded a lamentable spectacle when daylight appeared; heaps of ruins presenting themselves in almost every direction. The duration of the shock was very short, otherwise the destruction would have been much greater. Our house suffered very little. It is 29 years since so severe an earthquake was felt in this island, though many slight ones are felt every year.

In the afternoon of the same day, Dec. 29, we were alarmed at the unusual darkness of the sky, which was succeeded by a tremendous hail-storm. The stones were of a very irregular size and shape—on an average the size of a pigeon's egg; some as large as a hen's egg. At night, rain came on like a deluge, which carried away a few of those houses which the earthquake had left in a shattered state. A man and a woman were found drowned in the morning.

The hail-storm came on during a procession, when the image of St. Dionysius was carried out; and, soon after, another earthquake was felt. The procession had been arranged for the Monday following; but, as this was the proper day for it, and the earthquake happening in the morning, it was considered as a mark of the divine displeasure for changing the day, and the order for altering it was accordingly revoked.

Every day since the first shock, smaller ones have been felt; but on the 6th of January, about a quarter before eight in the evening, the earth was much convulsed again for a long time. No damage of importance was done, nor any person killed. Notice has since arrived from the Morea, which appears well authenticated, that Pyrgos, and the neighbouring villages, were almost entirely overthrown by this second shock, and that many lives have been lost.

This island is not at all settled yet; but appears almost constantly to tremble. "The Lord reigneth." J. L.

IRELAND.

IRISH EVANGELICAL SOCIETY.

THE Irish Branch of the above Society, held its sixth anniversary in York Street Chapel, Dublin, Dec. 13, 1820; James Clark, Esq. presided in the chair. The Rev. Messrs. R. Cope, LL.D. W. Cooper, W. H. Cooper, T. Gilbart, J. Petherick, M. Tobias, and C. Townley, LL.D.; and Messrs. J. Fitzgerald, J. Lysaght, T. C. Pack, and A. Pollock, severally addressed the meeting; and the members and friends, who numerously attended, appeared to cherish growing attachment to the Society, as increasing in its importance and usefulness to that country.

According to its report, submitted and approved at the above meeting, the Society is extending its operations amidst many circumstances of encouraging success. In its Academy, at Dublin, there are eight students, of whose personal religion, studious application, and adaptation for usefulness, their tutor reports in terms of high commendation. They regularly supply six openings for village preaching in the vicinity of the city; and in these first fruits of their ministry, they seem to promise ultimately to become great blessings to the country, as ministers of the Gospel, devoted to its benefit. At its several stations, the Society has ten agents entirely dependent on its funds, and three receiving occasional aid; who are all occupying extensive districts of itinerant labour, and preaching "the glorious Gospel of the blessed God" in upwards of forty towns and villages, by far the greater portion of which would otherwise be still destitute of that inestimable privilege. Nor merely are these agents of the Society thus, like their divine Redeemer, going into "the cities and villages, preaching and showing the glad tidings of the kingdom of God;" they are also most actively engaged in circulating Religious Tracts, instituting and superintending Sunday Schools, and encouraging every other effort of Christian benevolence, adapted to promote the improvement of the people. God himself has crowned their labours with success, and authorized the hope of still greater things to come. Congregations, frequently numerous, and always encouraging, have collected around them. Several new schools have been formed in some of the most benighted districts, and are advancing to maturity; and many instances have occurred, not only of deliverance from the delusions of error, but of genuine conversion to the Saviour, by the power of God giving testimony to his own word. The expenditure of the Society is upwards of *two*

thousand pounds per year; and it is to be deeply regretted, that the Committee have been obliged to pass by several most inviting openings for extending their labours, merely from the limited state of their resources. O, when will the British churches fully hear, and liberally comply, with the urgent request of long neglected Ireland—"Brethren, pray for us, that the word of the Lord may have free course, and be glorified, *even as it is with you!*"

ZION CHAPEL.

ON March 8, 1821, a neat and commodious place of worship, capable of holding about 200 persons, was opened in Mallow (Co. Cork,) Ireland, under the auspices of the Irish Evangelical Society. Mr. Burnet, Independent Minister, of Cork, preached in the morning, from Psalm lxxxvii. 2; and Mr. Keene, of Cork, Baptist Minister, in the evening, from 1 Cor. iii. 11. The convenient spot of ground on which the chapel stands, has been granted, rent free, for ever, by C. D. O'Jephson, Esq. By the exertions of a few zealous friends, a considerable sum was procured from the liberal inhabitants of this town and its vicinity, which induced Mr. Hellings to make personal application to the friends of the cause in England for further assistance; with which, together with a liberal grant from the Irish Evangelical Society, in London, the chapel has been built, without incurring the smallest debt; for which Mr. Hellings and the congregation embrace this opportunity of returning thanks. Large congregations in Charleville, Castletown, Balliclough, &c. are regularly supplied with preaching, by the minister stationed at Mallow, with pleasing prospects of success.

PROVINCIAL.

PRESTON, in Lancashire, being near the Jesuits' College, at Stonyhurst, contains an unusually large proportion of Roman Catholics; a lecture has, therefore, been formed there, for the express purpose of exposing the errors of the church of Rome; and under the patronage of a Society instituted for that purpose, whereof Mr. W. H. Walker and Mr. Wm. Hope, are Secretaries.

AT the *Berks* Association, held at Wallingford, April 10, 1820, a Committee was appointed to prepare a plan for a Benevolent Society, for the assistance of the widows and children of ministers belonging to that association A plan was accordingly proposed and submitted at the next meeting, at Uxbridge, on the 17th of last October; and being unanimously adopted, has been since printed and put in circulation. The Rev. J. N. Goulty, of Henley, is the Secretary.

ORDINATIONS, CHAPELS, &c.

DEC. 28, 1820, the Rev. O. Jones, late of Neuaddlwyd Academy, was ordained to the pastoral office over the Independent Church at Maes-Neuadd in Eifionydd, Carnarvonshire. Rev. J. Evans, of Beaumares, commenced the service; Mr. Lewis, of Pwllheli, delivered the introductory discourse, from Heb. viii. 5; Mr. Griffiths, of Talsarn, proposed the usual questions; Mr. Jones, of Carnarvon, offered up the ordination-prayer; Mr. Roberts, of Bangor, addressed the minister, from 1 Tim. iv. 16; and Mr. Davies, of Rhoslan, the church, from 1 Thess. v. 13; Mr. Griffiths concluded.

Feb. 14, 1821, a new Chapel was opened at Little Dean, in the Forest of Dean, Gloucestershire, on which occasion three sermons were preached—by Mr. Jay, of Bath, morning and evening; and by Mr. Brown, of Cheltenham, in the afternoon. The devotional services were conducted by Mess. Bishop, Horlick, Richardson, Daniell, &c.

The Gospel was first introduced in this neighbourhood about 20 years since: a few years after, a house was purchased, and fitted for a chapel, by Mr. R. Stiff, (see Evan. Mag. for Oct. last,) and repeatedly enlarged; but at length became so ruinous, that a new chapel became indispensable. The poor congregation subscribed 100*l.*; 45*l.* more was collected at the opening; but a debt of 260*l.* still remains on the place, for which the benevolence of the religious public will be solicited.

Same day, the Rev. W. H. Stowell, from Blackburn Academy, was ordained over the Congregational Church, Northumberland-square, North Shields. Mr. Williamson commenced with reading the scriptures and prayer; Dr. Raffles (Mr. S.'s pastor) delivered the introductory discourse; Mr. Atkin, of Morpeth, offered the ordination-prayer; Mr. J. Fletcher, Theological Tutor at Blackburn, gave the charge; and Mr.

Parsons, of Leeds, preached the sermon to the people. The intermediate devotional exercises were conducted by Messrs. Harris, Gallup, and Davison.

Feb. 15, the Rev. Thomas Stratien was ordained over the Congregational church of Bethel Chapel, Sunderland; Mr. Sample, of Newcastle, commenced by reading and prayer; Mr. Fletcher delivered the introductory discourse; Dr. Raffles offered the ordination-prayer; Mr. Parsons gave the charge; and Dr. Raffles preached to the people. The intermediate devotional exercises were conducted by the same ministers as on the day preceding.

Feb. 27, a new Baptist Chapel (called Zion,) was opened at Battle, Sussex, with three Sermons—by Mr. Shirley, of Seven Oaks; Mr. Ivimey and Mr. Hoby, of London. Mr. Smith, of Rye; Mr. Press, of Heathfield; Mr. Tidd, of Wadhurst; and Mr. Davies, of Hastings, engaged in prayer.

Next day, Mr. Js. Puntes (from Stepney Academy,) was ordained over the church and congregation, the same ministers engaging in the service.

Feb. 28th, a small church was formed under the ministry of the Rev. W. H. Wiffin, at the Independent Chapel, Thame, Oxfordshire; when Mr. Goulty, of Henley, preached on the kingdom of Christ; Mr. Gunn, of Aylesbury, presided at the Lord's table; and Messrs. Harrison, Paul, and Skeen, assisted on this interesting occasion.

*** We are informed, that the article in our last respecting a Chapel at Sutton, was incorrect: the services were occasioned by the formation of a church, and not the opening of a chapel.

NOTICES.

The Annual Meeting of the *Auxiliary Missionary Society* for the Counties of Nottingham, Derby, and Leicester, will be holden at Nottingham, on Tuesday, Wednesday, and Thursday, April 3d, 4th and 5th; Rev. Rowland Hill, Mr. Burder of London, and other ministers, are expected to engage.

Wed. April 4. The half yearly meeting of the *Middlesex and Hertfordshire Union* will be at Ponder's End. Mr. Pinchback, of Hoddesdon, to preach, at 11 o'clock, on "Brotherly love."

We understand that the Rev. J. Leifchild, of Kensington, is to preach on Wednesday Morning, April 4th, at the Rev. W. Judson's Meeting-house, High Wycombe, Bucks. After which, the friends of education will adjourn to the Town-hall, for the formation of a Sunday-school Union, for the South part of Bucks and its vicinity.

The *Auxiliary Missionary Society* for Cambridgeshire and its vicinity will hold its eighth Anniversary at Mr. Towne's Meeting-house Royston, on Tuesday, April the 10th; when two Sermons will be preached, both in the Forenoon; one by the Rev. Rowland Hill, the other by the Rev. Mr. Thodey of Cambridge. Service to commence at half-past 10, precisely.

The Society will re-assemble in the afternoon for transaction of business. Dinner will be provided.

Herts Union.—The next Annual Meeting will be held at the Independent Chapel, St. Alban's, on Wednesday, April 18th. Mr. Liefchild, of Kensington, is expected to preach in the morning; and Mr. Tomlin, of Chesham, in the evening. The business of the Union will be transacted immediately after the morning service.

The next half yearly meeting of the *Wiltshire* Association will be held at Rev. Samuel Raban's chapel, Westbury, on the Wednesday in Easter Week (April 25.) Mr. Good is expected to preach in the morning, "On Christian zeal;" after which, the Lord's Supper will be administered. A public meeting will take place in the afternoon; and Mr. Thorp, of Bristol, will preach in the evening.

The *Dorset Missionary Society* is intended to be holden at Bridport, on Wednesday, the 25th of April. Mr. Evans, of Shaftsbury, is expected to preach in the morning; Dr. Cracknell, of Weymouth, in the evening; and Mr. Jukes, of Yeovil, the preceding evening.

The half yearly meeting of the *Hants* Association will be held at Alton, on Wednesday, April 25th. Mr. Flower to preach, "On the adaptation of the Gospel to the miseries of human nature."

The Annual Meeting of the *Bedfordshire Union* of Christians will be held at Bedford, on Wednesday, 2d of May, when Mr. Edmonds, of Cambridge, and Mr. Anthony, of Bedford, are expected to preach.

The next General Meeting of the *Lincolnshire* Association of Independents is appointed to be held at the New Chapel at Wrawby, on the last Wednesday in May; when a plan will be proposed, and it is hoped adopted, for the more extensive diffusion of Evangelical truth in this country.

LONDON.

MR. BROUGHAM'S BILL.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, held at Dr. Williams's Library, Red Cross Street, Feb. 26, the following Resolutions were unanimously adopted:

1. THAT we are deeply impressed with the conviction of the supreme importance of universal education to the great interests of morals and religion; and that we have always considered the promotion of education, to the farthest extent of our power, to be an imperative Christian duty.

2. That we have witnessed, with great and increasing satisfaction, the highly beneficial influence on the moral and religious state of our country, which has attended the disinterested and benevolent exertions of individuals, as well as public associations, in the institution of schools for the instruction of all classes of the poor, without distinction of sects and parties, and more especially of Sunday Schools.

3. That the Bill introduced into Parliament by H. Brougham, Esq. entitled, "A Bill for better providing the means of Education for his Majesty's Subjects," in our decided opinion is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary to their support, by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted, and by such means to retard, instead of accelerating, the professed design of the Bill.

4. That to many of the fundamental enactments of that Bill, we have other invincible objections; because they confer undue and most dangerous power on the clergy and dignitaries of the established Church, without providing any adequate checks against the abuse of that power, and by so doing expose the lower classes of Dissenters to insult, to oppression, and to persecution; because they impose a burdensome tax for the support of the schools to be established, while, by the constitution of those schools, a large proportion of the most indigent part of the population, who can attend only on Sunday Schools, will derive no benefit from them; because they are wholly confined to the instruction of boys, and no provision whatever is made for the very important object of female education; and because, by including all individuals who are not members of the established Church under an unjust and invidious proscription, in virtually pronouncing them unworthy of being entrusted with the education of the children of their fellow citizens, or with any share in the management or control of schools, of which the majority of scholars may not be children of churchmen, and even in which their own children may be entered, the Bill increases the civil disabilities, and encroaches on the religious liberty of Dissenters.

5. That for the reasons above-mentioned, without entering into more particular exceptions, a petition be presented to both houses of Parliament, praying that the Bill may not be passed into a law. (Signed)

JOHN RIPPON, D.D. Chairman.

THE Committee of the Protestant Dissenting Ministers of the Three Denominations, meeting at the Library, Red Cross Street, London; are of opinion, that the subjoined would not be an improper form of a Petition to the Legislature, on the subject of Mr. Brougham's Bill for general education; and recommend that no extraneous matter whatever be introduced into such Petition.

March 16, 1821. THOS. MORGAN, Secretary.

NB. Congregations which may need to be so accommodated, may send their Petitions to the care of the Secretary.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

THE HUMBLE PETITION OF THE CONGREGATION, &c.

SHEWETH,

THAT your Petitioners are not surpassed by any description of their fellow subjects in solicitude, that "all classes of the people may reap the great benefit of improvement in knowledge, morals, and religion, which are the main support of every nation."

That, influenced by this principle, your Petitioners have contributed their zealous exertions in instituting and supporting schools for the instruction of the children of the poor, without distinction of sects or parties, and more especially

of Sunday Schools; the latter containing, in England alone, more than five hundred thousand scholars; which schools have had a most beneficial influence on the moral and religious state of our country, and are rapidly increasing in number and utility.

That your Petitioners have observed, with great concern, the introduction of a Bill into your honourable House, entitled, "a Bill for better providing the Means of Education for his Majesty's Subjects," which, they are decidedly convinced, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary for their support; by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted.

That your Petitioners particularly deplore the unhappy effects which such a Bill must have on a large proportion of the most indigent part of the population, who can attend only on Sunday Schools: as also on the female children of the poor, for whose education it makes no provision whatever.

That your Petitioners view with apprehension the undue and most dangerous power which this Bill confers on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power; and, by so doing, exposes the lower classes of Dissenters to insult and to oppression.

That your Petitioners, whose loyalty and attachment to the constitution of their country have ever been unquestionable, regard this Bill as a measure which would subject them to an unjust and invidious proscription, by virtually pronouncing them unworthy of being entrusted with the education of the children of their fellow citizens, or with any share of the management or control of schools, at which the majority of scholars may not be the children of churchmen, and where even their own children may be entered; and, by such means, increase the civil disabilities, and encroach on the religious liberty of Dissenters.

That your Petitioners, for the reasons already mentioned, without entering into more particular exceptions to the Bill, humbly entreat of your honourable House, that it may not be passed into a law.

And your Petitioners, as in duty bound, shall ever pray, &c.

SUNDAY SCHOOLS.

The East, North, and South Sunday School Unions, have held Meetings and passed Resolutions, preparatory to petitioning the Legislature, "in the event of the Bill being again brought before them, in its present or any objectionable shape."

CIVIL RIGHTS OF DISSENTERS.

A List of the Committee of Deputies appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1821.

W. Smith, Esq. M.P. *Chairman.*	Jas. Gibson, Esq.
	John Christie, Esq.
J. Gutteridge, Esq. *Deputy Chairman*	Wm. Freme, Esq.
	R. Wainewright, Esq.
Jas. Collins, Esq. *Treasurer.*	S. Jackson, Esq.
	Benj. Shaw, Esq.
J. Webster, Esq. *Secretary.*	H. Waymouth, Esq.
	Thomas Wood, Esq.
Ed. Busk, Esq.	Wm. Marston, Esq.
Jas. Esdaile, Esq.	Jos. Stonard, Esq.
W. A. Hankey, Esq.	G. Hammond, Esq.
D. Bevan, Esq.	B. P. Witts, Esq.
Jos. Bunnell, Esq.	Rt. Winter, Esq.
John Bentley, Esq.	Jos. Benwell, Esq.
Wm. Titford, Esq.	

NOTICE.

CONGREGATIONAL SCHOOL.

THE General half-yearly meeting of this Institution, which is usually held the latter end of April, is, on various accounts, postponed till the 16th of May next; so that applications for the admission of Candidates will be received till Friday the 13th of April next, if forwarded to the Deputy Secretary, Rev. T. Adams, at Messrs. Herriott and Olding's, 110, Bishopsgate-street Within.

RECENT DEATH.

MARCH 2d, died the Rev. *Mr. Hunter*, Baptist Minister at Richmond, aged 29. His illness was a decline; and when finally confined to his house, he requested the Church members to attend him, to partake together, for the last time, of the sacred supper of the Lord; when the scene was truly affecting. On the 5th, he was attended to the grave by 3 Baptist and 3 Independent Ministers; and his death was improved at Richmond, by the Rev. Mr. Hughes of Battersea, and at Ruth by Mr. Underwood.

POETRY.

VERSES ON THE DEATH OF A WIFE.

By the late Rev. Matthew Henry.

" TO THE PRECIOUS MEMORY OF MY DEAR WIFE, WHO WAS REMOVED FROM ME BY DEATH, FEB. 14, 1688-9.

Do then, my melancholy soul, give vent
To tears and griefs and passions altogether;
They've long enough been smother'd up and pent,
Try this for once, try this experiment:
Let all crowd out; no matter whether
In verse or prose, or both, or neither:
Tho' the distemper should return again,
Yet it is present cure to breathe a vein.

Come then, my soul, present before thee here
That darling creature:
Once thy own, thy second self—thy love, thy joy, thy dear,
Thy all that is, or can be, sweet in nature;
Bring back the good that's past, the joy that's gone,
'Twill soon be done;
The ideas cannot but be near at hand;
They are the daily objects of thy view:
Behold how plain they stand,
As if of yesterday's extract, so fresh, so new!

Advance the idea of the fairest face,
The loveliest body, and the sweetest grace;
With all the beauties that thou canst devise,
Most piercing, winning, charming to the eyes:
'Tis done; and yet the copy, after all,
Comes short of the unparallel'd original.

View next the orient jewel set in this rich cabinet;
It was a soul pure and refin'd;
'Twas meek, 'twas humble, 'twas made up of love;
'Twas rich, as if in it the graces strove
The utmost of their wealth and power to prove:
It was a little image of th' Eternal Mind.

Put all together, was it not the master-piece of grace and nature?
Sure 'twas no less; too fair, too good for earth;
It was too fit for heaven to be detain'd long out of it.
Next see this sweet, this precious one made thine;
By a kind Providence 'twas done;
'Twas thine by the most sacred bond of union:
Into thy arms with her did throng,
A pleasing crowd of comforts and delights;
Too thick, too many to continue long,
Here in a changing world made up of days and nights.

There thou didst rest thyself, my soul,
Like the magnetic needle at the pole.
With her thou breath'st in thine own element.
Such love, such sweetness, such content,
Made a perpetual Spring throughout the year.
But where so many joys did meet,
Alas! they made this world too sweet;
Tempted thee many a time to say, " It's best being here."
Just heaven does therefore turn the scale,
Cuts off these streams of joy, and then they fail:

And whilst it gives the much desired fruit,
A fatal stroke dries up the precious root.
If sovereign Wisdom thus decrees, Folly must not dispute:
But the poor turtle-dove that's lost his mate,
Has reason to bewail his solitary state.

Do then, my soul, with a repeated pleasing pain,
Call back the wormwood and the gall again:
There's something sweet in such a grief.
To have paid part, the debtor thinks is some relief;
And 'tis but part. The debt's so great,
My weeping eyes are debtors yet.

Think then, how phœnix-like, she did expire
In her own spicy fruitful nest;
And from the bed of travail strait retire
Into the bed of everlasting rest.
Think of the sad farewell, the parting hour,
Which ravish'd from thee all thine earthly pleasure,
And left thee dripping in a dismal shower
Of tears and griefs—stript of so rich a treasure.

Let these sad thoughts be an alloy
To all thy transports of excessive joy:
Let them affect thee with the fading nature,
Of all the comforts of the creature.
Expect not now that any joys will last,
When those are gone which thou didst hold so fast;
And 'tis thy greatest pain to see them fled and past.
Let the same thought engage thy best desires to move
From earth below to heaven above;
For whilst that dearest joy of mine is there,
Why should I dote on a continuance here?
And should not rather say, "Haste, Lord, haste that sweet day."—
"Why doth it stay and linger so,"
"And why its chariot wheels so slow?"
"That day which will, I trust, through grace translate"
"This drooping soul of mine into that joyful state."

Methinks my heart pants to break forth and fly
Into the land of immortality.
For there, oh! there's my dear, my joy.
O, that my soul were made more fit,
More ready and prepared for it!
The fruit that's ripest drops the first,
While that hangs on which is the worst.
Ripen my soul, O Lord, for heaven,
And then let that long-look'd for call be given.
Then all my joys shall be restor'd,
And perfected in my dear Lord.
And there I doubt not but with joy to meet
That dearest creature, once my own;
And the enjoyment will be sweet,
In sinless, endless union:
For, meeting once on that triumphant shore,
Sure, it will be to weep, and part, and die, no more.

*** The above lines are not inserted for the merit of the Poetry, but in respect to the memory of the Author, whose deep affliction appears in the negligence of the composition. We are well assured that they are genuine, and we believe never have been printed; but have been preserved in the family. Mrs. Henry, it appears, died in child-bed, about a year after her marriage. Mr. Tong immediately visited Mr. Henry, whose first words were (with many tears) "I know nothing could support me under such a loss, but the good hope I have, that she is gone to heaven, and that in a little time I shall follow her."—*Tong's Life of M. Henry.*

MISSIONARY CHRONICLE
FOR APRIL 1821.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

THE TWENTY-SEVENTH General Meeting of this Society will be holden, by Divine permission, in London, on Wednesday, Thursday, and Friday, the 9th, 10th, and 11th days of May next ensuing; when the Rev. George Clayton, of Walworth; the Rev. Thomas Craig, of Bocking, in Essex; the Rev. John Brown, of Biggar, in Scotland; and the Rev. Dr. Williams, of Stroud, in Gloucestershire; are expected to preach.

The places in which the Sermons will be delivered, the meeting for business holden, and the Sacrament of the Lord's Supper administered,—will be specified in our next Number.

PUBLIC DESIGNATION.

THE Directors have long been looking out, and making application for suitable persons to visit the Society's stations in the Islands of the South Seas; and they are happy to announce, that the Rev. D. Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, have engaged to undertake this important service; their public designation by solemn prayer to God, together with that of a Missionary, and several Artisans, will take place at *Spa-Fields Chapel, on Thursday, 19th of the present Month.* Suitable addresses will also be delivered by some of the senior Directors of the Society.

Divine Service to commence at Eleven o'clock in the Morning.

INDIA.

WE have received the Second Report of the Bengal Auxiliary Missionary Society, from which we give the following interesting extract, relating to the public preaching of the Gospel in the populous city of Calcutta.

Preaching.

"The situation of the Bungalow chapel at Molunga, mentioned in the First Report, having proved too retired, has been quitted for others of greater thoroughfare and resort.

"On the spot of ground by the side of Mutchuah Bazar Road, also alluded to in the First Report, a Bungalow chapel has been erected. It was first opened for public worship on Friday afternoon the 22d of October last. The particulars are noticed in No. I. of the Gospel Magazine, under the head, 'Mirzapore Chapel.'

"They are indebted for the ground, under Providence, to the kind influence of a very eminent native, a Brahmin of this city. They have also the pleasure of adding, that the owner of the ground, who is also a very respectable Brahmin dwelling in the neighbourhood, has attended more than once when worship has been performed, and after service has been concluded, has so far expressed his satisfaction as to say, he deems it a good work to point out to his countrymen the delusion of worshipping idols, and bowing down to gods which cannot save.

"Service in the Bengalee language continues to be conducted in this chapel every Friday afternoon, and occasionally on Sabbath mornings.

"Your Committee have also succeeded in obtaining a piece of ground in Manicktula Street, and have built a Bungalow on it; which, in the month of November last, was opened for divine worship, and which at present continues to be conducted in it every Tuesday evening, and also on Sabbath mornings occasionally.

"Mr. Trawin having taken for his dwelling, the upper-roomed house immediately opposite Moonshee Bazar, a little to the north of the Portuguese burying ground, native worship has been occasionally held at the entrance of this house, which is advantageously situated for the purpose, by opening immediately upon the main road.

"Your Committee have now much pleasure in calling your attention to the door which Providence has opened for proclaiming the Gospel of salvation at Tally Gunge; and also at Kalee Ghaut, and other villages in its neighbourhood.

"Through the kindness of Mr. Burrows, the acting proprietor, (to whom and to the other proprietors many thanks for their liberality are due from this Society,) your Committee have obtained the use, rent free, for three years from February last, of a substantial brick-built house at Tally Gunge; some small expenses have been bestowed in repairs, and the Missionaries have, from the beginning of March till the rainy

season in June, resided there alternate weeks; where, as well as in the neighbourhood round about, they made the Gospel known by preaching, conversation, and the distribution of Scriptures and Tracts.

"It is the intention of the Missionaries forthwith to resume their efforts at this station, which have been suspended, owing to the rains and other causes, and to aim at increased exertion in this wide field of labour.

"Afternoon worship in the Bengalee language was commenced in Dhurumtollah Lodge in the month of June last.

"Your Committee would request permission in a particular manner to draw the attention of the meeting to this native service. With regard to the other spheres of labour, the friends of this Society now present, have principally to hear only what has been done: with regard to this, it devolves upon them to act as well as to hear; and by their own personal exertions, to help forward the work of the Lord.

"The afternoon service at the Lodge is undertaken for the express benefit of the servants of the friends of this Institution, and the friends of religion in general dwelling in Calcutta. To the mind of every benevolent and pious person served by heathen dependents, it cannot but be a very painful consideration, that whilst they, as masters and mistresses, are with their children, relatives and friends, partaking day by day, and Sabbath after Sabbath, of the bread of life, their servants are perishing for lack of spiritual food. And it is yet more affecting, that our servants convey us to the door of the house of God, but cross not its threshold themselves. Whilst we within are being made wise unto salvation, they remain without in all the ignorance and misery of idolatry, superstition and spiritual death. To widen the pale of salvation, and enclose within it, as far as possible, our servants as well as ourselves, this service is therefore conducted. The success of it, under God, must of necessity hinge upon the encouragement it meets with from the heads of families.

"Respecting this branch of labour, it only remains to notice generally, that the preaching of the Gospel by the missionaries connected with this Society, has not been confined to the before mentioned Chapels and places, but has been, as in the preceding year, carried on out of doors in different districts where the native population most abounds."

DEATH OF REV. JOHN HAMPSON, MISSIONARY AT CALCUTTA.

Extract of a Letter from the Rev. Henry Townley.

Chinsurah, October 2, 1820.

MY DEAR SIR,

My heart is pained within me at the tidings which my hand is obliged to write. Alas! another breach has been made among us. A beloved disciple, a dear friend, a valuable labourer, has been called from his work to his reward. On Thursday morning, the 21st Sept. at half past eight o'clock, the spirit of our lamented brother Hampson took its flight to heaven, and left us to weep and to mourn, not on account of him, but of ourselves. It has been a great shock to us all. It has been so in no small degree to me. My mind has not yet recovered its composure. It has much unhinged me. He lived beneath my roof, and so sweet was his conversation, such an excellent spirit was in him, so sound was his judgment, so zealous was he, so humble, so cheerful, so holy, so much did he breathe of the spirit of his Master, that did not the thought savour of unbelief and mistrust, I should say his like to supply his place will not easily be found. My eyes gush out with tears, and my heart aches while I record the loss our mission and church and world at large have sustained. But I know it is sinful to be dejected and over grieved at what He does who is guided in all his conduct by boundless wisdom and compassion.

Our dear brother had been ill more or less for a month or upwards before the day of his translation to heaven. The immediate cause of his death was described by his medical attendants as being an irregular action of the liver, the bad secretions of which produced a bowel complaint, the necessary process of calomel for the cure of which he had not strength enough to sustain.

His mind was never rapturous, but uniformly serene. He spoke to brother Mundy of the blessedness of being prepared for death, and exhorted him to do the work of an Evangelist. He exhorted sister Trawin to live near to God. He intimated several times that he deemed himself drawing near to death. But he was not alarmed. He said, "Your society is dear to me, but I shall soon enjoy far superior society to yours." Hearing a hymn sung in an adjoining room, he said, "I shall soon hear far superior music to this." In his delirious hours he sometimes prayed

and preached; once he began preaching in Bengalee. His heart was full of his work. Sweet young man, blessed is he, for he died in the Lord!

From other pens more detailed particulars will probably be sent. I send you these few lines. I trust you will have received a long letter from me dated 31st July last. The contents of that, as well as of this, speak plainly—"Send out reinforcements without delay." I would advise sending out two for Calcutta.

Our dear sister Trawin has had a relapse of her disorder, from anxiety and attendance upon our departed brother. She has been brought very low, and we had great apprehensions that our hearts would soon have to bleed afresh at losing her also. Our fears, however, on her account, are much diminished, though still there is a degree of danger threatening. The good Lord spare us. Yours affectionately,

H. TOWNLEY.

P.S. Mrs. Trawin is pronounced to be out of danger.

(Extract of a Letter from the Rev. W. Roby, of Manchester, to the Secretary.)

I PRESUME you have received the mournful intelligence that another of our faithful missionaries is departed—that *Hampson*, of Calcutta, has followed his wife, from the scene of honourable labour, to the enjoyment of heavenly rest. As he was a member of our church, a son of mine in the gospel, I feel, in a more than ordinary degree, the keenness of the separating stroke. The following extract from a letter, which I have just received from Mr. Edmond, if inserted in the Evangelical Magazine, whilst it will show how valuable a labourer we have lost, may serve to excite in Christian readers the spirit of fervent prayer, that a host of like-minded and equally qualified youths may be raised up to succeed him in his missionary career.

My correspondent remarks, "Soon after the arrival of our dear Brother Hampson, I wrote to you from the fulness of my heart; and I have certainly the most moving cause to do so now; but my soul is overwhelmed within me. Ah! my dear friend, with tears I inform you,—the fruitful trees are cut down, and the barren stock is left standing!

"Our and your beloved Hampson has left us, and gone to glory. On the 21st of September, about eight o'clock in the morning, he was called hence to his Father's house. He was one of the most amiable young men that ever crossed the ocean in the service of the Lord Jesus Christ. He was truly pious, spiritually-minded, zealous, affectionate, and of the most excellent temper. Every one who knew him, loved him. I have witnessed many a weeping, parting scene; but I never saw one more generally and deeply affecting than when we met in Mr. Townley's hall, to follow the body of our dear departed brother to the house appointed for all living. We laid his corpse beside that of his wife, who had left us one year and a few days before. Their heads lie at the feet of our dear brother, the simple, honest, zealous, and pious Mr. May, in a cemetery, called "The Mission Burial Ground,"—the Bunhill Fields of Calcutta.

"He had the very best medical assistance in Dr. Chalmers, whose house, heart, and service, are always open and ready for missionaries, as you may perceive in the letters from them when he was at Malacca. Every thing that Christian love, medical skill, and long experience could devise, was afforded; but his Lord intending to call him home, all was in vain. His disorder, which was a bad liver-complaint, at times partially affected his head; but what he said in these seasons, proved that his heart was still in his work.

"Mr. Townley, who loved and valued him as if he had been his own son, preached his funeral sermon, on Sunday evening, Sept. 24th, from John ix. 4. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The place of worship was so crowded, that many were obliged to return, unable to press in. A manuscript, found among his papers, gives a full account of his call to the service of Christ as a Christian and a Christian Missionary."

The limits of a periodical publication forbid the mournful pleasure of gathering any further extracts. May the great Head of the Church spare the lives and eminently succeed the labours of surviving missionaries, and raise up others to fill up the places of them who have finished their course.

Yours in Christ,

W. R.

CHINSURAH.

A LETTER from Mr. G. Mundy, dated *Chinsurah*, June 12, 1820, has been re-

ceived. He arrived, with Mr. Adam, at Calcutta, on the 17th of March. He speaks very highly of the kindness of Captain Phillips to them throughout their voyage; and says he seconded their endeavours to promote the spiritual good of the crew.

Mr. Mundy's attention at present is principally directed to the acquisition of the language, which he thinks is not so difficult as he expected to find it; and, "I hope," he says, "soon to add my testimony to that of brother Pearson, who goes out almost every evening, and preaches in the open air to the natives, in different parts of the town. And here I must observe the encouragement we meet with is great, although, as yet, no fruit appears; but we have generally numerous and very attentive congregations: indeed, in many instances, they hear with eagerness; and, as to the distribution of books and tracts at the close of our services, we can scarcely maintain order, they are so desirous of receiving them. I trust also our little congregation of Europeans, about 60 in number, chiefly Dutch, is in a prosperous state. May the Lord make bare his arm amongst us!

We had a letter lately from Mr. Townley, the brethren are all well; *they occupy 21 different stations, and have so arranged their services, as to preach at every one of them once a week.* I rejoice to see such a union of spirit among the missionaries in Calcutta, not only between those connected with the London Society, but among those of the Church and Baptist brethren also. One spirit pervades the whole.

Mr. Pearson has obtained the names of nearly 200 of the principal natives residing in or near Chinsurah, to each of whom we have sent a copy of the Gospel Magazine (printed by the Missionaries at Calcutta) and purpose doing the same every month.

In consequence of our having been so much among the natives lately, we are become universally known; and as we pass along the streets, they will point at us, and say, "There go Jesus Christ's men!"

SIBERIA.

A LETTER from the Rev. Mr. Swan, to the Treasurer, dated Selinginsk, Nov. 1, 1820, was lately received. "We are visited, he says, "now and then, by Bratskys from various parts, and such of them as can read are supplied with books. We have, in this manner, and in our visits to the temples and other places, distributed a very considerable number of Gospels and Tracts, and we hope soon to visit those who have already been supplied, in order to learn what use has been made of them, and what effect they have produced."

Mr. Swan states that he had received a very interesting letter from the young Saisang at Petersburg, who had recently recovered from a dangerous fever, and had resumed his work. The Acts of the Apostles had been translated, and he was then superintending the printing of it. The gospels of Mark and Luke were expected soon to follow. The letter was full of Christian affection.

Mr. Stallybrass and Mr. Swan had made several interesting visits to the Lamas, the particulars of which will probably appear in the Appendix to the next Annual Report.

Extract of a Letter from a Missionary abroad to his friend in London.

"THERE is one passage of Scripture that I much want to understand, I mean experimentally and practically, Acts vi. 4. *But we will give ourselves continually to prayer and to the ministry of the word.* I am just beginning to learn my ignorance of the meaning of this passage. I have been lately led to reflect more closely than usual upon my temper and conduct. I have judged that my character as a minister has been materially faulty in this respect—that I have *given* myself to the acquisition of knowledge, and only *lent* myself to the wise use of that knowledge. I am now mourning over this perverse bent of heart. I need your counsel how to keep my heart in its proper place and work. I see that Whitfield, Brainerd, and others, with perhaps not above a tenth part of the knowledge of some other ministers, have, by resembling the Apostles in giving themselves to prayer and the work of Evangelists, done a hundred times as much good. Pray for me. I want Brainerd's, Whitfield's, Paul's, spirit. I have it not, because I ask not; pray that I may be endowed with a spirit of prayer. I weep while I write. My heart is pained within me. This pain, however, gives me pleasure. I would not part with it for gold or silver. My fear is, that it will decrease and leave me where I was, a stranger to a right missionary spirit."

DEATH OF MRS. LOWNDES.

By a letter from Mr. Lowndes, dated Zante, Jan. 24, the Directors are informed of the death of Mrs. Lowndes, on the 15th of that month. Particulars in our next.

Ordination of a Missionary.

On Wednesday evening, Feb. 28, the Rev. Thomas Jones, who had studied first under the Rev. Dr. Lewis of Llanfyllin, and since with the Rev. Dr. Bogue of Gosport, was ordained at Shrewsbury: the service commenced with reading the Holy Scriptures and prayer by the Rev. Mr. Frances, of Ludlow. The Rev. Dr. Raffles delivered the introductory discourse, and questioned the Missionary as to his personal religion, doctrinal views, and the manner in which he intended to conduct himself in the station to which he was appointed. The ordination-prayer was offered by the Rev. T. Weaver, minister of the chapel; the charge was given by the Rev. J. A. James of Birmingham; and the interesting service was concluded with prayer to the Great Lord of Missions, by the Rev. D. Lewis of Newport. Our correspondent says, "My expectations have been fully realized in the interest produced by this ordination, and I anticipate some happy effects still in future."

ESSEX AUXILIARY MISSIONARY SOCIETY.

At the request of the Committee of the Essex Auxiliary Missionary Society, we insert the following Circular, which has been addressed to the numerous Dissenting congregations in that county, we believe with good effect, and which we trust may be equally useful in other districts of the United Kingdom.

CHRISTIAN FRIENDS,

THE Committee of the Essex Auxiliary Missionary Society feel that a very weighty responsibility devolved upon them, when at their last Annual Meeting their constituents committed to their care the interests of this society, and of consequence the eternal concerns of unnumbered millions of perishing heathens, as far as they can be benefited by the prayers, the liberality, and the exertions of the numerous and wealthy Christian congregations of this county, or injured by their supineness and indifference. With a due sense of the importance of such a trust pressing upon their minds, the Committee feel that they would not have discharged their duty to their own consciences, to their constituents, to the outcast heathen, and to their Divine Master, if they had neglected to invite your serious attention to the claims of their institution upon your support, as Christian brethren and neighbours.

The Committee forbear to urge all those topics of persuasive argument which arise out of the love of Christ, the worth of souls, the value of the gospel, and the animating promises and prophecies relative to the final, full, and perfect evangelization of the whole world. They doubt not but that such arguments are as familiar to you as to themselves, and that they excite your sympathies as powerfully as their own. They avoid these topics the more readily, because it is their object at present rather to point out the value and importance of an Auxiliary Society in the County of Essex, than to plead the cause of the heathen at large. And the Committee, in respectfully inviting you to connect yourselves with this Auxiliary Institution, rest their appeal chiefly upon the three following reasons:—

First.—That the funds of the Parent Institution will be much more largely augmented by the efficient exertions of an Auxiliary Society, embracing all the congregations in the county, than by the separate contributions of each congregation acting alone. This is doubtless the chief purpose for which auxiliaries are established; and for the truth of the remark, the Committee appeal to the following statement of the amount of contributions from the County of Essex, since the establishment of this Society, premising that in the earlier years of the operations of this Auxiliary, it remitted donations to other institutions besides the London Missionary Society.

Contributions from this Auxiliary to the London Missionary Society.

	£.	s.	d.
1814	100	0	0
1815	100	0	0
1816	200	0	0
1817	200	0	0
1818	352	3	2
1819	477	16	5
1820	641	19	0

To the same, from other sources within the County of Essex.

1814	196	6	10
1815	85	4	10
1816	108	9	10
1817	151	17	5
1818	177	18	7
1819	136	9	2

Secondly—That all the great benevolent institutions of our age and coun-

try have proved, by abundant experience, the utility of Auxiliary Societies; the vast sums they obtain for their noble objects being chiefly derived from these sources.

Thirdly—That such an institution affords, by its public meetings and in other ways, many delightful opportunities of religious enjoyment—exciting public spirit—cementing brotherly love—diffusing important and interesting intelligence---and most happily combining in its results the greatest advantages both to those who give and to those who receive.

Signed on behalf of the Committee, by their direction,

W. H. PATTISSON } *Secretaries.*
ALGERNON WELLS }

The Ladies' and Young Men's Missionary Associations, Newcastle-upon-Tyne, in aid of the London Missionary Society.

A SERMON on behalf of the above Associations was preached, Feb. 18, 1821, by Rev. Dr. Raffles, from Matt. viii. 11, after which a collection of £16 2*s.* 0*d.* was made.

The annual Meeting of the same Associations was held on the following evening, when the cause of missions was advocated by the Rev. Messrs. R. Davison; R. Harris; R. Gibbs; G. Sample; W. H. Stowell; and by W. John Fenwick, (from the chair:) at the close of the meeting £7 16*s.* 6*d.* was received at the doors. During the last two years, the Ladies' Association has collected £129 6*s.* 7*d.* and the Young Men's £62 17*s.* 9½*d.*

NOTICE.

THE Directors are inquiring for a pious person, complete master of the printing business, capable of keeping the accounts, and managing the whole concern of a printing establishment, at one of the Society's principal stations in India.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 February, to 16 March, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Knightsbridge.—Mr. Jas. Barber.—Donation			10 10 0
1. E. Finsbury Street, Chiswell Street.—Donation			5 0 0
The value of a Brooch, set with Pearls, with a pair of Clasps, and Ring to match, presented by a Friend to Missions			6 1 0
Seventh Annual Subscription of the Assistants of Messrs. Ross & Sons, 119, Bishopsgate Street			2 12 11
A few Friends at Bethnal Green; by Mr. J. Russel			1 13 3

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

South Wales Auxiliary Missionary Society; Rev. David Peter.			
Henllan, Landilo, Carvan, and Lanboidy; by Rev. Mr. Lloyd			32 0 0
Trewen.—Rev. Mr. Williams	5 16 6		
Sunday School	4 0 0		
			9 16 6
Bethlehem.—Rev. Mr. Phillips	4 18 4		
Rhydyceisied.—Ditto	1 13 6		
Laugharn	1 2 2		
			7 14 0
Horeb.—Rev. Mr. Griffiths ..	3 4 0		
Sunday School	1 16 6		
Carmel.....Ditto	0 13 8		
			5 14 2
Rhydybont.—Rev. Mr. Jones	4 1 6		
Capel Nonni.—Ditto	2 10 6		
Subscriptions	2 1 0		
			8 13 0
Rhodiad, Salva, and St. David's; by Rev. Messrs. Harries & Griffiths	14 10 6		
Subscriptions	3 1 0		
			17 11 6
Sandes, Bethlehem, Abergarlech, and Crwmwysg.—Rev. Mr. Davies			4 1 7
A Friend to the cause			1 1 0
Ditto towards the Education of Native Females in India			1 0 0
Ysgerdawe.—Rev. Mr. Jones	0 13 6		
Sunday School—Ditto ..	1 0 0½		
Ffaldybrenin.....Ditto ..	1 4 0		
Sunday School.—Ditto ..	1 10 6		
Capelyr Erw.—Rev. Mr. Davies	1 0 0		
			5 8 0½
Peniel.—Rev. Mr. Davis			3 0 0
Newport.—Rev. Mr. Lewis			3 0 0
Milford; by Rev. Mr. Warlow.			
Auxiliary Contributions ..	5 0 0		
Collection	2 17 0		
Subscriptions	4 15 0		
			12 12 0
			111 11 9½
Collections and Subscriptions by the Calvinistic Methodists in Pembrokeshire; by Mr. D. Davies.			
Brimaston			2 0 0
Bwlch-y groes			1 4 6
Caerfarchell			1 10 0
Dinas			0 13 0
Fisguard			6 10 0
Three Quarters Penny-a-week Collection; by Mrs. Meyler			1 19 0
Subscription			1 1 0
Glanrhyd			1 17 6
Haverfordwest.—Collection at Ebenezer Chapel, after a Sermon by the Rev. J. Evans			3 5 11
Penny-a-week Subscription; by T. Davies			3 9 7
Kilgerran			1 15 0
Carried forward			25 5 6

Brought forward			25 5 6
New Chapel			2 15 0
Pontgarreg			1 0 0
St. David's			5 8 6
Solva			0 8 7
Treflne			4 5 0
Carnachenwen.—Subscription			2 2 0
Whiston			1 2 0
Woodstock			2 16 6
			45 3 1
Cornwall, Penryn.—Value of a Gold Chain, &c. from a Cornish Friend; by J. E. T.; per Rev. T. Wildbore			0 17 0
Cumberland.—Wigton Auxiliary Missionary Society; by Mr. R. Wise			9 9 0
Devon.—Exeter.—Female Missionary Association, Mrs. Evans, Treasurer; per Rev. J. Griffin, jun.			25 0 0
Chudleigh.—Donation by Rev. J. Davison			10 0 0
Exmouth.—Ebenezer Chapel, Collected at Missionary Prayer Meetings.—Rev. J. P. Baker			5 0 0
Durham.—Darlington.—Collected by a few Friends at a Prayer Meeting; per Mr. Lear			1 10 0
Dorset.—Sherborne Auxiliary Society; Rev. J. Weston, Subscriptions		8 18 0	
Weekly ditto		12 15 7½	
Produce of a Missionary House		1 11 0	
			23 4 7½
Essex.—Barking United Missionary Society; Mr. Thomas Harris, Treasurer			4 12 0
Epping.—Rev. J. Allcott & Congregation			15 2 0
Gloucestershire.—Tewksbury, Friends at; per Mr. Lewis			5 14 0
Hampshire.—Petersfield.—Rev. J. Greenwood.			
Subscriptions		16 1 6	
Produce of a Missionary Box; by Miss J. Barrett		1 2 0	
Hartings.—Sunday School Children, &c.		1 18 0	
			19 1 6
Kent.—Greenwich Road Chapel.—Rev. Mr. Chapman.—Auxiliary Missionary Society.			
Male Branch.—Mr. Samuel Savage, Treasurer		21 4 6	
Female Ditto.—Mrs. Savage, Ditto		30 19 6	
			52 4 0
Lancashire.—Liverpool.—Rev. Mr. Charrier's Congregation.—Ladies' Auxiliary Missionary Society			34 15 7
Blackburn.—St. Paul's Church.—Rev. Mr. Price			15 0 0
Preston Auxiliary Missionary Society; Half year's Contributions		21 1 6	
Elswick Branch Society; by Rev. D. Edwards		9 10 10	
Clifton ditto; Mr. H. Crook		7 4 0	
Kirkham ditto ditto		2 17 8	
Newton ditto ditto		0 6 0	
Freckleton & Warton ditto		1 0 0	
Produce of a Missionary Box at Mrs. Griffiths		0 9 6	
Poulton Branch Society; by Rev. Mr. Speakman		1 3 0	
Bretherton Sunday School; by Miss Ryding		0 17 0	
			44 9 6
Lincolnshire.—Boston Missionary Association; by Rev. T. Haynes.			
Collected by Misses Burder, Byron, Cave, and E. Thirkill			17 5 6
Great Grimsby.—The Rev. Mr. Smelle and Friends			5 0 0
Middlesex.—Hammersmith Auxiliary Missionary Society; at Rev. D. Washbourn's Meeting-house, George Yard;			
Mr. D. Nisbett, Treasurer			56 0 0
Rev. Mr. Day and Friends, Ebenezer Chapel			6 3 0
The Young Gentlemen of the Mill Hill School			10 0 0
Stafford, Worcester, and Warwickshire, Auxiliary Missionary Society; Mr. J. Dickinson, Treasurer.			
Birmingham.—King Street Chapel; Rev. J. Jones.—Particulars of the sum inserted in the Chronicle for December last, from the "Juvenile Missionary Society;" viz.			
Collected by Miss. Burdett	22	4 7	
Ditto Miss Steadman	14	7 9	
Ditto Misses Lathan and Barnes	6	0 11½	
Ditto Miss Berrisford	2	10 0½	
Ditto Miss E. Hinton	1	16 11½	
Ditto Mrs. Armfield	1	4 10	
Ditto Miss Freeth	0	19 4	
Ditto J. J.	6	16 3	
Ditto Mr. Cope	6	2 0	
Ditto Mr. Phillips	4	14 10	
Ditto Master Smith	1	12 3	
Ditto Mr. Loftus	0	5 3	
			68 15
Sussex.—Lewes Tabernacle Auxiliary Missionary Society, Female Branch, Miss E. Penfold, Treasurer.			
Weekly Subscriptions		26 13 2	
Donations		0 3 0	
Collected at Annual Meeting		1 13 0	
Missionary Boxes		0 4 3	
Sale of Missionary Hymn Books		0 1 1½	
			28 19 6½
Male Branch; Mr. H. Hilton, Treasurer.			
Weekly Subscriptions		24 1 3	
Sunday School		1 2 2	
			25 3 5
Lewes—Cliff Old Chapel—Rev. Jos. Kerby.—Juvenile Miss. Society			10 0 0
Malling, near Lewes; Mr. W. Baldock.—Donation			5 5 0
Shropshire.—Oswestry Auxiliary Missionary Society; by Rev. John Whiteridge, sen.			13 14 0
Somerset.—Bath Auxiliary Missionary Society			100 0 0
Surrey.—Dorking Missionary Association; by Rev. J. Whitehouse		12 0 0	
Subscription		10 10 0	
			22 10 0
Wiltshire.—Westbury.—A Friend; per Rev. S. Palmer.—Donation			1 0 0
Scotland.—Braehead Missionary Collection by Rev. Mr. Horne; per Rev. Dr. Waugh			4 1 0
Dundee Auxiliary Missionary Society.—Donation by G. Donaldson			20 0 0
Greenock ditto ditto			20 0 0
Perthshire Missionary Society, by Rev. W. Orme, Treasurer			55 0 0
Elgin and Morayshire Missionary Society; per Rev. Neil M'Neil			18 18 0
EAST INDIES:			
Bellary Auxiliary Missionary Society, per W. Oliver, Treasurer.		R. T.	
Subscriptions		118 8 50	
Donations		53 2 29	
Legacies		21 30 65	
		192 41 36	
			77 3 3½

For the Education of Native Females in India.

A Friend at Macclesfield	1	0	0
A Ditto.—Donation (see South Wales List)	1	0	0

Donations in Aid of the Anglo-Chinese College at Malacca.

Per W. Alers Hankey, Esq.	50	0	0
Japheth	*50	0	0

* Inserted by mistake in the Chronicle for March, under the general head of Contributions.

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

The Church Missionary Society, for a Set of all their Publications for the Anglo-Chinese College, Malacca.—Rev. Dr. Boothroyd, for his "Biblia Hebraica," royal paper, 2 vols. for ditto.—Rev. G. Brooks, Leyburn, Yorkshire, for Henry's Commentary, 6 vols. quarto, bound, Missionary Voyage, 1 vol. History of the Inquition, 1 vol. and Hervey's Meditations.—Rev. J. Burder, Stroud, for 20 Copies of his Elementary Discourses.—Mr. J. Ray, Windsor, for Dr. Preston's Works, Sylvester's Sermons, Janeway's Heaven upon Earth, English on Sudden Death, John Nelson's Journal, Whitfield's ditto, Gibbon's Poems, Croxall's Scripture Politics, Cole's Sovereignty of God, Milton's Paradise Lost, Howe's Delighting in God, Everard's Treasury, 1 vol. each, and 16 other old Books, &c.—Mr. T. Miller, Poole, Dorset, for Dr. Gill's Sermons and Tracts, 3 vols. bds., Horne on the Psalms, 2 vols. and 6 Copies Durant's Sermons.—Sophonisba, 12 Copies "Jacob at Padan-Aram."—J. Woodall, Shrewsbury, Owen on the Hebrews, 4 vols. bds.—Mr. Noble, 24 Sermons.—Mr. J. Matthews, Essex, 144 Nos. Youth's Magazines, &c.—Messrs. Miller, Grant, Matthews, Ray, Mrs. Newbald, and Iony, a Well-wisher, a Friend at Islington, Sophonisba, & J. P. for 19 vols. and 500 Numbers of Evangelical Magazines.—Mrs. Wale, per Mr. Shrimpton, for 18 White Waistcoats, 3 pair of Trowsers, and 3 pair of Gaiters.—For sundry Articles for the South Sea Islands, viz. Mr. D. Penticost, Brighton, for a small Box of Ironmongery.—Mrs. Haweis, Bath, a Cask of Hardware.—Messrs. Brown and Sons, Thetford, a quantity of Chisels, Gouges, Plane Irons, Files, Forks, Nails, and Brads.—Mulberry Garden Missionary Association, a Box of Tools and sundry Articles of Hardware, Haberdashery, &c.—The Friends of the Missionary Prayer Meetings of Berwick, Tweedmouth, and Spittal, a quantity of Hardware, Drapery, &c.; as also, Messrs. C. Robson, J. Paxton, and T. Chartres.—Messrs. Black and Sons, for a Spade and Shovel.—Mr. W. Cock, Penryn, Cornwall, for a Cask of Nails, and a Cask of Hardware; and sundry Parcels from Misses Stona, Pellome, Edgcome, and Rev. T. Wildbore.—B. Heame, Esq. a Box, containing 6 Silver handled Knives and Forks, Candlesticks, Stationery, &c. for Pomare.—Messrs. B. Arnold and Son, Kingsland-road, for 20 Reams of Printing Demy, and J. P. Birchanger and Friends, for Stationery, 2 Mallets, Axe, and sundry articles of Ironmongery and Haberdashery Goods, &c.

POETRY.

A CALL TO MISSIONARY EXERTIONS.

Hark! the voice from distant nations
Bursting on th' astonish'd ear;
From the realms of midnight darkness,
Lo! the sound approaches near:
Listen to it,
You who Jesus' armour bear.

'Tis the voice of human mis'ry,
'Tis the plaintive cry of grief;
Shall we then refuse to pity,
Shall we still withhold relief
By the Gospel,
And to heathens' cries be deaf?

British Youths, whose hearts are tasting
Mercy from the God of love;
Now to pagan regions hasting,
Go, and to the nations prove
All the blessings
Of salvation from above.

Think how Jesus left his Glory,
You to save from endless woe;
Ponder well the melting story,
'Till your hearts with pity glow;
And go serve him
In his vineyard here below.

British Christians, who have plenty
Of the Gospel's rich supplies;
Make them known and be not scanty,
But still liberal things devise;
On the deserts
Shall the Sun of grace arise.

Let the Widow and the Wealthy
Consecrate their various store;
Pour into the Gospel treasure,
Be you rich or be you poor;
Give it freely,
Whether it be less or more.

Let us join in supplication,
Bending low before his face,
That the God of our salvation
May to all our fallen race,
Give the blessing
Of the Gospel of his grace.

J. W.



Freeman sc.

His Majesty Pomarrè,
King of Taheite.

Publd by F. Westley, Stationers Court: May 1821.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY 1821.

SOME ACCOUNT OF POMARE,

KING OF OTAHEITE.

THE present Pomare, whose portrait is prefixed to this Number of our Magazine, is not the same visited by Captain Wilson, but his son, who was then called Otoo, as his father had also been before he succeeded to the sovereignty.

The elder Pomare was removed by the sudden stroke of death, Sept. 3, 1803, when the government devolved upon the present king, who from that time has appeared more friendly to the missionaries and their cause, than from some former circumstances had been expected. Before this event, he had for some considerable time resided in Eimeo; but on his return to Otaheite, he took up his residence near the mission-house at Matavai. In one or other of the apartments of the brethren he would frequently spend nearly the whole of the day, amusing himself with writing, in which he had then (1806) made considerable progress. His behaviour was now very kind, and even generous, towards the brethren; but hitherto he showed no inclination to embrace Christianity, or even to receive any religious instruction whatsoever; and when the subject was introduced, either in conversation or in writing, he artfully contrived to put it off. In the month of August 1806, Pomare lost his first Queen, Tetua.

In the following year, he wrote his first letter to the Directors, dated January 1807, from which it appears that his prejudices against Christianity were in some measure abated; at least, that a degree of conviction was produced on his mind. This letter, which was composed entirely by himself, began thus: "I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this land which is ignorant of good; this land that knoweth not the true God, this regardless land. Friends, I wish you health and prosperity: may I also live, and may Jehovah save us."

In 1808, Pomare was involved in war with a party of his subjects, who attempted to deprive him of his authority. On this occasion, the houses, gardens, &c. of the Missionaries were destroyed; and they, as well as Pomare, were compelled to flee from Otaheite to the neighbouring islands. In the following year, as there seemed no prospect of the king regaining his authority, all the brethren, except Messrs. Hayward and Nott, repaired to New South Wales, whence, however, five of them returned in 1811, at the earnest request of Pomare, whose authority was then re-established. The King now discovered towards the Missionaries an increasing partiality, and appeared happy only when in their company. In July 1812, he declared to them his con-

viction of the truth of Christianity, and his determination, in future, to worship Jehovah. He also expressed deep repentance on account of his past wickedness, cast away his idols,* endeavoured to persuade his relations to embrace the Christian religion, and proposed to the Missionaries to build, without delay, a place of worship for the true God.

In the year 1814, the number of the natives (including some of the chiefs,) who had renounced idolatry, and professedly embraced Christianity, amounted to fifty; and from this time the number rapidly increased, until, in the following year, it amounted to about 500. Some of the idolatrous chiefs of Otaheite, exasperated at the progress of the new religion, formed the horrid design of destroying the Christians, root and branch; but, providentially, the latter, receiving timely information thereof, took refuge in Eimeo. In this island, Pomare then (July 1815) resided; and, at length, having ascertained that there was no hostility on the part of the chiefs against him, he went over to Otaheite, taking the refugees under his protection. On the 19th of November, however, while engaged in public worship, the Christians were furiously assaulted by the idolaters, and an obstinate engagement ensued, in which Pomare obtained a complete victory. The unexampled lenity and clemency with which the King treated the conquered and their families, on this occasion, produced the most favourable effect on the minds of the idolaters, who unanimously resolved to embrace Christianity, and trust their gods no longer. The King was now, by universal consent, restored to the government, in which he has not since been, in the slightest degree, disturbed.

Subsequently to this period, Pomare has shown himself, on all occasions, the friend of Christianity, and of the Missionaries; and has joined hand in hand with them, in such measures as appeared likely to promote the destruction of idolatry, and the dissemination of the Christian religion among the islanders. He has also taken a great interest in the business of the printing-office. On the 10th of June 1817, he came over to Eimeo, on occasion of the first composing for the press; and, under the direction of the Missionaries, he himself composed the alphabet at the beginning of the Taheitean Spelling-book, which was the first process of the kind ever performed in his dominions.

In the following month, he wrote letters to the Rev. Sam. Marsden, of New South Wales, and some of the brethren, who left the islands in 1809, and had settled in that colony. In that to Mr. Marsden, he says, "Health and prosperity to you, and also to your family; and the salvation of Jesus Christ, who is the true Saviour, by whom we can be saved. The word of God has taken great root here at Taheite, and also verily at Raiatea, and in the other islands;

* The log of wood which formed the body of the great god Oro, which had so often occasioned wars in Otaheite, was set up in the King's kitchen to hang baskets of food upon: a most despicable use, according to the ideas of the Otaheiteans. His family idols, in 1816, he delivered to the Missionaries, accompanied by a letter, in which he thus expresses himself:—"Friends, May you be saved by Jehovah, and Jesus Christ, our Saviour. This is my speech to you, my friends: I wish you to send those idols to Britain, for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!" The Missionaries concluded to send them to England, and they are *now deposited in the Society's Museum.*

the word of the true God is generally believed; he himself caused his word to take root, and therefore it succeeds in these countries. From ancient times, these countries were perpetually enveloped in gross darkness, but at this present time they are illuminated; by Jehovah himself the light was communicated, consequently they are enlightened, and are brought to know and receive the excellent word; the Lord himself graciously sent us to his word, therefore it is that we are now instructed. The idols of these countries are wholly abolished; they are burned in the fire; also are abolished the various customs connected with them; they are totally cast away by the people. All this has been effected only by the word of God."

On the 6th of December, in the same year (1817,) a vessel, of about 70 tons burden, which had been built by the Missionaries, was lanched at Oponohu harbour, in Eimeo. On this occasion, Pomare performed the usual ceremonies; and, as he passed along, pronounced the words "*Iaorana Haweis*," (i. e. "Prosperity be to the Haweis.") It was the particular wish of Pomare, that the vessel should be called after the late Dr. Haweis, as he had shown himself a distinguished friend of the Otaheiteans.*

On the 13th of May 1818, a general meeting of the natives was held in Eimeo, when it was agreed to form a "Taheitean Auxiliary Missionary Society," in aid of the Parent Society in England, of which a very full account was given in our Magazine for August last.

Pomare is about six feet in height, and proportionably stout, but stoops, and has rather a heavy appearance. He is about forty-five years of age There is something morose in the ordinary aspect of his countenance, but this disappears the moment he enters into conversation. His voice is soft and agreeable; his address prepossessing; his manners easy and affable; and his disposition kind, generous, and forgiving. He spends much of his time in making tours through the different parts of his dominions, accompanied by numerous attendants. When in his house, he sits on a mat, which is laid over grass, previously spread on the floor. He writes a great number of letters, keeps a journal, and is compiling a vocabulary of his own language. His posture, when writing, is to lie at full length on the ground. He is very inferior to his father in energy of character; and displays little of his disposition to promote improvements, either in the erection of habitations, or in the cultivation of the ground.

Pomare has living one daughter (Aimata) by his second Queen, Tarütaria. To his present Queen, Tané, who is the daughter of Tapa, King of Raiatea, and who is his third wife, he was married in 1814.

* See an interesting letter from Pomare to the Doctor, inserted in the *Evangelical Magazine* for February 1820.

DIVINE INFLUENCES
NECESSARY TO THE SUCCESS OF MISSIONARY EXERTIONS.

Addressed to the Friends of Missionary, Bible, and other Societies, now about to celebrate their several Anniversaries.

BRETHREN,

It is with indescribable pleasure that I have witnessed, during the last five and twenty years, the commencement and progress of various Societies for the propagation of the Gospel, which are now about to re-assemble in the metropolis; and numerous as may be the multitudes there collected, still more will be present in spirit, though "absent in body," praying for their success,

and longing to hear of their proceedings.

In all great undertakings, some leading object must be proposed—public attention excited—suitable agents selected — and necessary funds provided. This has all been done: a vast machinery is prepared, and already in motion; but a more powerful divine afflatus is wanted, to give greater rapidity to the motion, and greater energy to the effect.

In attending the religious services of the last May, I observed an evident conviction of this. Many of the preachers and speakers urged to more earnest prayer for the outpouring of the divine Spirit; many of the prayers were particularly directed to this object; and it is not by way of censure, that I would now attempt to renew and reanimate the impression; or, as the Apostle says, "to stir up your pure minds by way of remembrance," on this important subject.

A few simple propositions, chiefly founded upon fact, and which require no elaborate proof, and but little amplification in illustrating, may place the leading object of this address on a firm and scriptural basis, and shew the absolute necessity of divine influence—of an EXTRAORDINARY divine influence to Missionary exertions.

1. Let it be recollected, that the Gospel dispensation was previously described by the prophets as a *dispensation* of the SPIRIT. "Thus, saith the Lord," by the Prophet Isaiah, (ch. xliv. 3—5.) "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my SPIRIT upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass,* as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Here are both the cause and the effect: the cause—the out-pouring of the divine Spirit, as a mountain flood poured down upon the parched plains, and turning them (for a time) into marshy grounds; the effect is—that the children of the church spring up like plants and trees, striking their roots into the fertilizing waters: or, to change the figure, they spring up like an army called together by proclamation. The cry is, "Who is on the Lord's side?"— One replies, "I am the Lord's;" and another, and another run to enrol their names. Thus it was predicted by the Psalmist (Ps. cx. 3,) "Thy people shall be willing (or volunteers) in the day of thy power, in the beauties of holiness:" and they are compared for numbers to the drops of morning dew.†

But the prophecy of Joel (ch. ii. 28) is more express and particular: "I will pour out my SPIRIT upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." This prophecy is more express, as referring immediately and distinctly to the Gentiles, who are certainly included in "all flesh;"

* Bp. Lowth, on the authority of a few MSS. alters the text here, "Spring up *as* the grass among the *waters*;" but this is unnecessary. Perhaps the word *plants* should be understood — "as (plants) among the grass," or in marshy places; for, as Sir Jn. Chardin says, "water makes every thing to grow in the east." The contrast of this is to be found in ch. liii. 2, "as a tender (a weak) plant, as a root out of a dry ground."

† There is some difficulty in this passage, (on which see *Lowth's* Lectures, by Gregory, vol. i. p. 217.) But perhaps the rising of a young army of volunteers is the leading idea to be kept in view.

as we shall see the text presently explained by an inspired authority. But has not this passage a more latent sense? "Servants and handmaids," in the language of those days, meant male and female slaves: and may it not, without violence, be interpreted with a happy aspect to the conversion of negroes, hottentots, &c.? "All flesh" will include men of every colour, white or red, and brown or black; and, in the full completion of the prophecy, shall not the effusion of the Spirit be poured out on bond as well as free?* Let us then pray and sing,

"Let the Indian and the negro,
Let the rude barbarian, see
That divine and glorious conquest
Once obtained on Calvary."

2. Our Lord expressly directed his Apostles to "tarry at Jerusalem," TILL they were thus "endued by the SPIRIT from on high." And why at Jerusalem? Because now men of all nations were there collected. And how were they to wait? The sense in which they understood the order may be fairly inferred from their conduct on this occasion. On the first day of the week they continued to meet together, and "break bread;" and we cannot doubt, that, at these seasons of holy communion, they prayed earnestly for the fulfilment of the promise: and, with the same view, on the day of Pentecost, "they were all with one accord in one place." Waiting is only a Christian duty, when it is accompanied with prayer: those who wait for the salvation of God, will surely pray for it. Nor is this left to inference. The sacred historian says of the Apostles, (Acts i. 14.) "These all continued with one accord *in prayer and supplication* with the women, and Mary the mother of Jesus, and with his brethren."

3. While the apostles and disciples were thus waiting and praying, the Spirit was poured upon them from on high. It is observable, that this happened at "the third hour of the day," answering to 9 o'clock with us, and the time of offering up the morning sacrifice. Their meeting was probably within the precincts of the temple,† and in some part where the Gentile proselytes could be admitted: for it was open to the access of persons from all nations, who, upon hearing that the apostles spake in strange tongues, flocked in—some to admire and adore, and others to ridicule and blaspheme. It admits of some doubt whether this day of Pentecost was on the Jewish or the Christian sabbath; but it was certainly on one of them.‡ And thus we find, that it was in waiting upon God in his appointed means, and at his appointed time, that the blessing was conferred—

The "blessed unction from above,
The "comfort, life, and fire, of love!"

This extraordinary effusion of the Holy Spirit was in several ways contributory to the great work of propagating the Gospel. (1.) By qualifying the Apostles as Missionaries to go forth into all the world. (2.) As exciting a great public attention to their labours; for "this thing was not done in a corner." (3.) As it stirred up a spirit of devotion and prayer among the disciples in general. (4.) As it was the means of converting many to the faith, even 3000 at one time. (5.) As it occasioned persecution from their enemies, which eventually scattered them in the world. For it is remarkable that, after receiving a commission to go into all the world, and being

* See Chandler on the place.

† The meeting mentioned in the preceding chapter, was in "a large upper room," (ver. 13.); but it is by no means certain that this was in the same place, nor on that supposition can we easily account for the flocking in of strangers.

‡ Jennings Antiq. Ch. iii. cap. 5.

miraculously qualified for the work, they yet stirred not from Judea, till they were driven from it by persecution. It was not till the Jews had scornfully put the Gospel from them, that Paul and Barnabas said, "Lo, we turn to the Gentiles." (Acts xiii. 46.)

4. St. Peter himself (Acts ii. 16,) &c. explains this event as the fulfilment of prophecy, and, in particular, of the remarkable one last quoted—"This is that which was spoken by the prophet Joel. And it shall come to pass in the last (or latter) days, (said God,) I will pour out my Spirit upon all flesh," &c.; and this exposition furnishes us with a sufficient warrant, for us to apply the like prophecies to gospel times and circumstances. But this Apostle quotes the prophecy farther than we have yet done: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour (or pillars) of smoke: and the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Many commentators apply this part of the prophecy to the destruction of Jerusalem;* but as *Maimonides* justly observes, "Any day in which God sends any singular or extraordinary punishment, is called the great and terrible day of the Lord;" so, instead of restricting the prediction to any one event, I would rather offer a general observation—that great revivals in religion often (perhaps generally) take place amidst the greatest external calamities. Jehovah shakes the earth to its centre with his thunders when he appears for the salvation of his people. A great part of the book of the Revelation of St. John might be quoted to prove and illustrate this remark—but I must forbear. It may, however, help to encourage and support us under national alarms, to reflect, that none of these things can interrupt or delay the progress of his kingdom, "Who rides in the whirlwind, and directs the storm."

5. I proceed to remark, that all the extensive *conversions*, or great *revivals*, which have taken place in religion at various times, have proceeded from an out-pouring of the divine Spirit, and by the instrumentality of men "baptized with the Spirit, and with fire." To instance, in the Reformation from popery: Luther was, for example, a burning star, whose flame was kindled from the skies; and how much he, and his brother Reformers, looked to divine illumination for assistance and direction, must be well known to all acquainted with the writings of that age. The best proof of the same spirit and principle in our English Reformers is to be found in the devotional *formulæ* of the church service. Many parts of the liturgy, the Communion service, and especially the *Collects*,† are deeply imbued with this unction from on high; several of the Articles of religion express, or imply, the same truth: but nothing can be more full and explicit on this subject, than are the Homilies of the established Church, especially that, for Whitsunday, wherein (part 2,) it is said, "Neither must we think that this *Comforter* was either promised, or else given, *only* to the Apostles; but also to the *universal church* of Christ, dispersed through the world. For unless the Holy Ghost had been always present, governing and preserving the church from the begin-

* See Chandler on Joel, p. 125, &c.; Newcome on the Minor Prophets, &c.

† See particularly the Collects for Ember Week; the Sunday after Christmas-day; Quinquagesima; Sunday after Ascension; Whitsunday, Monday, and Tuesday, &c. &c.

ning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage as it hath." And the same Homily concludes with a prayer that the Lord would, "of his great mercy, so work in all men's hearts, *by the mighty power of the Holy Ghost*, that the comfortable Gospel of his son Christ may be *truly preached*, *truly received*, and *truly followed*, in all places," &c. Innumerable passages might be quoted from the same authority, and to the same effect.* And whether we look to the "Fathers of the English church," or to those great and holy men who were the instruments of reviving religion abroad, as Arndt, Spener, and Professor Franck; or to the most active and pious of the nonconformists, as Owen, Baxter, Howe, &c. we shall find that they "all with one consent" looked to the influences of the Holy Spirit, both for assistance and success. In that remarkable revival of religion, which took place in the middle of the last century, by means of the Messrs. Whitefield, Wesley, and their coadjutors, so entirely was the work referred to the agency of the Spirit of God, that it became their reproach, and exposed them to ridicule and persecution. So remarkable was the energy with which Mr. Whitefield, in particular, implored divine influences, that it appeared as if he had seen "heaven opened," and was in immmediate communication with the invisible world—and so indeed it was.

True religion knows of no locality, but is the same in every age and in every clime. If we follow it across the Atlantic, we find the same preaching attended with the same power and success. Follow it to the back settlements of America, and you will hear the holy missionaries, Eliott, Brainerd, and many others, "pouring out their souls" to implore the blessing of the Holy Spirit; and, at particular seasons, you will find an extraordinary effusion of the Spirit given in answer to their prayers. In short, wherever missionaries have gone, whether to the burning sands of the east, or the frozen mountains of the north, they have more or less relied upon divine assistance—their success has generally borne a proportion to that reliance; and, when they have succeeded in the conversion of the heathen, the glory has been uniformly ascribed to the agency of the Holy Ghost. In Otaheite, long was this influence waited for, and the religious world was almost in despair, when, lo! "a nation was born in a day." In Bengal, long was the faith and patience of the first Missionaries tried before *caste* was broken: but the time was not lost; the Scriptures were preparing in the language of the natives; and the Spirit, accompanying the word, has already wrought wonders—the earnest of what we hope and pray for.

6. There is every reason to believe that the *Millenium* itself will be introduced by an extraordinary effusion of the Spirit of God—perhaps more extensive and more glorious than that of "the day of Pentecost" itself, though not attended with the gift of miracles. For some centuries, I believe, Christians have quieted their consciences with supposing, that nothing considerable could be done for the heathen without the miraculous gift of tongues; but it is now found that all the tongues under heaven may be acquired without a miracle. The Sungskrit and the Chinese, so long thought unattainable, are now acquired with little more difficulty than it has often cost to learn the Greek and Latin. The Scriptures are already translated

* See the Homilies on reading the Scriptures, faith, repentance; and Part III. of the Homily for Rogation Week.

into nearly one hundred and thirty languages or dialects—perhaps even more. The only thing now wanted (as a learned and venerable advocate for Missions has expressed it,) is "a most abundant effusion of the Holy Spirit," to "precede and to produce the Millenium;" * and this, as the same writer has shown, is clearly and abundantly promised. I will only cite the passage on which he grounds this proposition. "Until the Spirit be poured out from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance, for ever."

Is it asked, how the effusion of the Spirit will produce this change? the answer arises from his several distinctive characters. He is a "Spirit of knowledge and understanding," and will instruct mankind in the knowledge of their best interests, both as to this world, and the world to come. He is a "Spirit of Peace;" and will calm the angry passions of the nations, however agitated with political tempests: and "the nations shall learn war no more." He is a "Spirit of Holiness;" and his influences will produce such a state of moral purity, as the world has not yet seen. We have, indeed, seen the aspect of a village or a town changed by the introduction of the Gospel, and the establishment of schools. We have seen nations improved by the same means; and, as the work spreads and reaches the higher classes, the influence must proportionably increase. Vice will be suppressed—religion encouraged—the rights of conscience respected—the Gospel propagated through all nations, till the earth shall be filled with the "knowledge and glory of the Lord, even as the waters cover the (bottom of the) sea."

But lastly, the great point in every discourse is the application: and what is the proper application of this subject?—"Let us pray"—let us pray for this effusion of the Holy Ghost—

1. For the formation and qualifications of Missionaries. When the Lord makes proclamation, "Whom shall I send? and who will go for us?" it is the Spirit that must enkindle a flame of zeal and piety in the bosom, that shall induce the Missionary to say, "Here am I—send me."

2. "Let us pray"—for wisdom and prudence to those who have the direction of Missionary concerns at home. The Spirit of God is "a Spirit of wisdom"—of "wisdom that is profitable to direct." He can give the discernment of spirits, to judge of suitable agents for the work—prudence to regulate the expenditure of these vast concerns—benevolence and zeal to push on the great machinery in action with accelerated force, as comets are accelerated in their motion as they approach the sun.

3. "Let us pray"—that "a door may be opened to the Gentiles"—an "effectual door:" not to two or three nations only, but to all nations. The British conquests in India opened the door to that vast continent. The colonization of Africa, and the suppression of the slave trade, when accomplished, will open the door to another continent, from which the Gospel has been for many centuries excluded. But we want to see the door opened to China—to the Birman empire, to Turkey, and to the general conversion of Mahometans and Jews.

4. "Let us pray"—that a spirit of prayer may be poured down upon all Christian churches—on all Mis-

* Bogue on the Millenium, Disc. xi.

sionary and Bible Societies—upon all Schools for religious instruction—and upon the friends and supporters of all Societies, whose object is the melioration of mankind.

5. "Let us pray"—for a spirit of liberality to engage us—to engage *all* in the support of these institutions. Let the war against sin and Satan be carried on upon the same grand scale as wars for the destruction of mankind. Let the Christian world rise *en masse*. Let every one consider, "What can I do?" Some may contribute their personal exertions, either as Missionaries abroad, or in forming and attending Societies at home. And here, "in Christ Jesus, is neither male nor female." Ladies have not only assisted, but have sometimes taken the lead in this warfare. They have carried the standard—they have enlisted volunteers. Does not the promise say, "your sons and your *daughters* shall prophesy?" and that, not in the higher classes only. Does it not follow—"upon the servants and the *handmaids*, in those days, will I pour out my Spirit?" Have we not already female martyrs in the cause? Are there not, in different ranks of females, names embalmed in all the odours of the Gospel? And those who can do nothing else, can, more or less, contribute pecuniary support. None are so poor but they can do something—none so rich that they can do enough. What has been done hitherto has been *chiefly* from the mites of widows, of children, and of the poor. There have been, however, examples worthy of imitation among the rich. These have "given of their abundance;" let others do the same, and engage in the cause of Christ, with the same zeal as if it were to advance their interests, or promote their pleasures. Rich Christians! unlock your unoccupied treasures: See that when the Lord cometh he find not your "talent in a napkin." Have you no hundreds or thousands to put out to interest on his account, at more than cent per cent? He that giveth to support the poor—to instruct the ignorant—to convert sinners—"he lendeth to the Lord," and shall receive "an hundred fold in this life, and, in the world to come, life everlasting."

Finally, let "every man do his duty." Are not the tribes now coming up to mount Sion? to a "general assembly" of the Churches?—Are not the eyes of God, "the judge of all, upon us?" Are not "the spirits of the just made perfect" bending down, as it were, from their thrones of light to witness our proceedings? Are not the angels gathering with our congregations to listen to our deliberations? Behold! God—saints—and angels—"expect every man to do his duty." B. W.

DIVINE PREDICTIONS,

THE WARRANT AND AUTHORITY FOR MISSIONARY EXERTIONS.

Arrived once more at the vernal season of the year, nature seems to afford fresh themes of praise, to inspire us with new hopes, and to require from us renewed exertions. And by a well-conceived policy, or holy emulation, the *Church* too has her season of Spring; and she also calls upon all who share her blessings, and feel interested in her triumphs, to a renewal of former pleasures, and to fresh exertions of love and of zeal. The Spirit of prophecy appears to be inspiring the Church with new ardour, and calls upon her sons and daughters in this animated language: "Awake! awake! put on thy strength; O Zion, put on thy beautiful garments, O Jerusalem, the holy city." Oh, let us listen to these heavenly sounds! let us obey the holy impulse that shall bring us all together, in spirit if not in per-

son, to witness and enjoy the solemnities of Zion, which are so shortly to engage her attention.

Suppose then, for personal meditation and mutual encouragement, we fix upon such a *prediction* as this:—"*All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name.*" * Here we may observe, that the Almighty Maker of the nations is to be recognised and adored; their present condition should be contemplated, the certainty of their universal conversion should be believed, and their subsequent obedience should be expected.

Let us recognise and adore the Almighty Maker of "all nations." "He hath made the earth and the fulness thereof." Whatever be the nation or clime of which we form a part, we are required to know this fact, "that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people and the sheep of his pasture." What displays of wisdom, of omnipotence, of majesty, are here! "All nations whom thou hast *made*;" for whether they know it or not, they are "all thine offspring." But the universality of his power, who shall understand?

"Infinite strength, and equal skill,
Shine through the world abroad,
Our souls with vast amazement fill,
And speak the builder—God."

Let us glance at the state of "all nations." A mere repetition of their names, or geographical situations, would convey no knowledge to the bulk of our readers; nor even if I were to give a list of all the different Missionary stations, which is now lying before me, would they have perhaps, any new facts presented to their attention. It will be sufficient therefore for my present purpose to remark, that there are few considerable nations known to European travellers, that are not in a state of spiritual instruction, either through the medium of the Bible or Missionary Societies. And even the more remote nations and tribes in the interior of Hindostan, Persia, China, America, and Africa, are becoming the daily objects of benevolent attention or exertion. This seems indeed like the dawn of that blessed period, when "the Lord God will cause righteousness and praise to spring forth before all the nations." But it is chiefly to the *fallen*, the *miserable* condition of all nations, to which I would direct the Christian reader's benevolent consideration. What countless and unknown tribes,—what prodigious multitudes are there who know not the God whom we adore, who are ignorant of the Saviour whom we love, and who are destitute of the Spirit who "guides our feet into the way of peace," and finally secures our salvation!

If we take a correct, a moral, and scriptural survey of the nations, it cannot fail to be an affecting one; for though we rejoice in all that has been done, and anticipate yet greater exertions year after year, we cannot, we *ought not* to be satisfied. The moral picture, though luminous in some favoured points, is still gloomy and dark—it is still overspread with "the shadows of death." "For behold the darkness that covers the earth, and gross darkness the people! The dark places of the earth are full of the habitations of cruelty!"

But the Spirit of prophecy in the text, cheers us with a brilliant though distant prospect—the *certain conversion* of all nations. "All nations *shall come and worship before thee, O Lord.*" With this devout feeling, this benevolent anticipation, did the Psalmist address the Lord Jehovah,—"the God of the whole earth." And we have from this and similar portions of the di-

* Psalm lxxxvi. 9.

vine word, not merely a guide or an encouragement to our devotions; sufficient to justify our ardour and perseverance; but we hence learn to form our plans, to unite our energies, and to calculate our immediate and final success in this great cause. All nations *shall come* happily invited and enlightened, willingly, gradually, or consentaneously shall they come; and when awakened and made willing to come, it will be for no object short of the sublime purpose of worshipping God. They shall "worship before thee" in thy presence, "O Lord." They shall worship the Father "in spirit and in truth." The Spirit and the Truth shall guide them, assist and influence them in all their devotions. How interesting, how delightful this concurrence of all nations! "O thou that hearest prayer, unto thee shall all flesh come." Joyful period indeed! when the whole earth shall submit to her natural and universal Lord. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name One. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." Behold then the triumph of the saints, in the happy, the universal conversion of the world!

The grateful and subsequent obedience of all nations is to succeed their conversion: "and they shall glorify thy name." The name or perfections of God, will be the one supreme object of hope, of confidence, of joy, throughout the earth. Then the universal theme will be—"We will rejoice in thy salvation; and in the name of our God we will set up our banners." Then shall another declaration be gloriously realized—"In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."

God is glorified by the faith, and trust, and love of his people; by their professed subjection unto the gospel of Christ; by every act of worship they perform; by every act of good-will to their fellow-men, their "liberal distribution unto all men;" and by every proof of obedience, in which "the exceeding grace of God" appears in them. This promotion of the divine glory, even on a limited scale, is most cheering, most interesting. But what will it be in its brightest and most extensive exercise! In the contemplation of such a scene, the Psalmist requires and expects the concurrence of heaven and earth, of things animate and inanimate; and he calls upon all ranks and classes to unite in the celebration of God's glory; "Kings of the earth and all people; princes, and all judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heavens."

The writer begs leave to ask, whether the prediction now under review, is not fulfilling at the present time, in a manner never known, never witnessed before?

How can we understand the easy access that we obtain to most of the heathen nations, their willingness to be taught, their importunate desire for books and instructors, or the ready manner in which some of the untutored tribes have received the gospel, and have lived conformably to its precepts; how can we understand these auspicious tokens otherwise, than as proofs of the fulfilling of Scripture, respecting the universal diffusion of the gospel of peace?

We may learn much Christian forbearance and good-will towards every agent employed in advancing this great cause. The peculiar

weaknesses, the prejudices, and sometimes the unhallowed passions of men may appear; and Christian societies, though possessing much wisdom and zeal as a *body*, may yet occasionally give proof of a self-humbling reflection, that they are "men of like passions with ourselves." But it is the *Missionary cause* which should guide and influence us in our exertions; as to its *agents*, at least in many of their plans and labours, we must leave them where we find them, commending them however to the grace of God.

What motives to fervent prayer—to mutual love—to united exertion—to self-denial—to greater liberality—does this passage afford! The nations, all nations, are coming, actually coming, to worship and glorify the name of our God. Can we then refuse to make sacrifices, many sacrifices, "to make ready a people prepared for the Lord?" Let not *trifling* or *selfish* objections keep us away from "the great congregations," that are shortly to assemble for Missionary purposes. More prayer, more zeal, more love, and more money, are wanted. And can we refuse, when heaven and earth make a united demand upon us?

Scripture must be fulfilled. Here then is our best warrant, our high authority, for all our exertions. Let us pray—let us give—let us labour—as those who are confidently expecting the glorious result we have before us!—"All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee."

J. S. A.

IMPEDIMENTS TO MISSIONS.

To the Editor.

DEAR SIR,

THE following extract, from *Foster's Missionary Sermon*, has made a powerful impression on my mind; and if it strikes you in the light in which I am impressed with it, you will insert it in your useful work.

Yours, with much gratitude and respect, G. G.

"WHEN we mention the love of money, as another chief prevention of the required assistance to our cause, we may seem to be naming a thing not more specifically adverse to this than to any and every other beneficent design. A second thought, however, may suggest to you a certain peculiarity of circumstances in the resistance of this bad passion, to the claims of a scheme for converting heathens. By eminence among the vices which may prevail where the true God is not unknown, this of coveteousness is denominated, in the word of that God,—Idolatry. Now, as it is peculiarly against idolatry that the design in question is aimed, the repugnance shewn to it by covetousness, may be considered as on the principle of an identity of nature with its enemy. One idolater seems to take up the interest of all idolaters, as if desirous to profit by the warning—that if Satan be divided against himself, his kingdom cannot stand. Or rather, it is instinctively, that this community of interest is maintained, and without being fully aware: for the unhappy mortal, while reading or hearing how millions of people adore shapes of clay or wood, of stone or metal, of silver or gold, shall express his wonder how rational creatures can be so besotted; shall raise his eyes to heaven in astonishment, that the Almighty should permit such alienation of understanding, such dominion of the wicked spirit; and there is no voice to speak in alarm to his conscience—Thou art the man!

"As this unhappy man may very possibly be a frequenter of our religious assemblies, and even a pretender to personal religion, he is solicited, in the name of Jesus Christ, to bring forth something from his store in aid of the good cause. He refuses, perhaps, or, much more probably, just saves the appearance and irksomeness of formally doing that, by contributing what is immeasurably below all fair proportion to his means; what is in such disproportion to them, that a general

standard taken from it, would reduce the contributions of very many other persons to a fraction of the smallest denomination of our money, and would very shortly break up the mechanism of human operation for prosecuting a generous design; throwing it directly on Providence and miracle, with a benediction perhaps uttered by this man, (for he will be as liberal of cant as parsimonious of gold,) on the all-sufficiency of that last resource. Yes, God shall have the glory of the salvation of the heathens, while he is happy to have secured the more important point —the saving of his money.

"How much it were to be wished, that the fatuity which this vice inflicts on the faculty which should judge it, (herein bearing one of the most striking characteristics of idolatry,) did not disable the man to take an honest account of the manner in which it has its strong hold on his mind. If, when his eyes and thoughts are fixed upon this pelf, regarded as brought into the question of going to promote the worship of God in Asia, or staying to be itself worshipped, he could clearly feel that he detains it from fervent affection to it as an absolute good, he would be smitten with horror to find his soul making such an object its supreme good, for supreme it plainly is, when thus preferred to the cause of God, and therefore to God himself.

"But perhaps he thinks his motive regards the prospects of his family. Perhaps he has a favourite, or an only son, for whom he destines, with the rest of his treasure, that portion which God is demanding. In due time that son will be put in possession by his father's death, and will be so much the richer for that portion. That this wealth will remain long in his hands, a prosperous and undiminished possession, is not, perhaps, very probable, when we recollect what has been seen of the heirs of misers. But let us suppose that it will; and suppose too, that the son will be a man of sensibility and deep reflection; then his property will often remind him of his departed father. And with what emotions? This, he will say to himself, was my father's god. He did indeed think much of me, and of securing for me an advantageous condition in life; and I am not ungrateful for his cares. He professed, also, not to be unconcerned for the interests of his own soul, and the cause of the Saviour of the world. But, alas! it presses on me with irresistible evidence, that the love of money had a power in his heart predominant over all other interests. It cannot be effaced from my memory, that I have often observed the strong marks of repugnance and impatience, and ingenuity of evasion, an acuteness to discover or invent objections to the matter proposed to him, however high its claims, if those claims sought to touch his money, which he contemplated, and guarded, and augmented, with a devotedness of soul quite religious. But whither can a soul be gone that had such a religion? Would he that acquired and guarded even against the demands of God, those possessions for me, and who, is thinking of them now, as certainly as I am thinking of them, Oh! would he, if he could speak to me, while I am pleasing myself that they are mine, tell me that they are the price of my father's soul?

"If the rich man in the parable, (that parable being regarded for a moment as literal fact), *might* have been permitted to send a message to his relatives on earth, what might we imagine as the first thing which the anguish of his spirit would have uttered in such a message.

"Would it not have been an emphatic expression of the suffering which the wealth he had adored inflicted on him now, as if it ministered incessant fuel to those fires? Would he not have breathed out an earnest entreaty, that it might not remain in that entireness in which it had been his idol; as if an alleviation might in some way arise from its being in any other state and use, than that in which he had sacrificed his soul to it? Send away some of that accumulation; give some of it to the cause of God, if HE will accept what has been made an abomination by being put in its stead: Send some of it away, if it be but in pity to him, of whom you surely cannot help sometimes thinking while you are enjoying it. Can you, in your pleasures and

pride, escape the bitter thought, that for every gratification which that wealth administers to you, it inflicts an unutterable pang on him by whose death it has become yours, and by whose perdition it is so much?

"How different the reflections of those inheritors who feel in what they do *not* possess, a delightful recognition of the character of their departed relatives; who feel that they possess so much the less than they might have done, because those relatives have alienated to them nothing of what was sacred to God and to charity; and who can comprehend and approve the principle of that calculation of their pious predecessors, which accounted it even one of the best provisions for their heirs, to dedicate a portion of their property to God. How different, therefore, the feelings of a descendant of such a person, as that late most excellent Christian and Philanthropist of your city, whose name* the present topic has probably recalled to the minds of most in this assembly."†

TRANSMIGRATION.

It is well known that the Metempsychosis, or the doctrine of the transmigration of the human soul, after death, into the body of some other animal, or some other human body, is maintained among several heathen nations. Pythagoras, an eminent ancient philosopher, taught this doctrine; and is said to have derived it from Egypt, or from India. Those who embrace the doctrine think that their future state will be happy or miserable, according to their conduct in their present bodies.

The Brahmins of India pretend to a science called *Kurrembeypak*,‡ by which they can discover what was the character of men in a former state of existence, and prescribe a particular expiation for each crime. This art is subdivided into *four kinds;* and distinct examples of each are given in the *Ayeen Akberry*, from which the following are selected:—

Diseases which are punishments for crimes in a former state.

Lameness is a punishment for having kicked a Brahmin.—*Cure*: Let him take one tolah of gold in the form of a horse, and bestow it in charity; and give food to 180 Brahmins.

A *fever* is a punishment for killing an innocent Kheteree.—*Cure*: Repeating 100 times the incantation of Mahadeo, feeding 13 Brahmins, and sprinkling with water the image of Mahadeo 100 times.

A *cough* is a punishment for killing a Brahmin.—*Cure*: Making a lotus of four tolahs of gold, and after repeating certain incantations, performing with it the ceremony of the howm, and giving it to a righteous Brahmin.

A woman whose husband dies before her, in her former state was of a great family, which she left to live with a stranger, and when he died burned herself with him.—*Cure*: She must pass all her life in austerities, or put an end to her existence by burying herself in snow.

A woman who has only daughters, is punished for having possessed a great deal of pride in her former existence, and not shewing proper respect to her husband.—*Cure*: Besides ornamenting a white ox with gold, &c. she is to satisfy with food 100 Brahmins: or she must make ten mashes of gold, in the form of a deity; and, after performing certain incantations, give it in charity, and feed fifty Brahmins.

The *Institutes of Menu* established the doctrine of sufferings for sins committed in a former state, and describe both the signs by which those sins may be discovered, and the expiations which must be made for them. Some passages from that work will further illustrate the doctrine:—

If a twice-born man, by the will of God, in this world, or from his natural birth, have any corporeal mark of an

* "Reynolds." The Sermon was preached at Bristol.

† Foster's Discourse before the Baptist Mission Society, p. 100—105.

‡ See Mr. Grant's "Observations on the State of Society among the Asiatic Subjects of Great Britain," printed by Order of the House of Commons, in 1813, p. 71.

explable sin committed in this or a *former* state, he must hold no intercourse with the virtuous, while his penance remains unperformed.

Some evil minded persons, for sins committed in this life, and some for bad actions in a *preceding* state, suffer a morbid change in their bodies.

A stealer of gold from a Brahmin, has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a Brahmin, a *marasmus*; a malignant informer, fetid ulcers in his nostrils; a false detractor, stinking breath; a stealer of grain, the defect of some limb; a mixer of bad wares with good, some redundant member; a stealer of dressed grain, *dyspepsia*; a stealer of holy words, or an *unauthorized reader* of the scriptures, dumbness; a stealer of clothes, leprosy; a horse-stealer, lameness.

Penance, therefore, must invariably be performed for the sake of expiation; since they who have not expiated their sins, will again spring to birth with disgraceful marks.—INSTITUTES, pp. 313.

OBITUARY.

SAMUEL YOCKNEY, ESQ.

Of Bath.

[WE mentioned briefly the death of this valuable man in our Magazine for March (p.106,) and have been since favoured with the following just and beautiful sketch of his character, from the funeral sermon preached for him by the Rev. Mr. *Jay*.]

In the death of Samuel Yockney, Esq. no ordinary character claims our respectful attention. Most of you are aware, that for many years he was not only connected with a Christian church, but with the religious public in London, where he formerly resided; and then in Bath, encouraging and aiding the various institutions which have distinguished and adorned the age and the country in which we live.

For this he was peculiarly qualified, not only by inheriting a warm heart, but by his talents, natural and acquired. Many of you have often witnessed the wisdom with which he spake at your private meetings, and all of you have admired the ability with which he presided at your public ones.

To the Missionary Society he was a most zealous friend from the beginning, nor was he less a friend to the Bible Society.* There is another society in our city, which, though of a civil nature, and designed to investigate and relieve occasional distress, is exceedingly praiseworthy: of this too he was a most devoted member. Indeed, to what work of faith and labour of love was he not devoted? for God had blessed him with the means of beneficence; and one of the distinguishing traits of the deceased was generosity; not charity, but generosity, which is the largeness and nobleness of charity. There are some whose property only make them rude and unfeeling: they can never oblige or conciliate, they grieve us more in giving than refusing; the manner destroys the thing, the action jars with the disposition

There is an expansion and a delicacy in some minds: they combine the Christian and the gentleman; and they give, as it is said of one in the Scripture, as a king.

He was a firm friend to civil and religious liberty; he was loyal in the true and best sense of the word, i. e. attached to the laws and provisions of our excellent constitution, and disposed to judge of the conduct of administration by them.

With regard to the time and manner of his conversion (as no man is born a Christian) I am not acquainted; and I seldom inquire after such particulars, the grand thing is the reality of religion.

His religious sentiments were equally firm and liberal; he was free from bigotry, the infirmity of little minds; though a Dissenter from principle, he was yet intimate with many Episcopa-

* Mr. Yockney was also a zealous advocate for the instruction of the children of the poor, and liberally contributed to this object both in London and in Bath,

lians; though attached from conviction to the system of theology, called Calvinism, he was not alienated from those who denied its peculiarities; though an advocate for infant baptism, he could as freely commune with the dipped as with the sprinkled. He loved the habitation of God's house, and the place where his honour dwelleth, and was constant in his attendance, unless prevented by sickness; and he was also constant in his *own* sanctuary; not that he made it a spiritual prison, but he made it his spiritual home, and rightly judged, that though persons are at liberty to refuse joining a particular church, yet, having joined it, they fall under its obligations, and should be habitually found in their own places: where people are unstable as water, they cannot excel. His temper was lively and cheerful; he never placed religion in dismal looks and groans; he could be serious without being sad, and pleasant without being vain.

As to his private and domestic life, you, who constituted his household, had the best opportunities of witnessing. I am sure all will acknowledge that never could children be deprived of a more tender and devoted father. Indeed the loss of such a man is, in no view, an inconsiderable one, and the living should lay it to heart. Yet there has been nothing of unmingled, unalleviated distress, in the dispensation. Nothing in the *time*; though not an old man, yet he was within a few years of the general limitation of human life, and saw a third generation springing from him. Nothing in the *manner*; if it was at last rather sudden, it was not previously unintimated: It was sufficiently looked for, to break the force of surprise in his connexions; and, as to himself, there was something peculiarly merciful in his departure. Our friend, like many a good man, viewed dying with more terror than he did death, and the circumstances of dissolution were not reflected upon without uneasiness. How kind, therefore, was Providence! His exit was the most gentle and easy that could be imagined—he feared—he felt nothing; and those who stood around, and knew not the moment of his expiring, said, "Our friend Lazarus sleepeth."

He said not much, but what he did utter, was peculiarly satisfactory, and blended together the humility and gratitude, and hope and peace, of the Gospel. But we have a better testimony than a few dying sentences—the testimony of established character, and lengthened life.

And now what remains, but to call upon you to glorify God in him; to be thankful for the goodness he so long experienced; and to follow him as far as he followed Christ?

MRS. ELIZ. PAUL.

Mrs. Eliz. Paul was born in 1780, at St. Ives (Hunts.) and was early made the subject of deep and lasting convictions; and made a public profession of religion long before she entered on the marriage state. After this, amidst the numerous and urgent engagements of an increasing family, she was constant in her private devotional exercises; she regularly filled her place around the domestic altar, and was delighted in the public ordinances of the Lord's house. But it was during the latter period of her earthly career, that her religion shone with its greatest lustre. The word of God was her daily companion and study; and she took much delight in Watts's devotional poems and other pious books. During the last weeks of her life, labouring under extreme debility, often did she mention, with emotions of holy delight, that she had a good hope through grace; but, never considering herself to "have already attained," she panted after more conformity to Christ; she longed to arrive at a greater degree of Christian perfection. "I want to feel," said she, "greater enjoyment of his presence—I want to experience brighter evidences of my interest in him—clearer manifestations of his love to my soul—more complete and unreserved submission to his will." At one time, speaking of the incalculable importance of personal religion, she said, "Oh! how wrong do those act who put off the concerns of the soul to a dying hour; how distressing would

be my condition if I now, being exercised with pain, under the power of medicine, which tends to bewilder my senses, had to learn the first lessons of Christianity, if I had now to seek an interest in the dear Redeemer! The sabbath preceding her departure, she appeared considerably better, which flattered the expectations of her friends; but for this she checked them, and requested that hymn to be read from Williams's Diary, entitled, "Cheerful views of a future state".–

"At thy command I meekly yield
My body to the dust;
Jesus, I trust in thee alone,
And know in whom I trust." &c.

On the Wednesday, alarming symptoms appeared, and the complaint returned with increased violence. On the Saturday (the day preceding her departure,) she united with the greatest fervency in devotion; after which, on being asked how she felt, she replied, "Tolerably comfortable." Whether she did not enjoy a bright prospect of future bliss? she hoped she could say she did. She was not afraid to trust her soul in the hands of her Redeemer; on him she trusted, and in him all her hopes concentrated. After a painful and trying night, it was with difficulty she breathed or spoke; and in this state she continued till about 8 o'clock, when she said, "I *must* leave you;" and, immediately after, added, "Oh! manifest thyself to my soul: Blessed Jesus, into thine hands I commit my spirit." When her articulation failed, her eyes and lips spoke in silence the language of the heart; and, in a few moments, the important, and, to her, the glorious change, arrived. She gently resigned her soul into the hands of her Redeemer, Sept. 17th, 1820.

Throughout the whole of her affliction, she maintained an unchanging course of hope in God through Christ; and, during her severest sufferings, she frequently exclaimed, "Though he slay me, yet will I trust in him."

On the following Sabbath, her death was improved by the Rev. C. Dewhirst, from 2 Tim. i. 12. "For I know," &c. in the Independent Meeting-house, Bury St. Edmund's; and in the burial ground adjoining, her remains had been previously deposited.

XXIX.

RECENT DEATH.

On Friday, April 5th, died, at his house in Mile-end Road, London, the Rev. Geo. Ford, who had been about 25 years pastor of the Congregational Church at Stepney, formerly under the care of the Rev. Samuel Brewer, whom he succeeded, and whom he had assisted for several years before.

Mr. Ford was seized with an apoplectic fit about 5 o'clock in the afternoon of Wednesday, April 4; became almost immediately insensible, and expired in the afternoon of Friday, about 48 hours after he was taken ill.

He had preached twice, and administered the Lord's Supper, on Lord's-day, April 1. In the morning of that day, he preached on Rom. viii. 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." In the afternoon, his text was, Isa. xlv. 24. "Surely shall one say, In the Lord have I righteousness and strength." Thus he closed his ministry among the beloved and affectionate people of his charge.

On Saturday, April 14, his remains were conveyed from his late dwelling-house to the Meeting-place where he had laboured, when a solemn, affectionate, and appropriate address was delivered by the Rev. Mr. Good; after which, Dr. Winter prayed. The body was then removed to the burial-ground belonging to the meeting, at some distance, and deposited in the family vault. The whole was uncommonly solemn and impressive.

On the Lord's day following (April 15) two funeral discourses were delivered at the Meeting-house, that in the forenoon, to an immense audience, by the Rev. Dr. Collyer, from Ps. xl. 10. "I have preached righteousness in the great congregation," &c.; and that in the afternoon, to a crowded assembly, by the Rev. John Clayton, jun. from Heb. xii. 22. 23. "But ye are come —— to the spirits of just men made perfect."

Thus has the church of Christ at Stepney been suddenly deprived of a faithful and useful minister of the Gospel, at the age of 57—a man who was universally respected, and will long be remembered with affectionate esteem.

REVIEW OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life, Writings, and Religious Connexions of John Owen, D.D. Vice-Chancellor of Oxford and Dean of Christ Church, during the Commonwealth. By Wm. Orme. 8vo. 12*s*. Hamilton.

FEW departments of literature form a more interesting course of reading than the lives of eminently wise and good men. In the list of such characters, if we are guided by the judgment of the most sober and pious part of the religious world, scarcely any one merits a more distinguished place in our review than the subject of this article. From the day in which he lived, Dr. Owen has stood high in the esteem of the most judicious, for his profound learning, exalted piety, soundness in the faith, accurate and extensive knowledge of theology, superior ability in defending the doctrines of the Gospel against the enemies of the truth, and the almost unequalled skill in delineating the workings of the human heart, displayed in his treatises on experimental religion. Nor is his name pronounced with less veneration at the present time than it ever was before. It is no wonder that the life of such a man should be considered as a *desideratum* by the friends of learning and piety. That which is prefixed to the folio volume of his Sermons and Tracts, printed in 1721, does not answer the expectations raised by the names of those who contributed to it. There was room left for much improvement, but every year since (and nearly a hundred have elapsed) has increased the difficulty. Mr. Orme may, therefore, be considered as a bold man, who has, at so distant a period, undertaken to write Dr. Owen's life. He has, however, done it; and, considering the materials he had to work upon, has succeeded far beyond expectation. In addition to the meagre Memoir before mentioned, he has, from the prefaces of the Doctor's books, and hints in the body of them, and notices from contemporary authors, collected a far more considerable portion of interesting information respecting him than we should have supposed it possible to acquire.

John Owen, whose ancestors are said to have had royal Welsh blood flowing in their veins, was born in 1616, at Stadham, in Oxfordshire, of which place his father was minister. Very early he was sent to Oxford, where, for many years, he pursued his studies with indefatigable industry and eminent success. In consequence of the Laudean innovations which were introduced, he left the University, and was chaplain in a gentleman's family. When the civil war commenced, he left it, and took up his residence in London. For some years he had been in deep distress on account of the state of his soul, and could find no relief. But going to hear Mr. Calamy, at Aldermanbury Church, a country minister ascended the pulpit, and preached a plain sermon, which answered all his doubts, and banished his distress, and produced a peace and hope which continued with him during the whole of his future life. Who the person was he never could learn.

Some time after this, being taken notice of for his Treatise on Arminianism, he was appointed to the living of Fordham, in Essex, having been ordained by the Bishop of Oxford before he left the University. From thence he soon removed to Coggeshall, where he continued till he was called by Cromwell to attend him to Ireland, and afterwards to Scotland. In 1651, he was made Dean of Christchurch; and for five years Vice-Chancellor of the University of Oxford, an office which he filled with great advantage to the cause of learning and piety, and to the temporal interests of the institution. He appears not to have stood so high in the favour of the Protector towards the end of his life, and another was raised to the Vice-Chancellor's chair.

On the restoration of Charles the Second, he retired to his native place; but being disturbed in the exercise of his office, as a preacher of the Gospel, he removed to London; and in that city, or in its vicinity, he fixed his residence during the remainder of his days. As he had opportunity, he exercised his ministry, and formed a church, which was afterwards much increased by the union of that which had been under the pastoral care of Mr. Caryl. To this Society, which contained many persons of high respectability, he continued his pastoral labours till his death, which took place at Ealing, in Middlesex, on

the 24th of August 1683, in the sixty-seventh year of his age. He was buried in Bunhill Fields; and it must be considered a striking proof of the estimation in which he was held, that his funeral was attended by 67 noblemen and gentlemen's carriages, besides many mourning coaches and persons on horseback.

With the memoirs of Dr. Owen, are interwoven many of the most important public events of the age, which are briefly noticed by his biographer, with suitable remarks; and he has occasion to introduce not a few of the most eminent characters, on account of the Doctor's intercourse with them. We have a review given of all his publications in the order of time in which they were written, and of the particular design which many of them were intended to answer. The list contains above three score volumes, seven of which are in folio, almost twenty in quarto, and the others in octavo and duodecimo. He began to write early, and he continued his literary labours to the end of life. Not a few of his books were controversial, many doctrinal, and some experimental and practical. Mr. Orme gives a critique on each, with a general view of its contents; and it must be acknowledged that his remarks, while they are free, are, at the same time, judicious and candid. He evidently feels the highest veneration for the author, but it does not render him blind to his faults; while he highly commends the excellence of the matter, the orthodoxy of the sentiments, and his fairness and christian temper in controversy, he justly censures the too frequent deficiency of method, and inaccuracy of composition.

The volume commences with a good portrait of Dr. Owen, and it closes with an accurate sketch of his character. The narrow limits of our review will only permit us to observe, that his religious principles were those of the great Reformers, and, we may say, of the Apostles of Jesus Christ; and few men were ever more free from fanciful opinions, and a passion for novelties, in the Christian doctrine. In all his works there is an uncommon love of spirituality and devotion. He writes like a man of God, who feels the full power of divine truth, and is earnestly desirous to impart it to his readers: very few divines will be found superior to him in this respect. His life and death were those of a most eminent Christian. The last words of his on record were uttered on the day of his death to a country minister, his friend, who called to take his leave, and to inform him that he had just put his "Meditations on the Glory of Christ" into the printer's hands. "I am glad to hear it," said the dying saint; and he added, with transport, "O, Brother Payne, the long wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world."

In his sentiments on Church government, Dr. Owen, who had been educated in Episcopacy, and in his first public appearance was among the Presbyterians, soon afterwards became an Independent, or, more properly, a Congregationalist. His mature thoughts on this subject may be seen in his volume on "The True Nature of a Gospel Church and its Government," which he wrote only a year or two before his death. His was a moderate Independency, and approaches nearer to Presbyterianism, than the mode in many of the Dissenting churches in the present day. While he maintains the approbation and consent of the whole body, in the admission and exclusion of members, and other matters of importance, he assigns the rule to the officers appointed by Christ—the spiritual part to the pastor and ruling elders; and the temporal to the deacons, in conjunction with them. The Doctor is also an advocate for the communion of churches in associations and synods; and, while he denies them the authority which Presbyterians plead for, he extends both their duty and their influence far beyond what many, who call selves Independents, will allow.

We conclude with expressing our gratitude to Mr. Orme for his valuable work, which will be read with interest and profit; and, we hope, extensively read by the religious public, and especially by ministers and students of theology, who will find here an eminent pattern of learning, piety, and zeal.

Tea-Table Chat; or, Religious Allegories: told at the Tea-Table in a Seminary for Ladies. By Robert Burnside, A.M. Vol. I. 3*s.* 6*d.* Seeley.

THIS respectable author states, that "He took advantage, at the tea-table, to remind his fair pupils, in a manner which might be somewhat pleasing as well as instructive, that it was of importance to be amiable and happy, not in time only, but also in eternity. For the

sake of ensuring variety, the story was usually founded in one of the texts that had been preached from the preceding Sabbath." The contents are—the Polite Circle—the Unnatural Child—the Two Farms—the Poor Man's Friend—the Melancholy Foreigner—the Self-deceiving Servant—the Loyalists—and the Unwilling Offender.

There are some well drawn and striking portraits of the human character in these allegories, as in the Polite Circle, the Two Farms, and the Poor Man's Friend; but we think that the Deity is sometimes introduced in rather too familiar a manner in some others. We refer particularly to the Allegory, beginning "A lady of great opulence," &c. with the note, p. 25.

Though Mr. Burnside has given an explanatory note almost at the foot of every page, we think that his deep insight into human nature, and his constant reference to the affairs of men, give to his work a more general character than is intimated in the title, which too much confines it to "a Seminary for Ladies."

We have another work of Mr. B.'s ("Essays") upon our table, which should, perhaps, have appeared before this, but, from our great press of matter, we must beg his indulgence for another month.

The Evidence of the Divine Origin of Christianity: as derived from a View of the Reception which it met with from the World. An Essay. 8vo. 4s. Stockdale.

THE variety of evidence in favour of the claims of Christianity, which has been adduced in all ages, is as inviting to its opponents, as it is satisfactory to its friends. The abstract and precise view that this learned anonymous author takes of the subject, is adapted to meet the inquiries, and satisfy the doubts of the classic objector, the admirer of ancient Greek and Roman literature; at the same time, it will amply gratify the theological student on a point of no small moment—that is, in accounting for the opposition Christianity met with from the more enlightened, humane, and virtuous of the heathen, at its first promulgation.

The author gives an outline of the civil, moral, and religious state of mankind, at the time Christ came into the world. He then shows what might have been the expectation of a reasoner *at the time*, as to the *reception* which a divine Revelation would meet with in the world. He next states the facts and events as they actually took place, and then explains how far they corroborate the evidence for establishing the divine origin of the Christian religion. The enlightened author establishes his main points by numerous quotations from Greek, Latin, French, and English writers; and his general arguments and inferences are most powerful and convincing. We rise from the perusal with great pleasure, and can recommend it to our readers as a masterly performance.

Reasons for Admitting the Divine Origin of Revelation. By Jos. Jones, M.A. small 8vo. Longman and Co.

A MODEST well-written preface is always prepossessing. Though Mr. J. professes to give a mere glance at this subject, and offers nothing new, yet we shall just quote an analysis of his principal reasons. "We admit the divine origin of revelation, because historical testimony establishes its truth—the discovery that it makes of the Deity is satisfactory—its delineation of man is exact and true—its singular adaptation to the exigences of mankind—its direct moral tendencies and operations in reference to our happiness—its demands and promises are rational—the harmony and consistency of the whole—its mysteries—its remarkable and appropriate style—and, lastly, because it is disliked by the thoughtless, the proud, and corrupt part of mankind."

Allured by the vigour and frequently by the beauty of the author's style, we have perused this essay also with considerable satisfaction. We think it a very suitable book for speculative intelligent youth. But as it contains "the substance of a few sermons, which the author delivered to his people" (at New Church, near Warrington,) he might have retained many of "those practical observations which were proper for the pulpit," in the volume, with good effect. But the absence of all authority, human and divine (a perfect contrast in this respect to the preceding article,) is an oversight which we should wish to see corrected in another edition. As it is, we hope it will do some good in the great cause of truth and holiness.

An Essay on the Fall of Man, and the Necessity of a Mediator: proved by Argument from the Coincidence be-

tween Reason and Fact, and the combined Agreement of both with Divine Revelation. By G. Mouse. 12mo. 4*s*. Longman and Co.

ASSUMING the existence of Deity, and the immortality of the soul, Mr. M. argues the moral relation subsisting between God and man, and then shows the striking coincidence between reason and fact. This united evidence he further maintains; demonstrates the fall of man, the necessity and actual existence of a Mediator, in order to reconcile him to the favour of, and communion with, God. Without attempting to justify every argument, or to say that we are fully satisfied with every induction we have met with in the perusal, we cheerfully admit, that the great body of argumentation in the work has afforded us much satisfaction. Here is a fund of close and powerful reasoning, that displays considerable ability and research. To inquiring sceptics, and to the stern advocates for *reason*, on the subjects of human depravity and redemption, we can recommend this as a concise and able performance.

On the Comparative Advantages of Prescribed Forms *and of* Free Prayer *in Public Worship;* a Discourse delivered at Dr. Winter's, at a Monthly Association of Protestant Dissenting Ministers, Feb. 8, 1821. By John Pye Smith, D.D. 1*s*. 6*d*. Holdsworth.

THE text of this interesting discourse is, 1 Cor. xiv. 12. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." After a full historical inquiry into the use of forms of prayer in public worship, the author deduces the three following inferences:—

1. "That there are some grounds for believing, though by no means so clearly as to be out of the range of reasonable objection, that some prayers contained in Scripture, of which *one only* can be produced out of the N. T., were given as patterns or directories; but not so as to be universally binding, or to be exclusive of all other prayers, whether previously composed or extemporarily uttered. 2. That this fact, however, gives no authority to any description of uninspired men, to impose their own, or any other human compositions, as forms of prayer to be used in the worship of God. 3. That as the question upon the use of set forms, and the practice of free prayers, cannot be peremptorily decided either way, by any express declarations of holy Scripture, it must be determined by considerations, arising from the nature of prayer and of social worship, from the general principles of the word of God, from scriptural precedents and directions on the subject of devotion, from the observation and experience of judicious Christians, and from all arguments which fall under the head of moral fitness and tendency to religious improvement. "Let all things be done unto edifying: let all things be done decently and in order."

The preacher then proceeds to state, 1. The Advantages—and, 2. The Disadvantages which are attributed to Liturgical forms; after which, he surveys the other side of the subject—The Disadvantages and Advantages of Free or Extemporary Prayer. The reader will expect to find the author determine in favour of the latter—as sanctioned by the general tenor of scripture examples—as best comporting with the nature and design of public worship—as embracing most of the advantages which are represented as peculiar to liturgical forms:—that its inconveniences are contingent and remediable; and that it is recommended by many considerations of great importance, in relation to that which is the end of all ecclesiastical institutions—the advancement of personal religion.

On a subject which has so long divided the sentiments and practice of good men, we venture not to decide; and we rejoice to think that pious men, on both sides of the question, speak and write with more Christian temper than formerly; nor is there any thing in this discourse which can tend to disturb the harmony which now prevails among Christians. But if any wish to study the subject calmly, and weigh the arguments on both sides, they may read this discourse with no small advantage.

Religion, Man's true Wisdom and Happiness: a Sermon. By William Manuel, D.D. Minister of the Scots' Church, London Wall. 8vo. 1*s*. 6*d*. Ogle and Co.

THIS discourse, on Prov. iii. 17, from the text and nature of the subject, though peculiarly adapted for young persons, is by no means confined to them, but "addresses many lessons of wisdom to various classes of mankind;" to "the hoary head and the wrinkled brow" of the aged, "verging on eternity." The preacher directs his hearers into the way of piety and usefulness, as the path of happiness.

This sermon being preached (Dec. 24)

on the day before a sermon was to be delivered for the benefit of "The Scottish Missionary Society," the author felt it his duty to give some account of that institution, which he has here subjoined, with a view to farther recommend its support and patronage. On the discourse itself, we need only say, that in its tendency it is wholly practical, and neat and perspicuous in its language.

Picturesque Piety; or, Scripture Truths: illustrated by 48 Engravings, and an original Poem to each. By the Rev. Isaac Taylor, of Ongar. 2 vols. price 6*s*. Butler.

THE author, in his prefatory address to pious parents, justly observes, that children readily discern forms before they can understand arguments; that much knowledge may be conveyed by picturesque representations; that works of nature and of art, with some moral lessons in fabulous lore, have often been presented to their eyes with good effect; but that scarcely any attempt has been made, by the same means, to turn their attention to spiritual things, to excite their disgust at sin, or to allure them to a Saviour.

This defect, Mr. Taylor, who is well qualified for the task, has attempted, and, we think, with considerable success.

The following is a specimen of the poetry, illustrating a picture of The Good Shepherd:—

Thoughtless, frolicksome, and gay,
See the heedless sinner
Far from wisdom's boundry stray;
E'en the young beginner

Thinks from harm himself to save
—Need not be so careful—
Long for pleasures others have—
Is no longer fearful.

Soon he finds, as others found,
Sinning leads to ruin;
When he broke the sacred bound,
'Twas his own undoing.

Saviour, keep a little child,
Much to straying given;
Seek me o'er the desert wild,
Bring me safe to heaven.

An Essay on Unbelief: describing its Nature and Operations, &c. By the Rev. J. Churchill. Second Edition. 4*s*. Westley.

HAVING given, in a former volume, a favourable report of this treatise, we need not again expatiate on its contents. Several profitable additions have been made, which have arisen "out of conversations with those who have suffered much by the prevalence of the evil here exposed."

Glad to find that another edition has been called for, we wish that its wider circulation may greatly extend and prolong its usefulness.

The Communicant's Vade-Mecum. By the Rev. Charles Dewhirst. 12mo. 6*d*.

THE author of this little publication has, it appears, laboured with considerable success for twenty years as a Christian preacher and pastor. The occasion which gave rise to the pamphlet before us, was the choice of additional deacons to manage the temporalities of a numerous church, and a large and respectable congregation. It is a fact, which cannot be concealed, and must be deeply regretted, that too little attention is paid to discipline among many dissenters; and the worthy writer, whose work is now under review, has here communicated some very just and seasonable remarks on the duties of pastors, deacons, and members of Christian churches. But we think Mr. D. might have found a more appropriate title for his pamphlet; and there are a few colloquial expressions which might be advantageously changed for others equally plain, but somewhat more dignified. These detract nothing from the general merit, and we hope will not from the utility of the tract.

A Letter to the E. of Liverpool on the Dissimilarity existing between the Cases of Protestant and Roman Catholic Dissenters, &c. By *Amicus Justitiæ*. 8vo. 6*d*.

THOUGH we have taken the earliest notice of this tract, the interest is in great measure gone by for the present, owing to the recent decision of the House of Lords against the Catholic Relief Bill, in which the author will probably rejoice with many other friends of Religious Liberty; who, though they would be far from restraining the Catholics in their Religious Liberty, are jealous of trusting them with civil power. As to the Protestant Dissenters, the author labours to shew, and, we think, successfully, that the same danger would not attend their emancipation; and, therefore, it would be as impolitic as unjust to give

preference of the Catholics. As this question will not fail to be brought forward year after year, we do not hesitate to recommend this interesting and temperate tract to all who feel interested in the subject, as it contains more information than we have for a long time seen within the compass of so few pages.

Important Questions, recommended to the serious attention of Professing Christians of all Denominations. By *Jn. Townsend.* 18mo. 3*d.*

THESE are what may be familiarly called *home* questions—very pointedly expressed, and well supported with Scripture authorities. We are only fearful that the humble form and cheap price in which they appear, may suggest the idea of their being of no great importance; we are happy, however, that this circumstance gives us the opportunity of recommending their more extensive circulation. They are questions which every man should ask his own heart—and upon his knees.

Narrative of the late Rev. Robert May, a Missionary to the East Indies; in verse; designed as a reward-book for Sunday Schools, by T. Baker. The 2d edition. 2*d.*

EVERY person acquainted with our Missionary transactions must have a distinct recollection of the Rev. Robert May, and must have admired the influence of religious principles, in raising him from indigence and obscurity, to occupy so important a station in India as that of the superintendence of the religious instruction of some thousands of children. The particular circumstances of that interesting life are here correctly detailed *in verse*, and designed as a reward-book for our Sunday Schools, for which purpose we cordially recommend it.

LITERARY NOTICES.

IN the PRESS, a volume of Sermons, "On the Nature and Effects of Repentance and Faith." By the Rev. James Carlisle, Minister of the Scots' Church, Mary's Abbey, Dublin.

Spiritual Recreations in the Chamber of Affliction, or pious Meditations: In Verse. By Eliza. post 8vo.

Woman in India. A Poem. By John Lawson, Missionary at Calcutta. Part I. f. cap 8vo.

Sunday School Dialogues. By the Rev. Dr. Marshman, one of the senior Missionaries at Serampore. Two Parts.

The Christian Temper; or Lectures on the Beatitudes. By the Rev. J. Leifchild.

A Sunscrit Grammar, in 8vo. By the Rev. W. Yates.

SELECT LIST.

True and False Religion practically considered, with the best means to promote vital Godliness; proved from Scripture, and confirmed by Quotations from the best Authors, &c. By the Rev. G. G. Scraggs, A.M. Minister of Union Chapel, Poplar. 12mo. 7*s.*

The Christian Preacher's Assistant, principally compiled from the Writings of the most distinguished Authors. By Andrew Ritchie. 3*s.* 6*d.*

Miscellaneous Thoughts on Divine Subjects, intended to afford encouragement and Support to afflicted Christians.

A Clear Systematic View of the Evidences of Christianity. By Jos. Macardy. 8vo. 6*s.*

The *fifth* Edition of the Rev. T. Cloutt's Appendix to Dr. Watts's Psalms and Hymns. 32mo. 3*s.*

The Seven Sacraments of the Church of Rome: 2 Lectures at the Independent Chapel, Preston. By J. Thomas, Chorley.

A new Edit. of Dr. Dewar on Personal and Family Religion, greatly enlarged; with an extensive variety of Prayers for Families and Individuals. 8vo.

Correlative Claims and Duties; or, The Necessity of an Established Church, and the Means of exciting Devotion among its Members: being the St. David's prize Essay, for 1820. By the Rev. S. C. Wilks. A.M.

A Sermon on Brotherly Love, preached before the Middlesex and Herts Union, by the Rev. T. Pinchbeck.

The Importance of Ecclesiastical Establishments. A Sermon before the Society of the Sons of the Clergy of Scotland. By Jn. Inglis, D.D. with an Appendix.

Foster's Essay on Ignorance. 2d Edition. To which is added, a Discourse on the Communication of Christianity to the People of Hindostan. 8vo. 12*s.*

Nos. 1 and 2 of a New Series of Religious Tracts. By the Authors of Little Henry and his Bearer, Margaret Whyte, &c. &c.

Providence and Grace, exemplified in Mrs. S. Baker. 12mo 2*s.*

Memoirs of Caroline E. Smelt. 9*d.*

Riches of Divine Grace, illustrated in the Death of Mary Whitaker. By Rev. W. Bolland, A.M. Vicar of Swineshead, &c. 6*d.*

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FOREIGN.

FRANCE.

Extracts from the Monthly Correspondence of the British and Foreign Bible Society.

FROM THE REV. SAM. VINCENS.

Nismes, 10th Nov. 1820.

THE Bible Society which has just been formed at Nismes, charges me to write to you, in order to announce its existence and organization, and to communicate to you its hopes for the future. *After a variety of observations, Mr. Vincens proceeds as follows:—*

If the causes that I have just assigned have rendered the progress of Bible Societies more tardy amongst us, it is also fair to say, that Bible Societies powerfully tend, by degrees, to make these causes disappear. The grand spectacle that they present to the world, the admirable effects which they produce—all is striking, all invites reflection, all inspires respect. Men who have already given their attention to these great objects, think then more seriously on religion; they see it freed from human additions, which had disfigured it; no longer introducing disputes and animosities, but disseminating harmony and peace. They begin to love it. The Bible Society calls them to make these reflections. It developes their activity in this cause. It surmounts their indifference. This is already half gaining them. The influence of this word of life must do the rest. How seasonable then is it, that precisely at this moment, wherein, if I may so say, the minds of men are in suspense, are pausing on the road of infidelity, to look around them, and to contemplate with astonishment the track which they have run over; at this moment, wherein perhaps there only wanted an impulse to direct them towards Religion, Christianity, and Faith; that at this very moment, the Bible Society should present itself in order to give this impulse; to furnish a support to those who already feel the necessity of believing, and are hindered from manifesting it by the fear of men; to elevate the soul of the reflecting man, and to force reflection upon the inconsiderate. Ah, my Lord, considered under this point of view, the Bible Society is admirably adapted to our wants. I see in it the hand of that God who directs us by ways unknown to ourselves, and who oftentimes, when Christianity, his most precious gift, has appeared crushed under the weight of human errors, has caused it suddenly to come forth out of this darkness, more glorious, more efficacious, and more pure.

The most distinguished persons of our city are already members of our Society. The number continues to augment, and we hope to see our resources increase considerably. But for the present they are insufficient. There are here at least 600 families destitute of the Bible, without reckoning 600 families besides in which no member can read. The first 600 stand in want of being promptly provided. We shall not be able to provide more than a quarter of them this year. The other 600 will require them as soon as the developement of our means of instruction shall have introduced reading among them. We will use all our efforts to prosper the resources which are put at our disposal.

GERMANY.

BIBLE SOCIETIES.

Labours and Difficulties of Leander Van Ess.

FROM Cassel, under date of August 30, 1820, Dr. Steinkopff, while on his late visit to the Continent, thus writes, on this subject:—

The number of Catholic and Protestant Bibles and Testaments, circulated by this extraordinary man up to June last, amounted to 388,888 copies; of which, 377,703 are New Testaments of his own version, and 7449 Lutheran Bibles.

The opposition which the Professor has lately experienced is very severe. Several prohibitions have issued from Episcopal Authorities. Not a few priests and curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby: but the Professor remains firm; and though unwearied labours, combined with a load of anxious cares, have weakened his constitution, his mind is as determined as ever to prosecute a

work which the providence of God has assigned to him.

Entering his house, the first thing which struck us was a number of bales and chests: they all contained copies of his Testament: it is now published in four sizes; in large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures; ready to be sent on various directions. Fresh opportunities for circulation present themselves: no sooner is one channel stopped, than another opens. Applications now pour in from different quarters. In some, the people really thirst for the waters of life; but our friend has lately been obliged to restrict himself in his gratuitous distributions: he has insisted, in most cases, on being paid at least the expense of binding: in some he succeeded; but the far greater number of his friends plainly tell him—"Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."

The Professor is in a painful dilemma: on the one hand, he is anxious not to lose opportunities which never may occur again: on the other, he clearly sees the necessity of acting with circumspection. I entreated him to use his utmost exertions to procure subscriptions and donations from his friends among the catholic clergy and laity. "I have written again and again," was his answer; "but succeed not to the extent of my wishes." I represented to our friend the constantly-increasing demands made on the Parent society, not only from the Christian, but from the Mahomedan and Heathen world; and put it to his own good sense, whether those, on whom scarcely a single ray of Divine light had yet shone, might not justly claim a priority. "I am fully sensible," he replied, "of the justice of your remark; but still forget not our Catholic brethren, many of whom are immersed in ignorance and vice." I assured him that our Committee felt as much disposed as ever to do the utmost that they could, consistently with their other engagements; nor would they withdraw their assistance, so long as the God of heaven prospered their plans, and the Christian public furnished the needful means.

We found two pious Divines in his house, who are members of the University of Tübingen and excellent Hebrew scholars. With them, he has read Deuteronomy, and all the historical books of the Old Testament. He intends to commence the printing of the Old Testament in two or three months: the first edition is to consist of 10,000 copies. The last grant of 1000*l.* came most opportunely; it cheered this indefatigable labourer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity.

INDIA.

ACCOUNT OF A SUTTEE, BY AN EYE WITNESS.

BURDWAN, *Nov.* 27, 1820.—I was yesterday evening present at the awful ceremony of a woman burning herself with the corpse of her husband. I was conducted to the house of the deceased, who was of the husbandman cast. I found the body laid on a mat, the widow seated by it getting her hair combed. When she saw me, she crept on her knees towards me, begging permission to burn herself with the body of her husband.

As soon as the *magistrate's leave* arrived for the awful ceremony, the relatives placed the corpse on a bier, which they carried, and on which the widow was seated. She was carried to the place of funeral amidst a large crowd, on whom she scattered parched grain. The funeral pile was made in a hollow cone, dug in the earth, about four feet deep, and five feet diameter at the mouth. It was lined with dry wood, and partly filled with combustibles. After the widow had bathed in an adjacent tank, the corpse was placed in the cone. At this time she was so exhausted that a relation was obliged to bear her up in his arms.

When again on her feet, she tore off a part of her robe, and wrapt it round her eldest son, a child about eight years old. After this, many men and women fell at her feet and kissed them. The victim exhorted the women to follow her example, should they be ever in a similar state. The boy now threw a lighted torch into the cone; it blazed with great fury. The widow walked three times round the cone, throwing in rosin to enliven the blaze, from a pot which she had under her arm, then jumped with alacrity into the flames, and seated herself near the corpse. She was in a moment enveloped in flames, which the crowd increased by throwing in tow and other combustibles, and she kept clapping her hands after the epidermis was

nearly burnt off her body. Her hands then fell; she was soon dead, but the body still kept its erect seated posture, and appeared like a statue of ebony amidst the raging flames.

The crowd shouted loudly and incessantly, and said that such a resolute *suttee* was never seen. The police-officer who attended, and had seen many *suttees*, told me he never saw one where the victim was so calm and so intrepid. I was within three yards of the cone; the poor creature had her face towards me. I shall never forget the dreadful sight; it was awful and horrible. When I first saw her, there was a wildness in her looks; she was afterwards calm and composed; latterly, weak and exhausted, and agitated; but when she walked round the blazing cone, she was calm and collected.

She was about 50, her husband about 60. She had three children: a daughter, married, about 20, and two sons, one eight and the other seven.

FROM A MISSIONARY IN LABRADOR.

Okak, 2d Sept. 1820.

On the 8th of August 1821, it will be 50 years since the brethren first settled in Nain. It is remarkable that the vessel which has been at this place 50 times, cast anchor in the Bay on the 9th of August, the same day as in the year 1771. We hoisted a white flag, with the No. 50 embroidered upon it, which made a deep impression on many; but we were still more impressed with feelings of gratitude, on considering that our dear Lord has preserved this vessel for a length of years from the dangers of ice and rocks and storms on this dangerous coast, so that all our Missionaries have arrived safe.

FROM A CORRESPONDENT AT DEMARARA.

Many of the slaves highly prize the Sacred Scriptures. Some, who had not learned a letter of the alphabet, applied to me for Bibles: on inquiring what use they intended to make of a book which they could not read, their reply has been, that they had friends that could read it to them. Several negroes with whom I am acquainted, carry their Bibles and Testaments three or four miles, to hear a few verses read.

TRACTS IN INDIA.

Extracts from the Correspondence of the Religious Tract Society.

The Second Annual Report of the *Bellary* Auxiliary Tract Society, says, "The obstacles and difficulties that formerly existed, of printing religious tracts in this country are, we hope, almost entirely removed.

"It will be recollected (says the Report,) that our largest sphere for the distribution of religious tracts is among the thousands and myriads of people speaking the Canarese; and it is not till within the last year, that there have ever been any tracts printed in that language, since the foundation of the world. This is a new *era*. Who cannot perceive the signs of the times? Should not our hearts leap within us for joy? In addition to this, a printing-press has recently arrived at the Bellary Mission, which will, no doubt, be employed by the Society; and from which we anticipate those floods of light and truth to issue forth, that shall penetrate the thickest gloom, irradiate every darkness, and prove introductory to that blissful period, when "the light of the moon shall become as the light of the sun, and the light of the sun as the light of seven days." In the beginning of the year, 2000 copies of Watts's First Catechism, in Canarese, were printed at Madras; and there has since been drawn up and translated a tract, in the same language, entitled, "The Incarnation of Christ," in which the vanity of seeking salvation in any other way than that which the Gospel points out, together with the necessity, nature, and excellency of the divine atonement, is set forth. The Rev. J. Hands, just before leaving the Presidency, kindly superintended the printing of 2000 copies of this tract.

"Thus your Committee have, in the past year, been furnished with 4000 Canarese Tracts. This is only the embryo. What shall the full growth be? We hope the Great Head of the church will condescend to render these tracts a very extensive and eminent blessing. Nearly half of the first 2000 are now circulated in the different native schools attached to the Bellary Mission, and in others of the surrounding country, at the distance of from 1 to 300 miles. You will be pleased to hear that 130 of these Pagan youths have committed the whole of the above tract to memory, and can repeat it verbatim. Who knows but these may prove a little band of veterans for the truth, who, renouncing the vile prejudices of their forefathers, and casting away the ponderous shackles of idolatry, shall rally round the standard of the cross, enlist beneath the banner of

Jesus, and acknowledge faithful allegiance to him, who "hath on his vesture and on his thigh a name written, King of kings, and Lord of lords?" The other tract has also been well received by the heathen, and is doing its work far and wide.

"The next pleasing circumstance to which we would advert, is the very plentiful and timely supply of English tracts, received from the Parent Society during the last year. For many months we had been without a single copy of these silent messengers of peace and salvation. But in December, a case, containing 6000; and in July, two cases, containing 12,000, came to hand, and abundantly stored our too long vacant depository, with these precious treasures, by which we hope to enrich and felicitate multitudes of those who are wretched and miserable, and poor and naked.

"At the close of the last meeting, between 30 and 40 children came forward and expressed a wish that they might be permitted to form themselves into a Juvenile Tract Society, and immediately had their names put down for a penny or twopence per month, since which time most of them have continued regular subscribers. And, to shew that they had their own improvement at heart, as well as that of others, they requested to be supplied with a few English tracts; with which request we most cheerfully complied.

"The Secretary, who has recently removed to settle at Belgaum, had very many opportunities of beholding the exceedingly beneficial and pleasing impressions produced by the circulation of our English tracts. He has distributed also a vast number of Teloogoo, Canarese, and Tamul tracts, at Shupoop, Hoobly, Darwar, Humsangur, Cumply, and in most of the other populous towns lying in that direction, all of which have been well received; and, it is evident, that in many instances they have been diligently studied; for, in passing through some of these towns unexpectedly, on subsequent occasions, the people have been seen, in different directions, looking over the books; some sitting by themselves, on the thresholds of their houses, and others in little groups at different corners of the streets."

WESTERN AFRICA.

ACCOUNT OF THE KREW (OR KROO) MEN.

THE precise boundaries of the country possessed by the Krew men, I do not know. The anchorage off their towns is not the best, and the beach here is broken by several clusters of rocks. I attempted a landing in the Tartar's life-boat, but the excessive surf forbade it: and as I was not at that time acquainted with the coast nor the character of the natives, I judged it prudent to relinquish my intention of visiting their chief; more especially as, in all visits of Europeans to these people, presents of cloths and spirits (and these frequently to some amount) are indispensable to insure civil reception and a safe return; for, without these, an African chief considers all visitors as intruders or spies.

The Krew people, though the most intelligent class of Africans, have the misfortune to be governed by a most arbitrary chief. They are of a race entirely different from their more northern neighbours; and, excepting the woolly head, have none of the characteristics of the Negro. The forehead is large and bold, the eye intelligent, the nose not unfrequently prominent, the teeth regular and beautifully white, and the lips not so thick as the more southern Negro.

The face of the Krew man is, however, always disfigured with a broad black line, from the forehead down to the nose; and the barb of an arrow, as thus ——→ on each side of the temple. This is so decidedly the Krew mark, that instances have occurred of these men being claimed and redeemed from slavery, only from bearing this characteristic mark of independence; for it is by no means unusual for vessels under the Portuguese and Spanish flags (and it was not uncommon formerly with the British) to invite entire canoe-crews on board, and carry the whole into slavery: and this happened very recently on the Gold coast, in the instance of a vessel under Spanish and American colours. The complexion of the Krew men varies much, from a dark brown to a perfect black; yet, in all, the Krew mark is distinguished. It is formed by a number of small punctures in the skin; and fixed irremovably, by being rubbed, when newly punctured, with a composition of bruised gunpowder and palm oil. The body is usually marked in a very extraordinary manner, and by the like means.

The general stature of the Krew man is about the middle size, and of very athletic form: he is hardy and robust, of most excellent disposition, clear comprehensive understanding, and much

attached to the naval service of Great Britain; and, for this service, many of these people are hired, during the customary period of his majesty's ships remaining on the coast; but they will not engage for an unlimited time, nor will they willingly serve during the season of rains, when they prefer their own country, complaining of the want of clothing as the rains set in; and if exposed to these, they are subject to agues of a lasting, though not of a very violent description: but this complaint they always dread.

BURMAH.

AMERICAN MISSIONS.

Rangoon, Dec. 8, 1819.

REV. AND DEAR SIR,

BEING about to leave Rangoon on a visit to the court of Ava, we feel it our duty to state the reason.

Till within a month or two ago our affairs appeared in a prosperous state. Many daily heard the Gospel—cases of hopeful inquiry frequently occurred—no serious opposition appeared—and four persons, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the two last, the death of the emperor gave a different aspect to affairs. The former emperor was hostile to the priests of Boodh. On his death, the hopes of the priests began to revive; and the new emperor's friendly disposition has tended to restore the religious establishment to its former privileges and rank.

Soon after these events began to transpire, our fifth inquirer, a teacher of learning and influence, was accused before the viceroy of heretical sentiments. The viceroy directed further inquiry to be made. Our friend went to the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, and those who have already joined us, we are completely deserted.

It appears to us that there remains but one course—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real sentiments of the emperor. We hope to ascertain, whether he is devoted to Boodhism, or has imbibed, in any degree, the opinions of his grandfather, and disguises them at present, from motives of policy. If the former be the case, he will prohibit our missionary work, and we shall be under the necessity of leaving his dominions. If the latter, he will, we hope, give us at least such private encouragement as will enable us to prosecute our work.

In approaching the throne, we desire to depend on the presence of our Saviour. We have indeed no other ground of hope. We trust that, if the set time to favour Burmah is come, He who is excellent in working, will open a wide and effectual door. But if the Lord has other purposes, it becomes us meekly to acquiesce.

We commend ourselves and the mission to the sympathies and prayers of our fathers and brethren, and remain,

Rev. and dear Sir,

Your devoted servants in the Lord,

A. JUDSON, jun.

J. COLMAN.

We understand the application was unsuccessful, and the Missionaries have retired from Burmah.

WEST INDIES.

MORAVIAN MISSIONS.

Extract of a Letter from ANTIGUA, *3d of November* 1820.

"I HAVE the pleasure to inform you, that the work of God prospers in this island, and that those who hear and believe the Gospel encrease in number and in grace. On our last prayer-day, October 1st, 111 negroes were added to our four congregations of holy baptism, or by reception. Of this number, twenty-seven were added at Newfield, the new settlement.

"At St. John's, we number about 200 every year who leave this world and are joined to the church above, and as many, or more, who are added to the congregation during that period. It is highly gratifying to witness the happy state of so many of their sick or dying beds, and to see with what joy they wait for their final release. Some even who have walked rather unsteadily, and given us much concern, when they approach towards their end, show true repentance, and depart this life as reconciled sinners."

Extracts of Letters from Greenland to the Rev. C. I. Latrobe, dated in June 1820.

THE swiftness with which your letter of the 8th of March reached my hands on the 24th of May, by way of Copenhagen and Fredericshaab, is truly astonishing. You can have no conception of the pleasure it afforded me. When we see nothing all the year round but towering rocks and mountains covered with snow, and seemed shut out from the rest of the world, such a letter, giving us so much information of what is passing, both in the kingdom of God, and among the nations inhabiting other parts of our globe, is truly exhilirating.

We are not quite indifferent to the events that occur in the world, and which, more or less, have reference to the progress of the kingdom of Christ.

It is with great delight that we perceive, that in our nation there are so many disinterested and genuine lovers of the cause of our Saviour, seeking to promote the spread of his Gospel in all the earth. The Lord will reward them for their benefactions towards its support, and we most cordially join our dear people here in thankfulness for the benefit this mission has reaped from their generosity. The presents sent to the poor, and to our Greenlanders in general, have been distributed with careful attention to the aim of the benefactors. They have been most acceptable, and many a poor person has thereby been relieved from much distress. The joyful impression made upon the minds of Greenlanders on the receipt of such presents, is like that of children when they get their christmas-box: for they are indeed children of a larger growth; and very child-like in their feelings and expressions. The best mode of treating them, therefore, is the same as that used by discreet parents; patience, and a frequent repetition of the same advice, admonition, or reproof, is necessary with most of them.

We still remember, with the greatest gratitude and pleasure, the generous assistance afforded to this mission by our dear brethren and friends in England, in times of great distress, during the late war, nor can it ever be forgotten.

SPAIN.

CIRCULATION OF THE BIBLE IN SPAIN.

AN English gentleman, who has taken up his temporary residence in the South of France, in a letter to a friend here, gives the following most gratifying piece of information, which he says he extracted from a newspaper printed at Madrid, a few months ago:—

"While in France, the Catholic clergy neglect, in general, the study of the Holy Scriptures; the reading of which they prohibit to the faithful, that they may the more easily establish the Ultra-Montain and Jesuitical maxims (we suppose, of the Court of Rome.) We have a pleasure in announcing to the public a French edition of the Old and New Testament for the use of Catholics."

PROVINCIAL.

MR. BROUGHAM'S BILL.

AT the half-yearly meeting of the "Middlesex and Hertfordshire Union" held at Ponder's End, on Wednesday, April 4, 1821; the following resolutions were proposed and unanimously adopted.

1st. That this Association is deeply impressed with a conviction, that the bill which H. Brougham Esq. has announced his intention to bring into Parliament, entitled, "A Bill for providing the means of better educating his Majesty's subjects," will, if passed into a law, inevitably produce effects highly injurious to the objects which the friends of universal education strive to promote; and that the proposed enactments of that bill are inconsistent with the principles which conscientious dissenters from the national Church deem it their paramount duty to watch over with the most scrupulous regard, and to protect to the utmost of their abilities.

2d. That the most prompt and active measures appear to be indispensably necessary, to present petitions to Parliament, praying that the aforesaid bill may not pass into a law;* and that the ministers present this day, who are members of this association, be a Committee, to prepare a petition from the association to the Commons House of Parliament, to carry this resolution into effect; that they endeavour to procure petitions from their own congregations respectively, and correspond with those members who are not present, to solicit their concurrence in the same object.

JOHN KNIGHT, *Secretary.*

AT a meeting held on the same day at High Wycombe, (Rev. Mr. Cooke

* The Bill is not yet announced—April 24.

of Maidenhead in the chair,) for the purpose of forming a Sunday School Union for South Bucks and its vicinity, a resolution was unanimously adopted to the same effect as the above.

ORDINATIONS, CHAPELS, &c.

Feb. 22, 1821. The Rev. R. Morris, late of Llanfyllin Academy, was ordained over the Independent Church at Tredegar. Mr. Thomas, of Nebo, commenced by reading and prayer; Mr. Lewis, of Aber, delivered the introductory discourse; Mr. Davis, of Hanover, proposed the usual questions, and received the confession of faith; Mr. Powell, of Brecon, offered up the ordination-prayer; Mr. Jones, Pontypool, addressed the minister, from Ezek. iii. 17; then Mr. Evans, Ynysgou, Merthyr Tydfil, delivered a short sermon in English; and Mr. Hughes, Whitecross, addressed the church from 1 Thess. v. 12, 13. Sermons on the preceding evening were delivered by Messrs. Jones, Hanharan; and Jones, Talgarth. The services were numerously attended.

March 14, was ordained over the church and congregation assembling in a neat and commodious chapel (built at the sole expense of J. Catherall, Esq. Buckley Mountain, N. W.) the Rev. J. Saunders, late student at Carmarthen Academy. Mr. Bell, of Wrexham, opened the service; Mr. Pierse delivered the introductory discourse; Mr. Bell proposed the usual questions; Mr. D. Jones, of Holywell, offered up the ordination-prayer; Mr. Everett, of Denbigh, gave the charge from 1 Tim. iv. 16; Mr. Farmer, of Hanley, preached from Ex. xvii. 12; Mr. Williams, of Wern, concluded. Mr. Bell preached in the afternoon, and Dr. Raffles in the evening; Mr. Farmer on the preceding evening. At some of the services the place was crowded to excess.

March 29th, a new Independent Chapel was opened at Louth in Lincolnshire, when three sermons were preached, by Mr. Gilbert, of Hull, Mr. Haynes, of Boston, and Mr. Parsons, of Leeds. The devotional exercises were conducted chiefly by the Baptist and Methodist ministers of the town. The evening congregation being much larger than the Chapel could contain, the Baptist friends kindly lent the use of their place of worship, and Mr. Pain, of Horncastle, preached to a numerous assembly. A great spirit of hearing is manifested, and as Louth is a populous town, it is hoped, under the divine blessing, that extensive good will be effected.

The Rev. A. Good, late of East Bergholt, in Suffolk, has accepted a unanimous invitation to the pastoral office, from the Independent Church and congregation at Launceston, in Cornwall.

On April, 5th, 1821, the Rev. G. Griffiths, late student at Newaddlwyd, was set apart to the whole work of the ministry, over the congregational Churches meeting at Ebenezer and Tynygwndwn, Cardiganshire, where the Rev. P. Maurice, (lately deceased) had laboured with acceptance for nearly half a century. Mr. Jones, of Saron, introduced the service; Mr. Griffiths, of Hawen, gave the introductory discourse from Acts, chap. ix. 31. Mr. Shadrach, of Talybont, asked the usual questions; Mr. Price, of Llanedi, offered the ordination-prayer; Mr. Phillips, of Neuaddlwyd, (his late tutor) delivered the charge, from 1 Cor. iv. 1, 2, and also preached to the church; Mr. Davis, of Cardigan, preached on the importance of right views of Christian doctrine, from John xviii. 38; and Mr. Thomas, of Tearscross, concluded. The attendance (though the weather was unfavourable) was so numerous, that the meeting was held out of doors; 15 sermons were delivered the evening before, at various places in the neighbourhood.

April 10, a new Chapel was opened in the populous village of Great Horwood, Bucks, under the patronage of the North Bucks Association. Mr. Bull, of Newport Pagnell, preached in the morning, from Psalm xc. 16. Mr. Aston, of Buckingham, in the afternoon, from Acts xiii. 38, 39; and Mr. Gunn, of Aylesbury, in the evening, from Rev. iii. 8. The devotional parts were conducted by Messrs. Wilson, Newman, Sparks, James, Warre, and Adey. Great numbers attended, and in the afternoon and evening the building was exceedingly crowded.

NOTICES.

The Anniversary of the Newport Pagnell *Evangelical Institution*, for educating young men for the Christian Ministry, will be held at the Rev. T. P. Bull's Meeting-house at Newport, on Wednesday the 23d Inst. The Rev. G. Clayton to preach in the morning, and the Rev. D. W. Aston, of Buckingham, in the evening. The business of the In-

stitution will be transacted as usual in the afternoon.

The next half-yearly meeting of the New Association of Independent Ministers for the Southern parts of Lincolnshire and the Isle of Ely, is appointed to be held at the Rev. G. Wright's Chapel, Stamford, on Wednesday 30th of May. Mr. W. Everett, of Whittlesea, and Mr. Jeula of Spalding, are expected to preach.

Same day, the Annual Meeting of the *Somerset* Association is to be held at the Rev. J. H. Cuff's Meeting-house, at Wellington. Mr. Paull, of Castle Cary, is expected to preach in the morning, on the "Necessity of the Influences of the Holy Spirit." A public meeting for business to be held in the afternoon; and Mr. Leach of Shepton Mallet, to preach in the evening.

LONDON.

EDUCATION IN INDIA.

We have (we believe) before mentioned the formation of the Vidyálaya, or Hindoo College of Calcutta, chiefly supported and managed by Hindoos themselves, for the purpose of furnishing a liberal education for native youths in European as well as Eastern literature. We have the pleasure to add, that an Association has been formed in London for the purpose of aiding the above institution, and also the Calcutta School Book Society; and that a public meeting will be called for this object, at the Thatched House, St. James's, in the course of the present month; to which, as friends to knowledge, and the melioration of society, we cannot but wish the best success.

SAILORS ON SHORE.

The establishment of a place of worship on shore, in imitation of our American brethren, is certainly an object of the first importance. At the meeting of the "Auxiliary Seaman's Friend Society, Letter B." an anecdote was mentioned that speaks volumes on this subject.—Mr. P— relates, "A merchant captain went into a church where the Gospel is reputedly preached, and took his mate and two of his crew with him. After the service, for some time he could not find them; but at length learned, that on their going up the aisle, *they were taken by the shoulders, and turned out!*" We have ourselves conversed lately on a Sabbath morning with a poor Sailor, in the neighbourhood of Tooley-street; who, in answer to some enquiries about his attendance on a place of worship, replied, "that very morning he had crawled to a church; and after leaning on a pew until (from previous illness) he was compelled to sit down, the beadle came and turned him out of the church, *because he was a Sailor!*"

The Society for promoting Religious Knowledge among the Poor, instituted in 1750, have issued an Address to the Public in favour of their claims to a share in the attention of the religious public. The object of the Society is the distribution of Bibles and other pious books, of which each subscriber receives a number, selected by himself, equal to the value of his subscription. Eb. Maitland, Esq. is the treasurer; and Mr. Js. Norton, of 47, Fish Street Hill, the secretary.

We understand that Mr. Coward's trustees have appointed Mr. Cloutt to succeed Mr. Hawksley, as preacher in the Friday morning lecture, carried on at Haberdashers' Hall; Mr. Hawksley is going to reside in the country for the re-establishment of his health.

Ordination.—On Monday, Jan. 1, 1821, Mr. Wm. Young was ordained pastor of the Baptist church at the New Chapel, Alfred Place, Kent Road. Messrs. Wilmshurst, Pritchard, Ivimey, Shenston, and Chin (of Walworth,) engaged in the different parts of the morning service; and in the evening, Mr. Williams, of Grafton Street, addressed the church, from Col. ii. 15.

On Monday, April 23d, the Rev. John Marshall, from Montrose, was unanimously elected Pastor of the Scots Church, Swallow-street, London, to succeed the late Rev. Dr. Nicol, who for nearly 25 years, with uncommon fidelity and success, had held that charge. After the election, the congregation presented to him a most cordial and harmonious call, very numerously signed.

Recent Death.—Just before this sheet went to press, we received the painful intelligence of the death of Rev. *Thos. Scott*, Rector of Aston Sandford, on Monday, April 16th, after a painful illness of several weeks. "His end was peace," and his works and memory will long survive. We hope to give some further particulars in our next.

ANNUAL MEETINGS IN MAY.

Tuesday 1*st.*—*Noon.* Annual Meeting of the CHURCH MISSIONARY Society, at Freemasons' Hall, Great Queen Street. Adm. Ld. Gambier, Pres.

Evening—Half-past Six. London Auxiliary IRISH Evangelical Society Annual Meeting. John Wilks, Esq. in the Chair.

Wednesday 2*d.*—*Morning*—At Eleven (precisely). Annual Meeting of the British and Foreign BIBLE Society, at Freemasons' Hall. Right Hon. Lord Teignmouth, Pres.

Evening—Half-past Six. Annual Sermon for the Society for Promoting Christianity among the JEWS, by the Rev. W. BUSHE, M.A. (Rector of St. George's, Dublin,) at St. Paul's, Covent Garden.

Thursday 3*d.*—*Morning*—Half-past Ten. Anniversary Sermon for the Prayer Book and Homily Society, at Christ Church, Newgate Street, by the Rev. E. G. Marsh, M.A.

Afternoon—At Two. Annual Meeting of the same Society, at Stationers' Hall, Ludgate Street.

Friday 4*th*—*Noon.* Annual Meeting of Society for Promoting Christianity among the JEWS, at the King's Concert Room, Haymarket.

Saturday 5*th.*—*Noon.* London HIBERNIAN Society, at the City of London Tavern.

Noon. Annual Meeting of the *Blackheath* Auxiliary *Bible* Society, at the Green-man, Blackheath.

Monday 7*th.*—*Noon* (precisely). Annual Meeting of the PORT of LONDON Society, at the City of London Tavern. Adm. Ld Gambier in the Chair.

Noon. Annual Meeting of the London FEMALE PENITENTIARY, at Freemasons' Hall. Ld. Carrington, Pres.

Evening—At Six. Annual Meeting of the London ITINERANT Society, at the City of London Tavern.

Tuesday 8*th.*—*Noon.* Naval and Military BIBLE Society, at the King's Concert Rooms, Haymarket.

Morning—At Eleven. Anniversary Sermon on board the Floating Chapel, Wapping Old Stairs, by Dr. Bogue.

Afternoon—At Three. The same, by Dr. Waugh.

Evening—Half-past Six. Annual Sermon for the Continental Society, by the Rev. W. Marsh, at St. Ann's, Blackfriars.

Evening—At Six. Annnal Meeting of the IRISH EVANGELICAL Society, at City of London Tavern.

Wednesday 9*th.*—*Morning*—At Half-past Five (to Breakfast). Annual Meeting of the Sunday School Union, at

ANNIVERSARY of the London Missionary Society. See *Page opposite.*

Thursday 10*th.*—*Morning*—At Six in the Morning (to Breakfast). Annual Meeting of the RELIGIOUS TRACT Society, at the City of London Tavern. J. Reyner, Esq. in the Chair.

Saturday 12*th.*—*Morning*—At Eleven (precisely). Annual Meeting of the Protestant Society for the Protection of RELIGIOUS LIBERTY, at the London Tavern.

Monday 14*th.*—*Noon.* Annual Meeting of the Merchant Seaman's BIBLE Society, at the City of London Tavern. Adm. Visc. Exmouth in the Chair.

Evening—At Half-past Six (precisely). General Meeting of the HOME MISSIONARY Society, at the City of London Tavern. T. Wilson, Esq. in the Chair.

Tuesday 15*th.*—*Noon.* Anniversary of the London Welsh Auxiliary BIBLE Society, at the Paul's Head Tavern, Cateaton Street. Chair at Twelve.

Wednesday 16*th.*—*Noon.* Annual Meeting of the CONTINENTAL Society, at Freemasons' Hall. Sir T. Baring in the Chair.

Evening—Half past Six. Sermon for the B. and F. SCHOOL Society, by the Rev. G. Noel, at St. Paul's, Covent Garden.

Thursday 17*th.*—*Noon.* Annual Meeting of the British and Foreign SCHOOL Society. H. R. H. the Duke of Sussex in the Chair.

Morning—At Eleven. Annual Sermon for the Orphan Working School, at the Chapel, City Road, by Rev. J. Clayton, jun.

Tuesday 29*th.*—*Noon.* Annual Meeting of the Society for Relief of Aged and Infirm Protestant Dissenting Ministers, at the King's Head, Poultry. J. Gibson, Esq. in the Chair.

MISSIONARY CHRONICLE
FOR MAY 1821.

ANNIVERSARY
OF
The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES IS AS FOLLOWS:—

WEDNESDAY, MAY 9.

Morning, Surrey Chapel.—The Rev. GEORGE CLAYTON, of Walworth, to preach.
Evening, Tabernacle.—The Rev. THOMAS CRAIG, of Bocking, in Essex, to preach.

THURSDAY, MAY 10.

Morning.—The Members of the Society will meet to hear the Report of the Directors, and transact the general business of the Institution, at Great Queen-street Chapel, Lincoln's-Inn-Fields.
Evening, Tottenham Court Chapel.—The Rev. JOHN BROWN, of Biggar, North Britain, to preach.

FRIDAY, MAY 11.

Morning.—Parish Church of St. Bride, Fleet Street.—The Rev. J. WILLIAMS, D.D. Minister of St. Matthew's Church, Liverpool, and Curate of Stroud, Gloucestershire, 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.—The Sacrament of the Lord's Supper will be administered at SION CHAPEL, SILVER STREET CHAPEL, TONBRIDGE CHAPEL, and ORANGE STREET CHAPEL, to those Members and Friends of the Society who are *stated Communicants*, and who produce, at the doors, Tickets, which may be obtained from their respective Ministers.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'Clock.

A Collection of Hymns, for Missionary Occasions, Price Sixpence, may be had of the Publisher of this Magazine, Stationers' Court; or at the Doors of the Chapels.

On Tuesday Evening, May 15, two Sermons will be preached at Surrey Chapel, in the Welsh language, by the Rev. David Peter, of Carmarthen, and the Rev. John Elias, of Llanfechel in the island of Anglesea.

A Collection, for the Benefit of the Institution, will be made at each of the Places.

The Directors of the Society, both of town and country, will meet at the Missionary Rooms, Old Jewry, on Tuesday the 8th of May, at Three o'Clock.

Note.—It is earnestly requested, on behalf of the Ministers who come from all parts of the country, to attend these Meetings, that the first and second rows of seats in the galleries of the Chapels, may be reserved for their accommodation.

MISSIONARY MUSEUM.—For the accommodation of the friends of the Society from the country, the Museum will be open every day in the Missionary week, from ten till three o'clock, except during those hours in which the Missionary Services are held. At other times, Thursdays and Saturdays are the only days of admission.

CHINA.

A LETTER from Dr. Morrison, dated at Canton, 14th Nov. 1820, came to hand on the 10th of April. He had the pleasure of receiving Mrs. Morrison and family on their return from Europe on the 23d of August.

Dr. M. says, "During the summer of this year, I opened at Macao, a Dispensary for the Chinese sick poor, and continued it till the close of what is called 'the Macao season.' It became very popular; but my time and my friends were inadequate to its continuance after the arrival of my family.

"We have had many deaths around us here, which have shocked the minds of those who live on the spot. The Chinese magistrate in Macao, who attacked the press, died miserably in August, and there is prevalent in the northern part of this province, and the adjoining one, *Keang-se*, an epidemic, which has carried out of time thousands of the Chinese. The *Yellow river*, in the spring of the year, again overflowed its banks, and deluged the country. O that God may be pleased to overrule these calamities to the furtherance of the gospel in these lands.

"Dr. Milne is progressing with the printing of the Sacred Scriptures, Tracts, &c. as usual, although he has much to discourage him.

"Pray for the success of these missions; for, 'unless the Lord build the house, the workmen labour in vain.'

"On the 4th of August, an earthquake took place in *Ho-nan* province, which threw down 20,000 houses and cottages. Many persons were crushed to death. The Government Gazette reckons them above 400; but they always underrate these calamities. Upwards of 500 were bruised and hurt."

In another letter, it is said, "The Court of China has just now received a shock by the death of the Emperor *Keu-King*. He died suddenly on the 2d of Sept. 1820, in the 61st year of his age. Whether he died a natural or violent death, is not certainly known in this part of the empire. Reports are various and contradictory. His second son, the eldest living, has ascended the throne under the title *Taou-kwang*, '*Reason's Glory*,' by which he would have it understood that his reign will be a glorious age of reason in China."

MALACCA.

A LETTER from Dr. Milne, dated 15th August 1820, has been received. He has been diligently employed in composing a treatise on "The Nature, Immortality, and Salvation of the Soul," a subject which appeared to him peculiarly needful for the Chinese. The books of Exodus, Daniel, and the minor Prophets, are printed; and the books of Proverbs and Ecclesiastes are in the press.

MADAGASCAR.

A LETTER to the Directors, written in French, by *Radama*, King of Ova, in the island of Madagascar, has just been received, wherein he signifies his readiness to receive Christian Missionaries, promises them his protection, and assures the Directors that they shall be treated with respect both by himself and his subjects, as he is desirous that his people should be taught Christianity, together with the most useful arts of civilization.

A LETTER from Charles Telfair, Esq. dated at Belombre, in the Mauritius, 15th May 1820, affords additional proof of the lively interest which that gentleman takes in the affairs of missions. He states, "that the health of Mr. Jones is considerably improved, though he stills labours under the effects of the Madagascar fever. He is, however, still supported, says Mr. T. by the unconquerable courage of which your Missionaries have given so many proofs; and is impressed with a firm persuasion that Madagascar offers to your Society the richest harvest of any land that has yet been the object of its labours. Were this a narrow field, like colonies in general, the means should be proportionally small that could be appropriated to it; but on the map of this hemisphere, Madagascar is far from insignificant in extent, and still less so is it in the moral view of its redundant population to the view of the few who have learned to appreciate its latent powers and capabilities."

Mr. Jones has been availing himself of a mass of information in the manuscripts of the Catholic Missionaries and agents of the government in former times, respecting the manners, language, rites, and customs of the natives. These will be of incalculable service to the Missionaries.

In the mean time, Mr. Jones superintends a school of about 60 children, in which he has been eminently successful. Mr. Telfair speaks of their improvement in high terms, and he says,

"their answers to the Catechism show that they understand what they learn—it is not a mere effect of memory, but an exercise of the understanding, to which Mr. J. has accustomed them." The children are strongly attached to the school, and prefer it to idleness or play—such has been the nature of the plan by which their teacher has won their attention. The greatest punishment which has ever been threatened is to turn the offender out of school, and this has never yet been found necessary.

Mr. Telfair adds, "I consider it my duty to add my suffrage to that of all who know *M. Le Brun*, and can appreciate his arduous labours, and the unobtrusive, steady, persevering industry, with which he conducts them to the most successful and beneficial results, although I am aware that no further testimony can be required by the Directors, who must already have known what a valuable and respectable man they possess."

A LETTER from Mr. Jones, dated at *Tananarive* in *Madagascar*, Oct. 14, 1820, to C. Telfair, Esq. a copy of which has been sent to the Directors, communicates the pleasing intelligence that his health, since he returned to Madagascar, has been better than when he was at the Mauritius. He was kindly received by Radama, the king, who appears to have at heart the instruction and civilization of his people. Mr. Jones thinks that a wide door for both is now opened.

A treaty has been made between the king and the English, which is intended to put an end to the Slave Trade there, which affords great joy to the people, and promises to facilitate the great object of the mission.

Subsequent letters contain much interesting information, which we have not at present room to insert.

A LETTER has been received from his Excellency Governor Farquhar, dated Mauritius, 3d Jan. 1821, expressive of his high esteem of Mr. Jones. "It was," he says, "with great satisfaction, that I found him a person of that mild and persuasive character, and that zeal for the success of his sacred duties, which enabled me to extend to him, without hesitation, all that assistance and confidence which were necessary to aid his progress; and I consider his residence at the Court of Radama as a proof and security of the good faith of that Sovereign, for the full performance, on his part, and on that of his subjects, of the articles of that important treaty I have once more, and, I trust, finally concluded with him, for the entire extinction of the Slave traffic for ever, through the whole of his extensive dominions.

"I may add that, in my opinion, never was so boundless and favourable a field thrown open to your pious labours—a people without any national religion, or superstitions of consequence to combat—consisting of above four millions of souls, ready, as well as capable, of receiving instruction, under the will of a monarch who is as eager to obtain it for them as you can be to grant it."

ZANTE.

BY a letter from the Rev J. Lowndes, to the Secretary, dated Zante, Jan. 24, 1821, the Directors received the mournful intelligence of the death of Mrs. Elizabeth Lowndes, on the 15th of that month, leaving three children, the eldest not quite four years and seven months, and the youngest only seven weeks. She had been much indisposed at times, for several months, and the best medical assistance was diligently employed, but every effort to preserve so valuable a life proved fruitless.

"I am persuaded," says Mr. L. "that such patience under suffering as she exhibited, has seldom been known;" not a murmur escaped her lips, although the expectation of a separation (at 30 years of age) from an affectionate husband and her dear children was severely felt.

When Mr. L. said to her, "What shall I say to Mr. Bradley (of Manchester, her former pastor) when I write?" She answered, "Tell him I enjoyed a hope at last—that I never repented coming; but that the climate has been too much for me."

"Her complaint was such, that for the last month she slept most of the time, so that her mental faculties were rarely in lively exercise, yet her faith was strong. When near the verge of eternity, Christ was her only hope and ground of confidence. During her illness, she read, and much admired, the Obituary of Mrs. Milne; and I could not but be struck with the great similarity between the dying experience of both.

"She had few opportunities of being actively employed as a missionary, yet her heart and her hands were ever ready; and I had begun to hope that, through the interference of Sir P. Ross,

she might hereafter be employed in the superintendence of a school.

"Her ability in conducting domestic affairs, rendered my attention to them altogether unnecessary; and her counsels and suggestions were often of much importance to me and the mission.

"My loss is the greater, as I am here alone with three babes; but so it hath pleased God! I know that you and the Directors will sympathise with me; and let them be assured, that though for the last four months my mind has been much diverted from the more immediate objects of a missionary, I am still their most devoted and willing servant.

"Never did I stand in so much need of the grace of God to support me; and I thank Him that hitherto he has supported me, and in such a manner as I could not have conceived of, had I not proved it. To lose a partner so dear to me, so valuable to the mission as she was, and at a time when her presence was so increasingly desirable, is not a common bereavement. But the Lord, who gave her to me, has been pleased to take her from me again; and, while nature almost sinks under the stroke, it is mine to be silent, and to adore the wisdom and justice of Him whose ways are unsearchable.

"Her remains were deposited in the grave on the 16th instant. I was accompanied to the spot by my two little girls. The funeral was attended by Sir Patrick Ross, Resident, and others of the civil and military inhabitants. A considerable number of the natives also followed the procession."

RUSSIA.

A LETTER has been received from Drs. Paterson and Henderson, dated at *Novogorod*, March 19, 1821. They expected to form a Bible Society in that city. When they shall have visited all the Russian Bible Societies, they intend to cross the Caucasus, visit Georgia and Persia, as far as Shiraz, and return by way of Bagdad and Georgia to Astrachan; then to Tobolsk, and so along the Siberian lines to Orenburgh, Casan, and the northern provinces to Russia. "We expect," says Dr. H. "to be able to point out many important stations in the course of our tour; and we hope the Missionary Societies in England will have suitable missionaries in readiness to occupy them.

"We hope that all our friends will remember us in their prayers, for we have a long, important, and, in some respects, a dangerous journey before us."

Drs. P. and H. express great satisfaction on the arrival of Mr. Knill at Petersburgh, and feel great confidence in him, that he will carry on, with prudence and zeal, the work which has been so auspiciously begun in that city!

They observe that his health is much improved since he has resided in Russia, that his ministry is very acceptable and useful, many having been awakened, and they hope converted to God, and that appearances are more promising than at any former period.

DESTRUCTION OF IDOLS IN THE SANDWICH ISLANDS.

THE following account of some remarkable occurrences in *Owhyhee* and other islands of the North Pacific Ocean, is taken from a respectable periodical publication printed at New York, "The American Missionary Register," published Jan. 1821.

In an account of the mission to Owhyhee, by "The United Foreign Missionary Society," the writer says,—

"It is proper to mention here, with expressions of gratitude to the Supreme Disposer, the astonishing change which took place at the Sandwich Islands, just at the time the missionaries were embarking at Boston. To the surprise of all, who had been acquainted with those islands, the government and the people unanimously, or nearly so, determined to abandon their idols, and to commit them with all the monuments of idolatry to the flames. This was done at Owhyhee, then at Woahoo, and then at Atooi, with no dissent, much less opposition, except that, in the former of these islands, a chief of secondary influence stood aloof from the whole proceeding, and preserved an idol, which had been presented to him by Tamahama. The accounts given by eye-witnesses are perfectly explicit and harmonious as to these facts. Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen. It is hoped that he was received by his

father in health and peace, several months before the abovementioned letter (the principal object of which was to solicit his return) arrived in this country.

"The principal means which Providence used to bring about this surprising result, was the continually repeated rumour of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God to many in the islands of the Southern Pacific, the distant rumour of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together."

AMERICA.

Extract of a Letter from a Correspondent in New York, March 24, 1821.

"THE Lord is showing the wonders of his power, grace, and love, in this western world, in the most remarkable manner. There never have been known such extensive revivals of religion as are now witnessed in various parts of our country. Much people have been added to the Lord. Showers of mercy have been copious and extensive. Whole congregations have been aroused, so as to inquire what they should do to be saved; many, who were totally indifferent about religion, and some even of the vilest character, have been disarmed of their hostile weapons, and brought to the foot of the cross. But still the work is partial, &c.

"A General Prayer Meeting has been established here, which is held in the MARINERS' CHURCH, in which Christians of different denominations unite to supplicate the throne of grace, for an out-pouring of the Holy Spirit on our city (New York.) The first was held on the first day of this year. The meetings have since been held on the Tuesday (afternoon) after the first Monday in each month.

"The Rev. Mr. Ward, (from India) whose labours among us have been indefatigable and useful, has collected about 9,500 dollars in this country for the Serampore College."

[Mr. Ward has recently returned, by the ship Hercules, to England.]

DEPUTATION TO THE SOUTH-SEA ISLANDS.

Designation at Spa-Field's Chapel.—On Thursday, April the 19th, a public service was held at this place, for the purpose of commending to God, by solemn prayer, the Rev. Daniel Tyerman and Mr. George Bennet, the gentlemen who are about to visit Otaheite, &c. together with other missionaries and their wives, as a Deputation from the London Missionary Society. The Rev. W. F. Platt commenced with prayer; the Rev. G. Burder gave an introductory address; the Rev. Rowland Hill solemnly implored the divine blessing on the Deputation, and on those who accompany them, *viz.* the Rev. Mr. Jones, a missionary to Otaheite; Mr. Armitage, (of Manchester) and Mr. Blossom, (of London) who go out as artisans, to teach the manual arts and promote industry among the natives. An impressive address was next delivered to the Deputation by the Rev. Dr. Waugh; and another address to the artisans by the Rev. J. Townsend. After which Mr. Tyerman and Mr. Bennet took an affectionate farewell of the congregation in appropriate addresses, intreating their prayers for them in their very important undertaking. The whole was concluded with prayer by Mr. Jones, the missionary.

NOTICES.

THE Annual Meeting of the Village Itinerancy, or Evangelical Association for the propagation of the Gospel, will be holden in the Society's Chapel, Wellstreet, Hackney, on Wednesday, the 16th May. The Rev. Rowland Hill to preach.

THE Eighth Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire will be held at Halifax, on Tuesday, Wednesday, and Thursday, the 5th, 6th, and 7th of June. The Rev. Messrs. Jay, of Bath; East, of Birmingham; and Hamilton, of Leeds; are expected to preach on the occasion.

POETRY.

Lines addressed to GEORGE BENNETT, ESQ. *of Sheffield, on his intended Visit to Otaheite, by Mr. Montgomery.*

Go, take the wings of morn,
And fly beyond the utmost sea,
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy father-land,
Kindred, and friends, and pleasant home.
O'er many a rude barbarian strand,
In exile though thou roam,
Walk there with God, and thou shalt find
Double for all thy faith resign'd.

Lanch boldly on the surge,
And in a light and fragile bark
Thy path through flood and tempest urge,
Like Noah in the ark—
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

Leave *our* Jerusalem,
Jehovah's temple and his rest;
Go, where no Sabbath brake on them
Whom pagan gloom oppress'd,
Till bright, though late, around their isles
The gospel-dawn awoke in smiles:

Amidst that dawn from far,
Be thine expected presence shown,
Rise on them like the morning-star,
In glory—not thine own,
And tell them, while they hail the sight,
Who turn'd thy darkness into light.

Tell them, his hovering rays
Already gild their ocean's brim,
Ere long o'er heav'n and earth to blaze:
Direct all eyes to Him,
The Sun of righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes, celestial truth—
To infant-tongues thy mother's speech—
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them, by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with Nature's spoil,
With harvest-trophies crown'd,
Till coral-reefs 'midst desert seas
Become the true Hesperides.

Thus then in peace depart,
And angels guide thy footsteps;—Nor
There is a feeling in the heart
That will not let thee go:
Yet, go,—thy spirit stays with me;
Yet, go,—my spirit goes with thee!

Though the wide world between
Our feet conglobe its solid mass;
Though lands and waters intervene,
Which I must never pass:
Though day and night with thee be chang'd,
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one
In faith, and hope, and purpose yet,
God's witness in the heav'ns—yon sun,
Forbid thee to forget
Those from whose eyes his orb retires
When thine his morning-beauty fires!

When tropic gloom returns,
Mark what new stars their vigils keep;
How glares the Wolf, the Phœnix burns;
And on a stormless deep [Dove;
The Ship of heav'n—the patriarch's
The Emblem of redeeming love.*

While these enchant thine eye,
O think how often we have walk'd,
Gaz'd on the glories of *our* sky—
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks are past!
We part—and ne'er again may meet;
Why are the joys that will not last,
So perishingly sweet?
Farewell! we surely meet again
In life or death: farewell till then!

J. M.

Sheffield, March 13, 1821.

* The constellation called *Crux* (or the *Crosiers.*)

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March, to 16 April, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Adelphi.—Juvenile Female Fund; by Miss Kennerley				5	0 0
Albion Chapel.—Evangelical Society; by Mr. John Pirie, Treasurer				37	0 0
Aldermanbury Postern Missionary Association, sixth half year, Mrs. Richardson, Treasurer				18	0 0
Artillery Street.—Evangelical Society; by Rev. T. Britten				15	0 0
Bethnal Green.—Rev. R. Langford.—Female Society; by E. Summerland				2	2 6
Broad Street Auxiliary Missionary Society; Miss Wilkinson, Treasurer				40	10 6
Camberwell Auxiliary Missionary Society.—Mr. Joseph Roberts, Treasurer				147	16 0
Camomile Street.—Church and Congregation, late Founders' Hall, Rev. W. T. Scutt			31 15 4		
Sunday School.—Mr. J. Moginie, Treasurer			13 0 0		
				44	15 4
Chapel Street, Soho.—Rev. Mr. Stollery.—Missionary Association; by Mr. Bradshaw, Treasurer				60	0 0
Clerkenwell Missionary Society.—Mr. Samuel Fuller, Treasurer.					
Annual Subscriptions and Donations			78 4 7		
Ditto from the Welsh Branch Society, Wilderness Row			64 2 6		
Ditto from the Female Branch Society			47 1 7		
Ditto from the Male Department			21 3 11		
			68 5 6		
Interest paid by the Treasurer			2 1 9		
				212	14 4
Clapham.—A few Friends; by Mrs. Philips				11	0 0
Chelsea.—Sloane Street Union Chapel.—Collected at the Monthly Missionary Prayer Meeting; by Mr. Edwell				4	1 0
Colliers' Rents.—Rev. Jos. Knight and Friends				19	2 6
Crown Court Auxiliary Society.					
Male Branch, Mr. Reid			21 16 8		
Female ditto, Mrs. Stephenson, Treasurer			41 15 7		
Juvenile ditto, Mr. J. James, ditto			41 10 6		
				105	2 9
Fetter Lane Auxiliary Society.—Rev. G. Burder.—Male Branch.—Mr. J. Muston, Treasurer			49 0 8		
Female ditto, Mrs. Muston, ditto			23 12 0		
Voluntary Contributions by the Young Women of the London Female Penitentiary, from May 1820, to March 1821			6 0 0		
				72	12 8
Gate Street, Auxiliary Society.—Gentlemen's Branch.—Mr. Hagger, Treasurer			19 6 10		
Ladies' ditto.—Mrs. Perkins, ditto			22 7 6		
				41	14 4
Hackney Auxiliary Society.					
Gravel Pit Meeting.—Rev. Dr. Smith			75 4 9		
St. Thomas's Square.—H. F. Burder			90 16 6		
Well Street.—G. Collison			73 14 1		
Walthamstow.... ditto			78 15 8		
Homerton; per Mr. William Pearson			12 0 8		
				330	11 8
Holywell Mount Auxiliary Society.—Rev. W. F. Platt, Treasurer.					
Male Branch			21 1 2		
Female ditto			19 15 5		
Juvenile ditto			18 17 3		
Sunday School			9 0 4		
Poor Child's Sunday School			3 3 0		
				62	17 2
Horsleydown Auxiliary Society.					
Female Branch.—Mrs. Tunno, Treasurer			38 11 6		
Juvenile ditto.—Mr. D. Scott			55 0 0		
				93	11 6
Hoxton Female Auxiliary Missionary Society.—Mrs. Stratten, Treasurer				116	0 0
Ditto Academy, Family Association; by Master C. Harris				7	0 2½
Jamaica Row Auxiliary Society.					
Male Branch.—Rev. J. Townsend, Treasurer			5 12 6		
Female ditto.—Mrs. Townsend ditto			30 13 0½		
				36	5 6½
Kensington Ladies' Auxiliary Missionary Society; Mrs. Leifchild, Treasurer, (including the product of a Diamond Ring)				100	0 0
Kingsland Auxiliary Society.					
Male Branch.—Mr. D. Langton, Treasurer			43 9 7		
Female ditto.—Miss Rutt, ditto			63 11 0		
				107	0 7
Leather Lane, Trinity Chapel.—Rev. T. Smith				28	10 0
Lock's Fields.—Rev. G. Clayton			26 12 0		
Penny-a-week Association			4 7 6		
				30	19 6
Mulberry Gardens Missionary Society.—Mr. Stiles, Treasurer				58	5 6
New Road, East.—Juvenile Female Auxiliary Society.—Rev. A. Reed				66	13 6
North London and Islington Auxiliary Society.—Mr. Joseph Trueman, Treasurer.					
Union Chapel.—Rev. T. Lewis			162 13 10		
Lower Street, Islington.—J. Yockney			40 0 0		
Holloway Chapel.—R. Bowden			17 14 6		
Tonbridge ditto.—D. Rayson			24 3 0		
Kentish Town.—Mr. Hasloch			52 10 0		
				297	1 4
Orange Street Chapel Auxiliary Society. Mr. Byfield, Treasurer				102	11 8½
Pell Street Meeting.—Rev. T. Cloutt				5	5 0
Paddington Chapel.—Rev. Mr. Stratten.—Auxiliary Missionary Society.					
Male Branch.—Mr. Anderson, Treasurer			40 14 9		
Carried forward			40 14 9		

Brought forward	40	14	9			
Female Branch.--Miss M. Dyer, ditto	37	7	10			
Sunday School Children	5	17	5			
				84	0	0
Poultry Chapel.—Rev. J. Clayton						
Sunday School	1	1	0			
R. H.—Donation	0	6	6			
				1	7	6
Rose Lane Auxiliary Missionary Society. —Rev. T. Williams				31	1	7
Shadwell.—Ebenezer Chapel.—Rev. C. Hyatt				29	0	0
Shepherd's Market Auxiliary Society.—Rev. S. Hackett	22	13	11			
Sunday School ditto	2	4	10½			
				24	18	9½
Stockwell Auxiliary Society.—Mr. T. Hayter, Treasurer				80	0	0
Surrey Chapel Auxiliary Society.—Female Branch.—Mrs. Neale, Treasurer				102	3	10
Swallow Street.—Scots Church. Sabbath School Auxiliary Missionary Society.						
Teachers and Friends	10	12	8			
Children	4	5	4			
				14	18	0
Tabernacle Auxiliary Society. Male Branch.—Rev. M. Wilks, Treasurer	240	1	0			
Female ditto ....ditto	102	0	0			
				342	1	0
Tottenham Court Chapel Auxiliary Society. Male Branch.—Rev. J. Hyatt, Treasurer	120	0	0			
Female ditto.—Mrs. Arrowsmith, ditto	200	0	0			
Collected at a Missionary Prayer Meeting, held on the first Sabbath evening in the month, at the house of Mr. James Preece, No 9, Grafton Street	21	0	0			
				341	0	0
Union Street Meeting, Borough				21	0	0
Well Street Chapel.—Rev. Dr. Waugh.—Female Auxiliary Missionary Society.—Mrs. Martin, Treasurer				34	0	0
White Row Meeting.—Rev. Mr. Goode, Juvenile Missionary Society; by Miss Dixie				11	9	0
Sion Chapel.—Mr. M. & Friends	2	11	6			
Mrs. G. and Female ditto	7	0	9			
Sunday School; by Mr. G. ..	8	18	0			
Miss Bond and Friends	1	0	0			
				19	9	6
Hatcham House.—Penny-a-week Association; by Mrs. Hardcastle's domestics				2	10	0
Shoreditch.—Hill Street.—Providence Sunday School.—Contributions				2	12	6
R. I.—Donation				10	0	0
Rev. W. W.—Ditto				0	10	6
Missionary Rooms.—Contents of Missionary Box for the year	10	0	0			
Ditto of Temple ditto	5	6	9			
				15	6	9
Executors of the late Mr. George Creed, for share in the residue of his Estate	8	13	9			
Ditto for Printing Religious Tracts in India	8	13	9			
				17	7	6
H.—For seven of his grand-children, at 1*d.* per week, from the day of their birth ..				4	19	5

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

North Wales Association for Propagating the Gospel. Mr. John Davies, Vronheulog, near Bala, Treasurer.

Congregational Collections and Contributions made by the Calvinistic Methodists in aid of the London Missionary Society.

Angleseu.—Aberffraw	3	19	3½			
Brought forward	3	19	3½			
Amlwch	7	7	8			
Beaumaris	3	14	4			
Bethlehem	6	7	0½			
Ditto Sunday School	1	17	8½			
Bethel	2	15	3½			
Bethesda	5	4	1			
Bodedern	4	7	0			
Bryn Sercin	5	5	0			
Bryndu	3	15	0			
Caergeiliog	2	14	6			
Dwyran	3	15	6			
Gairwen	6	7	3½			
Glasinfryn	3	10	7½			
Gorslwyd	5	6	1½			
Gwalchmai	4	11	2			
Holyhead	8	6	10½			
Ditto.—Collected by Rev. J. Arundel	3	3	3½			
Llanerchymedd	6	13	3			
Llanrhyddlad	6	1	7½			
Llangristiolus	5	5	9			
Llanfair	3	8	3			
Llanfwrog	3	5	8			
Llangoed	1	17	8			
Llanfugail	5	6	9½			
Llangefni	7	11	1			
Llanallgo	2	2	3			
Llangwyllog	4	0	6			
Llandegfan	0	14	6½			
Llechroed	4	2	6			
Newbro	4	10	7			
Peniel	1	12	3			
Penygarnidd	3	0	5			
Park Chapel	1	17	4½			
Rhoscolyn	2	9	3½			
Sion	1	16	0			
Talwrn	2	2	3			
Tymawr	3	12	7			
				154	0	5
Caernarvonshire.—Abereirch ..	3	1	2½			
Bangor	3	6	4½			
Bardsey Island	0	18	5			
Beddgelart	5	2	6½			
Brynoeran	2	10	4			
Brynengan	3	6	7			
Brynrodyn	3	8	2			
Brynmelyn	1	11	0½			
Bentfechan	1	5	0			
Bwlchderwyn	1	0	0			
Bentnewydd	1	3	3			
Caernarvon	13	3	5½			
Carneddi	3	6	9			
Clynog	2	16	2½			
Cwmeeryn	0	12	10			
Cricieth	0	13	11			
Capely Graig	0	7	9			
Dinas	2	3	7½			
Dwygyfychi	0	8	0			
Edeyrn	2	2	2			
Erw Suran	0	12	6			
Felinhén	0	8	0			
Four Crosses	3	18	6			
Gatehouse Chapel	1	5	7			
Garn	0	18	6			
Gufyng	0	13	1½			
Llanfairfechan	0	7	6			
Llanco'en	1	14	1			
Llanberis	2	13	0			
Llanrûg	1	9	0½			
Llanllyfni	2	6	9			
Llancngan	3	11	5½			
Llanbedrog	0	13	4			
Llithfaen	1	5	9			
Nant	3	0	0			
Nefyn	3	0	0			
Pentir	1	18	0			
Pentreuchaf	4	9	9			
Penycaeran	2	13	0			
Penygraig	1	0	0			
Pwllheli	11	1	10			
Rhyd-glafdy	1	16	6			
Rhydbâch	1	14	5½			
Carried forward	105	18	3½	154	0	5

Brought forward	105	18	3½	154	0	5
Rhydlios	1	9	0			
Terfyn	0	13	2			
Tydweillog	4	0	0			
Tymawr	3	3	2½			
Tramadoc 1 4 0						
Sunday School..... 2 2 2½						
	3	6	2½			
Uwchymynydd	2	9	5			
Waenfawr 1 5 7						
Ysgoldy 1 19 10						
	3	5	5			
				124	4	8½
Denbighshire. — Abergelby.—Rev. T. Lloyd. —Collection 3 10 9						
Two Donations 2 2 0						
Profit on Missionary Tracts 1 0 0						
	6	12	9			
Bettws	1	12	0½			
Bont	3	11	6			
Bryn	0	17	10			
Cefneoch	0	18	1½			
Cefnmeiriadog	0	10	0			
Clawddnewydd	1	0	0			
Clocaenog. — Werm Sunday School	0	15	6½			
Conovay	1	14	8			
Denbigh.—Collected by Mr. E. Williams, and Mr. T. Evans 5 12 0						
Collections at the Monthly Prayer Meetings 1 11 7						
Public Collections 3 19 8						
	11	3	3			
Groes	2	1	9			
Gwtherin	2	5	7			
Henillan	2	18	1½			
Llandidno	0	13	2			
Llanelian	0	10	0			
Llanlidan	0	18	6			
Llanerfudd	1	15	7			
Llansannan	1	6	10			
Llan St. Ffraid	1	3	8			
Llanrwst.—Collection 6 13 4						
Sunday School 4 8 6						
	11	1	10			
Mochdre	3	10	8			
Nantglyn	1	3	0			
Pandy	1	12	7½			
Prior	6	8	3			
Pwllterfyn and Bryndianyn ..	1	7	7			
Roe	2	8	6			
Rhyddlan, &c.	2	7	2			
Ruthin	2	17	6			
Tanyfron	0	17	8			
Trefriw	0	12	1½			
Tolybont	0	13	10½			
				77	9	8½
Flintshire and part of Denbighshire.						
Adwyrclawdd	1	12	2			
Berthengron	0	15	0			
Caerwys	1	8	3			
Caergwrle	3	0	0			
Cilcen	1	6	0			
Dyffryn	0	14	3½			
Gellifor	0	9	1½			
Glanchwyd	0	14	2½			
Llangollen	10	15	1			
Llanelwy	1	0	0			
Mold	2	7	3			
Penyfelin	0	5	0			
Holywell	5	0	0			
Llanergain	6	8	6			
Rhosllanerchrugog	4	8	7			
				40	2	5½
Merionethshire.—Aberdovey ..	0	11	0½			
Bala and Neighbourhood:— Collection at Bala Chapel 8 17 0						
Carried forward ..8 17 0	0	11	0½	395	18	3½

Brought forward 8 17 0	0	11	0½	395	18	3½
Sunday School at do. Monthly Collections 13 15 2						
Monthly Subscriptions, collected by Miss R. Lloyd and Miss M. Aurens 5 10 0						
Subscriptions 1 11 6						
Landerfel 3 4 4						
Monthly Subscriptions: per Mr. Davies, Vronheulog 4 1 2						
Subscriptions 2 2 0						
Llanuwchllyn 1 2 9						
Glyn Llangower 1 0 0						
Llwynengan 4 11 0						
Cwntermynach..... 0 16 9						
Talybont 1 13 2						
Llidiarden 1 4 1						
Penbryn 1 0 0						
Park 1 5 8						
Sarnew 0 12 10						
				52	7	5
Barmouth — Public Collection 3 0 7						
Sunday School.... 5 19 10½						
Collection. — Mrs. Meredith 1 6 0						
Subscriptions 3 3 0						
				13	11	5½
Bulch				1	5	8½
Bettwsycoed				1	4	3½
Bry eryd				1	0	6
Capelcerrig				0	19	1
Capelgarmon				0	12	0
Cefnbrith				0	8	6
Cerrigdruidian				1	9	0
Carwen				1	13	6
Carris				0	17	3
Cawrt				0	9	11
Cwmpenanner				2	13	11
Cynwyd				0	17	6
Dolgelley				10	0	0
Dolyddelen				2	2	6
Dyffryn				3	1	8½
Ffestiniog				1	3	0
Glanrafon. — Public Collection..... 1 7 0						
Sunday School.— collected by Miss Jones 1 0 7						
				2	7	7
Gro				1	12	0
Gwynfryn				0	16	2
Harlech				0	13	0
Llandrillo				1	9	0
Llangwym				1	18	6
Llanfachreth				0	12	8½
Llanfihangel				0	14	3
Llanarmen				2	0	10
Llanerchgoedog.....				0	11	9
Llwyngwril				0	3	0
Maentwrog				1	0	6
Penrhyn				0	17	10
Penmachno				1	3	3
Sion				0	9	8
Tulsarmen				0	16	0
Towyn				1	13	6
Trawsfynydd				3	7	4
Tyrnhos				0	13	0
Wern				0	18	4
Yspytty				1	7	3
						121 13 9½
Montgomeryshire, &c.						
Bont				5	2	7
Brithdes				3	0	0
Carno				2	19	0
Cemmes				4	17	6
Ceunant				4	11	0½
Crowlwn				0	19	0
Carried forward.....				21	9	1½ 517 12 5

Brought forward	21	9	1½	517	12	1
Dreowen	3	12	9			
Drenewydd	3	0	0			
Glo	1	10	0			
Graig	0	8	0			
Llandinam	2	9	9½			
Llanwnog	0	12	4			
Llanfair	6	6	4½			
Llanbrynmair	5	9	3½			
Llanidloes	10	8	11			
Llanwyddelan	8	15	6			
Llanwrin	5	10	2			
Llawryglyn	1	4	0½			
Llanawddyn	0	18	1½			
Machynlleth	7	9	0			
Mallwyd	2	4	0			
Oswestry	0	17	4			
Pentyrch	3	0	0			
Shrewsbury	9	17	9			
Tregynan	6	12	10			
Trefeglwys	2	9	4			
				104	3	10½
Welch Congregations at Pall Mall and Bedford-street Chapels, Liverpool; by Rev. J. Elias				30	0	0
				651	15	11½
South Wales Auxiliary Missionary Society. Rev. D. Peter, Carmarthen. (In addition to the amount inserted in the Chronicle for March)						
Penyraig; by Rev. J. Silvanus				1	1	0
Pennhywgaled; by						
Rev. D. Thomas ..	2	4	8			
Sunday School, do.	1	0	9			
Llwynon, do.	1	0	11			
Capel Wigg do. ..	1	13	8			
				6	0	0
Neuaddlwyd; by Rev.						
T. Phillips	4	10	6½			
Sunday School, do.	2	10	2			
Nebo, do.	0	12	6			
Kilcenin, do.	1	19	3½			
				9	12	6
				16	13	6
Bedfordshire.—Potton Church.—Rev. R. Whittingham; after a Sermon by Rev. Rowland Hill				13	13	0
Berkshire.—Maidenhead.—Rev. G. D. Owen.						
Penny Subscriptions, collected at the New Chapel by Mrs. Owen				4	18	9
Ditto, ditto at Little Wick, at three Monthly Prayer Meetings; by Rev. G. D. Owen..				0	15	6
				5	14	3
Abingdon.—Auxiliary Missionary Society; Mr. Wilkins				17	0	0
Newbury.—Rev. W. Dryland. Subscriptions				4	0	0
Weekly do. and small Donations				15	0	0
				19	0	0
Reading.—Collected by Mrs. Poole and Miss Gill				9	0	0
Produce of a Box in Girls Sunday Schools, at Rev. A. Douglass's				0	4	0
				9	4	0
Contributions—Miss Tanner.				13	18	0
Buckinghamshire.—Chalfont.—St. Giles. Penny-a-Week Society, by Mrs. Chandler				2	7	3
Cambridgeshire Auxiliary Society.—Mr. Robert Haylock, Treasurer.						
Cambridge	23	2	2½			
Croydon	3	0	0			
Duxford	15	11	6			
Donations	2	10	6			
Eversden	5	7	0			
Foulmire	12	0	0			
Carried forward	61	11	2½			

Brought forward	61	11	2½			
Linton	13	17	0			
Melbourn.—General Meeting, last year	21	7	0½			
Ditto Subscriptions and Donations	21	13	7			
Royston	71	0	2½			
Shelford	2	4	0			
				191	13	1
Cheshire. — Chester Auxiliary Missionary Society; Mr. John Williamson, Treasurer.						
Ladies' Penny-a-Week Association, Queen Street Chapel, half-year	10	6	1			
Young Mens' ditto	1	15	11			
Sunday School Children ditto	0	6	3			
Young Mens' Association, Welch Chapel, ditto.....	1	6	0			
Ladies' ditto, Octagon Chapel, ditto	2	18	9			
Waverton Association, by Miss Wynne	0	13	0			
Saighton Missionary Box; by Mr. P. Dutton	2	0	0			
Annual Subscriptions	51	10	6			
				70	16	6
Cumberland. — Keswick. — Collected by Rev. Mr. Gritton				4	0	0
Devonshire. — Plymouth. — Batter Street Chapel, Ladies' Association, one year's Contributions				*33	1	7½
(* Included in the sum of 120*l.* from the Plymouth, Dock and Stonehouse Auxiliary Missionary Society, inserted in the March Chronicle.)						
Axminster.—Rev. James Small.—Collection and Subscriptions.....				21	0	0
Crediton.—Mr. Samuel Davy.....				9	2	0
Exmouth.—Glenorchy Chapel. Rev. R. Clapson.						
Collected at the Missionary Prayer Meeting.....	4	10	0			
Free-will offering of a few Sunday School Children ..	0	10	0			
Subscriptions.....	3	0	0			
				8	0	0
Sidmouth.—Rev. D. S. Ward. Monthly Missionary Prayer Meeting	10	0	0			
Juvenile Female Missionary Society.....	10	16	6			
Produce of a Missionary Cottage; by Mrs. Ward.....	0	8	1			
				21	4	7
Collected by one of the Home Missionaries in a village Congregation, North Devon				3	0	0
Derbyshire.—Chesterfield.—Beaver Place; Mr. Cook and friends	4	3	5½			
Collection after reading the March Missionary Chronicle	1	3	0			
Ditto Box, by Miss Mellor ..	0	4	1			
Ditto ditto, Master Marshall..	0	4	8½			
				5	15	3
Dorsetshire.—Poole.—Rev. T. Durant and friends				80	1	2
Bridport. — J. Sultren and Friends	26	0	0			
Donation	1	0	0			
				27	0	0½
Weymouth.—Rev. Dr. Cracknell & friends				28	14	8½
Durham. — Framwellgate Chapel. — Rev. Messrs. Jones and Matheson.—Collected by a few Friends.....				7	5	0
Sunderland Missionary Society.—Mr. John Givens.....				25	0	0
Essex Auxiliary Missionary Society.						
Brentwood; by Rev. D. Smith. —Collected at Missionary Prayer Meeting	7	4	4½			
Carried forward	7	4	4½			

Brought forward 7 4 4½
Produce of a Missionary Box in the family of a Grocer.... 3 5 4½
10 9 9
Saffron-Walden Auxiliary Missionary Society.—Rev. W. Clayton *26 18 0
[* Instead of 20*l.* 18*s.* inserted in the March Chronicle.]
Gloucestershire Auxiliary Missionary Society.—O. P. Wathen, Esq. Treasurer.
Cam.—Collection at Rev. T. Griffiths Chapel 5 4 2½
Subscriptions 2 2 0
7 6 2½
Chalford.—Collection at Rev. S. Nichol's Meeting..... 10 0 1
Chedworth.—Ditto.—Rev. Mr. Phillips ditto 6 1 0
Cheltenham.—Subscriptions.. 4 3 0
Dursley.—Tabernacle.—Rev. Mr. Bennett.
Sunday School; by Mr. Taylor 14 0 8½
Subscriptions 3 3 0
17 3 8½
Ebley.—Collected by Miss Holmes and Mr. Brewer 9 2 0
Subscriptions 2 2 0
11 4 0
Fairford.—Rev. J. J. Church.—Collection 6 0 0
Forest Green and Nailsworth.
Collected at Rev. T. Edkin's Meeting 25 8 2
Ditto by Mr. Thomas 4 17 6
Subscriptions 4 14 6
35 0 2
Frampton and Framilode.—Mr. King, Treasurer.
Subscriptions 16 16 0
Gloucester.—Mr. Jas. Wood, Treasurer.
Subscriptions 8 10 6
Collected by Master F. Bishop 1 1 4
Ditto Miss E. Stratford, on Cards .. 6 5 6
Ditto in her Missionary Castle .. 0 10 6
Ditto Miss Watts in Elmore St School 2 0 0
Ditto Mr. Jos. Vick on Cards..... 6 4 6
Ditto in his Mission House..... 0 17 6
St Mary's Square Chapel.
Collected by Miss Purlrick 4 5 8
Ditto Miss Thomas 2 10 4
32 5 10
Kingswood, near Wotten.
Collection at the Church.—Rev. Mr. Thomas 13 8 0
Ditto at Rev. C. Daniel's Meeting 10 4 0
23 12 0
Little Dean.
Subscriptions 1 11 0
Collected by Miss Taylor 5 13 3
Ditto in her Missionary House .. 0 11 3
Ditto Sunday School 0 7 0
8 2 6
Painswick.—Upper Chapel.
Rev. G. Garlick.—Collection..... 8 11 0

Carried forward 8 11 0 177 14 6

Brought forward 8 11 0 177 14 6
Lower Chapel. Do. 6 0 0
Subscriptions 7 2 0
21 13 0
Rodborough.—Tabernacle.—Rev. J. Rees.—Collection 20 5 4½
Do. Sunday School; by Mrs. Workman 3 0 0
Ditto Mrs. Wood.. 3 5 0
Subscriptions 23 11 6
50 1 10½
Stonehouse.—Ditto 0 10 6
Collected by Mr. Elliott..... 2 0 0
2 10 6
Stroud.—Rev. J. Burder, Treasurer.
Subscriptions 24 15 0
Collection at the Old Meeting.... 20 5 0
Collected by Miss Atkinson 8 5 0
Ditto Miss Lewis.. 1 1 0
Ditto Mrs. Hobbs.. 3 16 6
Ditto Mr. Holden and Mr. Lusty, in Sunday School.. 7 4 7
Ditto Miss Moffatt 2 19 2
68 7 3
Tetbury.—Collection at Rev. Mr. Mann's Meeting 6 0 0
Uley.—Ditto Rev. Mr. Taylor's Chapel 4 3 0½
Subscriptions 2 2 0
6 5 0½
Wotten-under-Edge.
Collections at the Tabernacle.—Rev. Rowland Hill, and Rev T. Jones 38 19 1
Collection at the Independent Meeting.—Rev. Mr. Lewes .. 14 8 4
53 7 5
Sundries 1 1 6
387 1 1
Hampshire.—Basingstoke Auxiliary Missionary Society.—Rev. T. Wills.
Collection and Subscriptions 15 0 0
Stockbridge.—Rev. R. Ayliffe.
Produce of a halfpenny per week Society, for eight months 5 0 0
Fordingbridge.—Rev. W. Priestly and Congregation 16 16 0
Hertfordshire Auxiliary Missionary Society.—Messrs. S. Adams and Co. Treasurers.
Barkway.—Rev. T. Lowe and Congregation..... 5 16 0
Penny Subscriptions. Collected by Miss Gawthorn 1 12 10
7 8 10
Bishop's Stortford Missionary Association.—Rev. W. Chaplin 51 14 6
Braughin; by Rev. J. Driver 1 15 1½
Buntingford Branch Society; by Rev. T. B. Browne..... 15 8 9½
Cheshunt Street; by Miss Howell..... 1 10 8
Hadham.—Rev. T. Linsell.... 2 14 2
Harpenden Grammar School. Rev. Mr. Phillips.—Assistant Masters and Young Gentlemen under his care 9 0 0
Hertford.—Branch Society.—Rev. C. Maslin 10 0 0
Hitchin.—Branch Society.—Mr. W. Perks, Treasurer 16 12 6

Carried forward.....116 4 7

Brought forward		116	4	7		
Collection at the General Meeting, at Rev. Mr. Sloper's Chapel		27	3	0		
Hoddesdon Missionary Association.—Mrs. Pinchback, Treasurer		25	0	2		
Puckeridge.—Collection		0	12	0		
Redhill.—Rev. J. Adams and Friends		2	0	0		
Sawbridgeworth.—Rev. H. Tyler		10	19	6		
St. Alban's Branch Society.—Rev. G. Browne		19	0	6		
Walkern.—Rev. W. Thompson		2	4	6		
Ware.—Rev. R. G. North		10	0	0		
From the Congregation of the late Rev. T. Pavitt; by Mr. Heard		10	0	0		
					223	4 3
Bushey.—Rev. W. Snell and Friends					12	10 0
Kent Auxiliary Missionary Society.—Mr. Wm. Tozer, Chatham, Treasurer.						
Canterbury.—Union Chapel.—Juvenile Missionary Society 2d year's moiety		11	0	0		
A Friend to Missions; per Rev. J. Bloomfield		1	0	0		
					12	0 0
Chatham.—Missionary Association.—Mr. W. Higgins, Treasurer.						
Annual Subscriptions		9	17	6		
Quarterly, Monthly, and Weekly ditto		31	6	0½		
Best Street, Sunday School		2	19	5		
Ebenezer ditto		1	16	3½		
Brook ditto		2	10	6½		
Brompton ditto		2	3	0		
Slickard's ditto		0	3	6		
School of Industry		1	1	8½		
Donations		0	18	6		
					52	16 6½
Deal.—Rev. J. Vincent.						
Collected at Missionary Prayer Meetings		13	1	5		
Ditto Conference, ditto; by Mr. Bailey		2	0	0		
Donation		0	10	0		
Ditto		0	5	0		
					15	16 5
Folkstone.—Sion Chapel. Rev. W. Maitland.						
Female Auxiliary Society.—Penny-a-week Subscription for 3-quarters of a year; collected by Mrs. Maitland & Miss Viney		4	2	5		
Donations		0	5	0		
Sabbath School Children.—Collected by Miss Tapley		0	7	1		
Missionary Castle. Miss Hau ditto		0	5	6		
					5	0 0
Queenborough; after a Sermon by Rev. Rowland Hill					4	8 6
Maidstone.—Branch.						
Annual Subscriptions		7	4	0		
Quarterly & Weekly ditto		14	16	1		
Carried forward		22	0	1	90	1 5¼

Brought forward		22	0	1	90	1 5¼
Sunday School		2	6	0		
					24	6 1
Marden Missionary Association.—Mr. Sam. Osborn					10	0 0
Sheerness Missionary Association.—Mr. Mullenger					30	0 0
Town-Sutton Missionary Association, at the Rev. J. Reed's; by Mr. F. Jenkins.						
Quarterly Subs.		14	19	0		
Monthly & Weekly ditto		13	11	5		
Sunday School		4	6	5		
					32	16 10
Tonbridge Missionary Association; by Rev. G. Moore.						
Donations		4	0	9		
Juvenile Society; by Master Alexander		0	10	0		
Subscriptions		5	15	6		
Quarterly ditto, &c.		14	0	8		
Ditto Wells.—Subscriptions		1	10	6		
Quarterly ditto; by Miss S. Richardson		2	16	0		
					28	13 5
					215	17 9½
Tonbridge Wells.—Lady Huntingdon's Chapel, Friends at; per Mrs. Finley and Miss Dickenson					14	0 0
Dover.—Rev. Mr. Mather and Congregation					19	4 6
Juvenile Society.—Mr. J. Mummery, Treasurer					9	2 8
Missionary Box, Zion Chapel					0	13 7
Sunday School ditto.—Mr. T. Mowle					1	2 6
River ditto,—Mr. G. Gould					0	15 0
					30	17 9
Kent.—Canterbury.—Rev. S. Gurteen.—Bible Missionary and Tract Society					10	10 0
Littlebourne.—Village					1	8 6
Juvenile Missionary Society					18	1 6
					30	0 0
Deptford.—Butt Lane Meeting.—Rev. J. T. Barker and Friends					16	10 0
Eltham.—Penny-a-Week Society; by Mr. W. Wright					4	8 0
Greenwich.—East Street Chapel.						
Mr. E. N. Venner's Day Scholars					6	9 0
Sunday School Girls					1	4 2
Subscriptions					3	3 0
Sundry small ditto					3	14 4
					14	10 6
Woolwich.—Salem Chapel.—Contributions from a private Society					4	10 0
Lancashire.—Auxiliary Missionary Society.—Mr. J. H. Heron, Treasurer.						
Manchester.—Grosvenor St. Chapel.—Rev. W. Roby and Congregation					64	18 6
Leaf Square Grammar School Association; by Rev. Dr. Clunie					11	4 0
Youths Auxiliary Society.—Mosely Street Chapel					10	0 0
Rochdale.—Friends at; by Rev. J. Ely					5	5 0
Stand.—Rev. Mr. Slater's Congregation.—						
Part of Monthly Subscriptions		7	0	0		
Donation from Sunday Scholars		2	1	6		
					9	1 6
Carried forward					100	9 0

Brought forward 100 9 0
Bolton.—Duke's Alley Chapel. Branch Society.—Mr. A. Haigh, Treasurer.
Subscriptions, &c. 31 3 4
Ashton-under-line. — Rev. J. Sutcliffe 30 0 0
161 12 4
Lancaster.—Auxiliary Society; by Mr. E. Dawson 24 17 2
Warrington.—St. John's Chapel.—Rev. A. Hay 20 0 0
Leicestershire, Derbyshire, and Nottinghamshire Auxiliary Society.—Mr. Joseph Nunneley, Treasurer.
A Friend to Missions 0 5 0
Bosworth.—Collected by Rev. R. Knill 3 11 0
Mansfield.— Congregation 10 10 0
Nottingham. — Rev. Mr. Butcher 1 16 6
Newton Burgoland. Sunday School.... 2 18 4
19 0 10
East Shilton Congregation.— Rev. Mr. Bickley 11 5 0
Leicester.—Rev. Mr. Webb.
Ladies' Association for the Education of Native Females in India .. 34 8 1
Juvenile Society .. 16 10 3
Subscriptions 10 0 0
Missionary Box and small Donations 1 12 5
62 10 9
Newton Burgoland Sunday School 2 8 6
Great Wigston Congregation.— Rev. Mr. Hunter 6 8 0
Narborough ditto, Rev. Mr. Bedford 5 0 0
Melbourne and Donnington ditto, Rev. Mr. Smith 4 11 6
Barton, and ditto, Rev. Mr. Abott 2 14 6
Lutterworth ditto, Rev. Mr. Hartley 20 0 0
Kibworth ditto, Rev. Mr. Chester..... 5 15 6
Derbyshire, Barrow, and Repton. Ditto, Rev. Mr. Pritchard 6 0 0
Matlock. — Rev. J. Wilson —
Subscription..... 2 0 0
Penny per Week ditto 6 12 9
Sunday S. Teachers 2 14 1
Missionary Box .. 0 7 0
11 13 10
Belper Congegation.
Rev. Mr. Gawthorne..... 13 3 6
Subscriptions, &c. 6 4 6
Sunday S. Children 0 12 0
20 0 0
Eaton ditto 0 18 0
Ilkestone Congregation.—Rev. J. Shaw 3 0 0
Moor Green, do. do. 5 0 0
8 0 0
Derby Juvenile Missionary Society.—Master C. Fox, Treasurer..... 5 4 3
Ashbourne Congregation. — Rev. Mr. Start 8 7 1
A few Friends at Telsen and Ansleywood-house; by Rev. J. Bentcliffe 3 0 0
Carried forward.....202 17 9

Brought forward 202 17 9
Derby.—Collected after a Sermon by Rev. Rowland Hill . 32 15 0
Nottingham. — Castle Gate Chapel.— Rev. Mr. Alliott's Congregation 20 0 0
Juvenile Missionary Society. — Mr. Alliott, jun. Secretary.
Subscriptions 20 6 2½
Missionary Box. Miss Cullen's School ... 2 0 0
Female do. at Messrs. Moore and Co.'s Warehouse 1 1 0
Girls of Sunday Sch. 6 5 0
Boys ditto 0 7 9½
30 0 0
Fletcher Gate.—Rev. Mr. Bryan and Congregation 5 0 0
Subscription 1 1 0
Society in Sutton in Ashfield, Rev. T. Roome. — Young Ladies at Mrs. Meller's House 2 0 0
Two Friends 2 0 0
Missionary Box in Sunday School.... 0 13 8
Ditto Monthly Prayer Meeting 0 11 2
Ditto Mr. Room's Children..... 0 11 2
5 16 0
Mansfield.—Rev. Mr. Weaver — Congregation 10 16 0
Penny-a-Week Collections, by Young Persons 17 0 4
Sunday School..... 1 5 0
29 1 4
Nottingham. — Collections at the Annual Meeting.....188 18 6
Donation..... 2 0 0
517 9 7
Leicestershire. — Harboro'. — Collected at the Independent Chapel, after Sermons by Rev. Messrs. Hill and Burder..... 46 6 6
Lincoln Auxiliary Missionary Society.— Mr. James Lupton, Treasurer 27 0 0
Boston.—Rev. T. Haines; Missionary Association 17 5 6
Middlesex.—North Middlesex and South Hertford Auxiliary Society.—Rev. W. Thomas.
Enfield.—Rev. Wm. Thomas .....
Subscriptions 26 4 0
Work People at Messrs. Baylis's Factory 5 0 0
Sundries 0 15 6
31 19 6
Collection at Annual Meeting, after a Sermon by Rev. G. Clayton 22 3 8
Ditto at the Meeting for Business 1 15 6
23 19 2
By Rev. W. Brown.—
Subscription..... 1 1 0
Baker Street Penny-a-week Association 11 15 0
12 16 0
Lady Huntingdon's Chapel.— Rev. W. Macdonald 0 10 6
Penny-a-week Society 20 4 9
20 15 3
Carried forward.... 89 9 11

Brought forward			89 9 11
Barnet.—Rev. J. Morrison.—			
Subscriptions	6 18 0		
Sundries	4 14 0		
		11 12 0	
Cheshunt.—Rev. S. Weybridge.			
Subscriptions	4 3 6		
Sundries	3 0 6		
		7 4 0	
Southgate; by Rev.			
W. Lloyd	6 17 0		
Subscriptions and			
Donations	4 17 8		
Pupils of ditto ..	1 0 0		
Missionary Box ..	1 6 10		
		14 1 6	
			122 7 5
Hampstead Auxiliary Society; by Miss Stratton, Treasurer			13 19 6
Tottenham.—A few Friends there.—Collected by Miss Reid and Miss Hague			15 0 0
Norfolk.—Independent Association in aid of Missions			144 10 3
Norwich Auxiliary Society.—			
Mr. J Butcher, Treasurer..	34 14 1		
Juvenile Male Branch	12 6 0		
Ditto Female	21 7 0		
		33 13 0	
Mrs. Owen's Missionary Box		3 10 0	
			71 17 1
Northamptonshire. — Wellingborough. — West End Chapel, after Sermons per Rev. Messrs. Hill and Burder			26 3 0
Daventry Sunday School, belonging to the Independent Meeting			1 15 0
Bristol.—Legacy under the Will of Mrs. Sarah Carpenter.—			
Hen. Brown, Esq. and Mr. Charles Taylor, Executors ..	200 0 0		
Less duty.....	20 0 0		
		180 0 0	
Hampshire.—Farnham.—Rev. J. Johnson.—Auxiliary Missionary Society.—Mr. Reece, Treasurer.			
Subscriptions and Collections	10 13 8		
Juvenile Society	2 0 0		
The Young Ladies at Mrs. Abbott's & Miss Wilmes School	1 14 0		
		14 7 8	
Northumberland. — Newcastle Auxiliary Society; Mr. Thomas Bonner, Treasurer			140 0 0
Hexham Auxiliary Missionary Society.—Rev. Mr. Scott ..	15 0 0		
Haydon Bridge Branch.—Rev. Mr. Haydon	2 0 0		
		17 0 0	
Rutlandshire.—Uppingham Auxiliary Missionary Society.—Rev. Mr. Green.....			27 7 7½
Shropshire.—Shrewsbury Auxiliary Missionary Society.—Rev. T. Weaver, Treasurer	47 19 7½		
Juvenile Missionary Association. — Mr. T. Birch.....	44 11 6½		
Swan Hill Sunday School	4 2 10		
Friends at Hadnal; by Rev. R. Eveshall ..	3 6 0		
		100 0 0	
Ditto.—Collected at the Ordination of Rev. T. Jones, Missionary to Otaheite		37 4 6	
			137 4 6
Sussex.—Alfriston Juvenile Missionary Society; Mr. John Newman, Treasurer.			
Half a year's Subscriptions			23 0 0
Brighton.—Rev. Dr. Styles Chapel.—Ladies' Auxiliary Missionary Society; by Miss Penfold, Treasurer.....			20 0 0
Countess of Huntingdon's Chapel.—Auxiliary Society; by Mr. J. F. Ward.—Collections, &c.			66 16 4
Somersetshire.—Chard.—Rev. John Gunn. Collected by Rev. Dr. Winter and Mr. Knill			30 1 19
Suffolk.—Haverhill.—Rev. A. Simpson.—A Subscription ..	1 0 0		
Penny-a-week Society, one quarter	7 9 3½		
		8 9 3½	
Surrey.—Mites from			1 4 0
Leatherhead.—The Young Gentlemen at Mr. Burrell's School; per Rev. T. Lewis			1 3 0
Wiltshire.—Holt.—Collection; per Rev. S. Lowell			21 0 0
Codford; by Rev. John Waters			8 0 0
Wilton.—Contributions of the Rev. John Bristow and Friends			10 0 0
Worcestershire.—Redditch.—Mr. T. Williams.—His Subscription.....			10 10 0
Yorkshire.—West Riding Auxiliary Missionary Society.—Mr. G. Rawson, Treasurer			100 0 0
Sheffield and Attercliffe Missionary Union.—Branch of the West Riding Auxiliary. G. Bennet, Esq. Treasurer.	13 8 4		
Howard Street Female Missionary Society	10 8 0		
Queen Street ditto	7 7 1		
Garden Street ditto	3 6 3		
Attercliffe, ditto.....	3 3 0		
Girls of the Lancasterian School, Sheffield, for Taheite	1 0 0		
Boys ditto ditto	1 4 6		
		39 17 2	
Dorsetshire.—Cerne Abbas.—Rev. J. Trowbridge and Friends.....			27 0 0
Berwick. — Mr. Alex. Moor.— Mont. Prayer Meeting, Bank Hill	2 2 0		
Ditto, High Street.—Mr. James Mr. J. Black	1 0		
Tweedmouth ditto.—Mr. Rob. Elliot.....	2 2 0		
Spital ditto —Mr. Jas. Black..	1 1 0		
		6 6 0	
Essex.—Stratford.—Legacy from William Spearing Burton.—Mr. Tho. Burton, Executor			10 0 0
Oxfordshire.—Benson.—Friends at; by Mr. Edw. Butler.....			2 2 7
Devon.—Exeter.—Mrs Sarah Hosch, for a Native Teacher in India, to be called "Peter John Hosch"			10 0 0
York.—Howden Auxiliary Society.—Mr. John Thompson.			
Subscriptions, &c.....	5 9 2		
Juvenile Society. — Penny-a-week Subscriptions	2 2 1		
		7 11 3	
North Riding Auxiliary Society.—Mr. Jas. Dunlop, Treasurer.			
Malton Branch.—Mr. J. Sotheran, Treasurer.			
Subscriptions	6 0 6		
Penny-a-week ditto collected by Mrs. Laybourn, Misses Beale, Rustin, & Nicholson	9 6 6		
		15 7 0	
Pickering Branch.— Mr. J. Grayson, sen. Treasurer.			
Subscriptions	6 8 6		
Young Ladies at Misses Harrison's Boarding School	2 3 7		
Collected by a Friend to Missions	1 15 4		
Carried forward..	10 7 5	15 7 9	

Brought forward	10	7	5	15	7	0
Ladies' Association; by Mrs. Willoughby, Treasurer ..	5	9	7			
A few Friends at Aislaby & Wrelton	1	10	0			
				17	7	0
Scarborough Branch.—Mr. Goodwell, Treasurer.						
Subscriptions	16	16	0			
Penny-a-week ditto collected by Misses Woodhall, Temple, Estill, Wood, and Lord	19	3	1½			
				35	19	1½
Whitby Branch.—Mr. T. Marwood, Treasurer.						
Subscriptions, &c.	19	7	4			
Collected by Miss Moorsom	2	6	0			
Silver Street Chap.—Ladies' Association.—Miss M. Hunter, Treas.	15	16	6			
Juvenile ditto.—Mr. G. Ouston..	12	16	0			
Cliff Lane Chapel.—Ladies' Association. —— Mrs. Adams, Treasurer	13	3	8			
Juvenile Association.—Mr. W. Jefferson, Treasurer	5	16	8			
Missionary Box, at Mr. M. Clark's..	0	15	0			
Ditto; by Miss Anderson.....	0	10	0			
Collected by a Young Lady for Female Education in India	5	0	0			
				75	11	2
York Branch — Mr. J. Moxon, Treasurer. Male Juvenile Society.						
Collected by Messrs. John. Moxon, R. Wellfoot, Joseph Moxon, W. Hildrith, T Noble, H. Richardson, Laidler, H. Smith, and Wm. Birks..	17	19	11			
Female Juvenile Society.—Collected by Mrs. Underwood, Misses Cotton, Wellfoot, Hurst, Ward, B. Bonus, Deighton, Etty, Moxon, H. Hands, and John Moxon	13	8	0			
Produce of a Missionary Box in Rev. G. Thurgaland's School ..	0	11	0			
Carried forward	31	18	11	144	4	3½

Brought forward..	31	18	11	144	4	3½
Shipton; by ditto..	1	4	6			
Collected at the door after Annual Meeting, 1820.....	6	13	7			
Subscriptions	3	13	0			
				43	10	0
				187	14	3½
Pontypool.—I. W.—For Missionary purposes				5	0	0
Somersetshire.—Frome.—Heathen Friend Society; by Mr. John Giblett.....				20	0	0
Yorkshire — Hull and East Riding Auxiliary Missionary Society.						
Hull.—Collections	155	17	3			
Subscriptions.....	40	19	0			
M. W.—A Servant — Bequest; per Mr. Rhodes	2	10	0			
Juvenile Society, remitted; per Treasurer	80	0	0			
				279	6	3
Beverley.—Collection	31	11	11			
Juvenile Association; per Rev. J. Mather	27	1	10			
				58	13	9
					2	
Bridlington Missionary Association; per Rev. G. Ryan..				8	5	1
Cottingham.—Collection; per Rev. S. Curwen	15	18	6			
Subscription	0	10	6			
				16	9	0
Elloughton.—Collection; per Rev. W. Slott	4	6	0			
Friend; per ditto....	2	2	0			
				6	8	0
Hornsea Missionary Association; per Rev. J. Sykes				7	2	8
Selby Missionary Association; Rev. G. Mayhew				27	18	0
South Cave Missionary Association; per Rev. G. Nettleship				3	9	8
Swanland Missionary Association	6	9	6			
Subscriptions	2	2	0			
				8	11	6
Thorne Missionary Association; Rev. H. Earle				35	5	0
				451	8	11
Scotland.—Paisley Auxiliary Missionary Society.—Rev. Jas. Thomson				70	0	0
Grangemouth Female Missionary Association.—Mrs. J. L. Waddell				5	0	0
Glasgow Auxiliary Missionary Society.—Mr. M. Urie, Treasurer				30	0	0
Ireland. — Hibernian Auxiliary Missionary Society.—Messrs. Geo. La Touche and Co. Treasurers.....				178	15	0
Tyrone, Branch of, ditto Mr. W. Weir, Treasurer				21	5	0
				200	0	0
Monaghan and Cavan Branch ditto.—Rev. Mr. M'Dowell				37	0	0
France.—Lecelles and Nomain.—Protestants.....				2	0	

For the Education of Native Females in India.

Ladies Association at Leicester, vide Leicester list.....	34	8	1
A few Friends in Essex; per Mr. F. Westley.....	5	5	0
Sundry Friends; by Mr. Luke Norton, Dunmow, Essex	2	2	6
Rev. Mr. Neave and Friends, Bishopstoke, Hampshire	2	0	0
Collected by a Young Lady at Whitby, vide North Riding List	5	0	0

*** On account of the extent of this List of Contributions, we are obliged to defer the acknowledgment of the numerous presents from the Friends of the Society, for the South Sea Islands, &c. &c. to another month.

MILLENIAL GLORY.

Rise! Sun of glory, rise,
And chase those shades of night,
Which now obscure the skies,
And hide thy sacred light—
O! chase those dismal shades away,
And bring the bright Millenial day.

Behold, how heathens dwell
In gloominess profound,
Where sin and death, and hell,
Spread their black horrors round—
Behold, and chase that gloom away,
And shed the bright Millenial day.

Why Saviour, why conceal
Thy beams of grace, and love?
Some of those rays reveal
Which cheer the realms above—
Those rays shall chase the night away,
And give the bright, Millenial day.

Yet Jesus, should thy will
Defer that sacred morn!
Hear one petition still,
Nor leave the world forlorn—
Jesus, till that resplendent day
Shine on our souls with powerful ray.

And we'll reflect that light
Effulgent, and divine,
As midst the gloom of night
The twinkling planets shine—
Pleas'd to emit the feeblest ray,
Till Jesus pours th' expected ray.

Then, as each planet fades
Before the glorious Sun—
We'll vanish with the shades,
Our little glimmering, done—
Sink in obscurity away,
And fade before the rising day.

S. M. B.



Freeman sc.

Revd. Charles Hyatt.
London.

Publd. by F. Westley, Stationers Court, June 1822.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE 1821.

A BRIEF MEMOIR OF JOHN BROOK, ESQ.

RELIGIOUS biography will always be an object of pleasing attention to all that love God. When properly executed, its design is not so much to praise the dead, as to benefit survivors; especially the friends and relations of the deceased, who may learn more useful lessons in this way, than from the deeds of heroes, the achievements of science, or the rise and fall of nations.

Mr. Brook was born in June 1744, at Flash-house, near Huddersfield, in Yorkshire; where he spent the greatest part of his life, and where it was closed on the 20th of March, 1820, in his 77th year. He appears to have been first "called out of darkness into marvellous light," by the rousing and successful ministry of the Rev. H. Venn, who, being at that time Vicar of Huddersfield, was "a burning and a shining light;" and whose memory, in that neighbourhood, is yet cherished with a just and fond regard. His religious impressions, which began in early life, were among the first fruits of Mr. Venn's labours at Huddersfield, and he enjoyed his most intimate and invaluable friendship. Partly to this intimacy, and partly to his own natural disposition, must be ascribed, under the divine blessing, that unaffected simplicity and godly sincerity which were very prominent features in Mr. B's character, and of which his countenance was no unmeaning index. He was among the race of worthies, who first set up the Redeemer's standard in that part of Yorkshire, which, though now eminently blessed with heavenly light, was then covered with "gross darkness."

Many of them have been removed by death, and only a few are left as a remnant of their companions. He was also one of the founders of that dissenting interest, which began immediately after Mr. Venn's removal, and now flourishes under the pastoral care of the Rev. W. Moorhouse, and his respected colleague, Rev. Dr. Boothroyd, where also he was above 40 years a deacon and a pillar in that society.

That Mr. B's attachment to this cause was deeply founded, appears from his uniform zeal for its welfare, and his exceedingly punctual attendance at his own place. He was no *wanderer;* but was sure to be there before time, except in cases of needful and justifiable necessity, though living at a considerable distance, and generally returning to dinner in the interval between morning and afternoon service; for some years visiting also a Sabbath-school twice, in his way to and from the Chapel.

Seasons and weather made no difference with him, and on week-day-evening lectures, and Church

meetings, he was equally constant. In his house the Sabbath was hailed with pleasure, and observed with such strictness and solemnity, as will be remembered by his mourning relatives and domestics through life. His usual saying was, "the Sabbath is a day set apart for the service of God, let us give to it as much of our time as we can."

He was eminently a man of *peace*. This resulted from his natural temper, and from its being much under the influence of divine grace. He could hear aggravating and vexatious things, referring to himself or to others, with a calmness that was surprising; and, when shamefully wronged in business, as he sometimes was, his mind seemed above repining. He had indeed more difficulty in submiting to family affliction, when a daughter of 17 years old was hastily taken away by death, and also a promising son of 10, not long after. These were severe trials. The children were to him what Isaac was to his aged parent, and his struggles between affection and duty, in giving them up, were truly affecting.

As an extensive tradesman in the corn line, his dealings were marked with punctuality and integrity. He carried his conscience with him into every scene of action, listening to its dictates on all occasions. This, as might be expected, procured him general esteem in the commercial world; for he was utterly incapable of those arts which purchase prosperity at the expense of honour, truth, peace of mind, and pure religion. His success in business was owing to that "blessing of the Lord which maketh rich, and addeth no sorrow with it."

As a man of *benevolence*, according to his fortune, he certainly stood in the very first rank, and has seldom been equalled. He was not only a liberal subscriber to Academical Institutions, Bible Societies, Missionary and Itinerant Societies, Sunday-schools, Dispensaries, &c.; but did immense good *personally* among the poor of his vicinity, who lost in him a friend and a father. He chose to enjoy the pleasing luxury, and unspeakable satisfaction, of distributing his extensive charities while living, rather than to employ others after his death. There is great reason to believe that he gave large sums to the poor and needy, of which his nearest friends had no certain knowledge till discovered accidentally. That a case should be one of general charity, or of religious benevolence, was a sufficient recommendation to him; and he could not turn away from it with cold indifference or parsimonious encouragement. During many years in the latter part of his life, he was grievously afflicted with a nervous debility, which the utmost medical skill could indeed alleviate, but not remove. Yet this did not destroy his religious enjoyments, or inward peace of mind; though, for some time before his death, it so much increased, that often he could not articulate a word. This he lamented much, but he bore it with patient submission, and betook himself generally to reading, especially his Bible, which was quite a curiosity, from the slips of paper it contained, expressive of the workings of his soul. He was also partial to the works of Hervey, Rowe, Watts, Doddridge, and Henry; from whom he extracted the most striking thoughts, and occasionally read them to his friends and visitors. As his bodily weakness, long before the close of life, prevented his conversing much with his attendants, we are unhappily deprived of those communications, which otherwise it would have been a pleasure for us to give, and for others to receive. In general, his

mind appeared in a happy waiting-frame, desirous of being clothed with a blessed immortality. He enjoyed portions of Scripture and Hymns, when read to him, and often added his emphatic AMEN. As his life was serene, his death was peaceful; and many who knew him are ready to say "*let my latter end be like his.*"

Mr. B. was twice married; but of 10 children, many of whom died in infancy, only one survives him, the widow of R. Houghton, Esq. lately an eminent Surgeon in Huddersfield, whose memory is dear to many, both for his professional abilities and his Christian character. It is hoped that his family will be excited by this sketch of Mr. B's character, to imitate the example of both, and that their wishes and prayers for them will not be in vain. Though dead, yet they both speak to surviving kindred, saying,—"Be not slothful, but followers of them who through faith and patience inherit the promises."

W. M. Jun.

A BIOGRAPHICAL NOTICE OF

THE LATE MR. WILLIAM WHITRIDGE,

Of Bootle, Cumberland.

ON the Christmas day of 1761, William Whitridge was born at Bootle, and was baptized on the 23d of the following January. By his father's side, he was descended from a family of considerable antiquity in Cumberland; and, by his maternal connexions, he had the honour of being related to the celebrated name of *Askew;* the parentage of the well known Anne Askew, whose sufferings and death under Henry VIII. are recorded in the "Book of Martyrs," having been traced to a family of the same name in that neighbourhood. The mother of Mr. Whitridge was enabled to do honour to the venerated name of the sainted martyr; for, after a life of exemplary religion, she departed the present world in the triumphant prospect of a glorious inheritance.

Of the earliest scenes of this person's life, the writer is not prepared to communicate any particulars worthy of public attention; but he remembers him repeatedly mentioning the affectionate regard of a pious mother for his spiritual welfare; and when employed in the exercise of parental instruction, he would frequently observe, with peculiar feeling, how much he was indebted to the religious impressions which her attentions succeeded in exciting. As he advanced to youth and manhood, his deportment was marked by general propriety, though certainly not exhibiting the discriminating evidences of genuine religion. He appeared, however, more thoughtful and steady than the ordinary character of his associates; and by some of his friends he was advised to make preparation for "holy orders." But he declined very prudently, acknowledging that he had neither religion nor talent enough for the office of the Christian ministry. To business of another kind he directed his attention, and in the prosecution of that employ he was now induced to visit London. During his stay in the metropolis, he occasionally attended the ministry of the Rev. Mr. Romaine, and the Rev. Rowland Hill. But very shortly afterwards he returned home, and

commenced agricultural pursuits, which were still most accordant with the general bias of his mind.

But his religious character became not genuine and decided till he heard the Gospel with pureness and power in his native village. Unfortunately, this privilege was not to be enjoyed in the parish church. Happily for him and others too, there was at that time such a thing as the "*Dissenterism of barns.*" In a barn, "the word (first) came to him with power," preached by the Rev. George Burder, then resident at Lancaster, and whose valuable services were kindly extended to this benighted district. The text on that memorable occasion was Matt. v. 20; nor could he ever think of the circumstance in subsequent years without recollecting the moral and mental agitation he then experienced, and gratefully acknowledging the powerful displays of Sovereign grace. The result, however, was not an immediate abandonment of worldly associates and pleasures; yet, in the course of no very long period, he was enabled to "hold fast the profession of his hope without wavering." The erection of a chapel at Bootle, in 1780, by Joseph Whitridge, Esq. of London, and its regular supply with evangelical preaching, materially contributed to his good, and that of many others.

Yet another event, which was most deeply to influence all his future interests and prospects through life, occurred in a short time after the period adverted to, which essentially conduced to the final establishment of his Christian character. He entered into the marriage relationship with Martha, daughter of the late Abraham Fletcher, well known in the North of England for his eminent attainments as a self-taught mathematician, and for his successful skill in botanical medicine. In this choice, Mr. W. discovered no ordinary exercise of wisdom and regard for Christian principle; and he found, in every sense of the word, a "helpmate" indeed. The character of Miss F. had long been decided in her Christian profession: she had a mind richly furnished with the most useful knowledge, and in every respect was she prepared to fill her new station with credit and satisfaction.

The subject of this Memoir being now "settled in life," directed his best energies to the obligations of his calling; nor, while busily employed in the cultivation of the soil, did he neglect the higher claims of the culture of his mind. Unlike to many husbandmen, he always felt an ardent thirst for intellectual enjoyments. He was fond of reading, and as often as practicable, he indulged himself with "the feast of reason and the flow of soul." In this exercise, his estimable partner was always a cheerful coadjutor, especially when his attention was disposed for religion and the Holy Scriptures. The worship of God was punctually maintained in their house, and every morning and evening they supplicated that "blessing of Jehovah which maketh rich." If prosperity be any proof of the divine approbation, they enjoyed the smiles of Providence, blessed as they were with a numerous family and increasing riches and comfort.

As a man desirous of general improvement, Mr. W. most readily embraced every opportunity that presented itself. He was evidently not fettered by the prejudices of antiquated customs: practices or principles, however novel, which manifestly promised to be useful, he had no hesitation in adopting. He was a scientific farmer; and perhaps during the latter part of his life, few persons in a similar situation have understood the science of agriculture better than he did. It must also

be observed, that the peculiarity of his pursuits gave additional pleasure to the perusal of the Scriptures; regarding these writings as furnishing, among other subjects, a record of the plans and proceedings of the earliest agriculturists in the world. The polity of the Israelites was obviously agricultural; nor does the Bible in general abound with any descriptions and allusions, so much as to the scenes of a rural and pastoral life.

From the trials of life, the deceased was not exempt: indeed, a good portion of them he was destined to have, particularly by the loss of children, three of whom, within a few years, were seized by the cold hand of death. But in the year 1800, by far the heaviest affliction he had yet experienced, was the death of his eldest child, then approaching the years of womanhood. Many were the wearisome nights and days appointed to her, yet she sustained the pressure of all her sufferings with the faith and fortitude of an honourable Christian; and even her distressed parents were enabled, in some measure, to rejoice with her in the opening prospects of a glorious immortality. And if any apology be necessary for the introduction of this circumstance, the biographer must say, it could not be omitted, "when I call to remembrance the unfeigned faith which" was in Anne, "which dwelt" in her "mother" and her "grandmother," and which triumphed at the burning stake of her remote ancestor!

Nothing worthy of notice transpired from the above period till another visitation of Providence, of a still more painful character, and which was to bring to the test the genuineness of all his Christian principles. A dozen years had scarcely rolled away, when he received the distressing intimation that the Almighty would "take away the desire of his eyes with a stroke." His invaluable partner bore the full weight of her affliction with an unmurmuring heart, reposing in the friendship and fidelity of the divine Saviour, and richly participating the sustaining consolations of the gospel of Jesus. Seldom has a dying bed presented a more interesting and delightful scene: such was the calm serenity pictured on her countenance, the cheering hope that animated her languid frame, and the brightening anticipations of heaven, that Christianity seemed to say to her attendants—"See how a Christian dies!" In an early month of 1813, she "died in the Lord," leaving behind her a testimony honourable to the grace of God—"Not slothful in business, fervent in spirit, serving the Lord." But what language shall describe the heart-rending pangs of an almost disconsolate widower! He seemed most feelingly to experience what the Hebrew Psalmist has intimated in his strong expressions, "bound in affliction and iron." Never had an occurrence been so distressing and distracting to him, nor could he ever think of it in subsequent years without heaving the sighs of recollected grief. Often was he heard to say, "It was the breaking up of all his worldly comforts; and had it not been for the supports of religion, he must have sunk under the irreparable loss."

Mr. W. was permitted to survive this afflicting visitation but for the short term of seven years, during the latter half of which his health was seriously though gradually declining. His comfort was sadly embittered, and his trials increased, by a variety of circumstances, none of which would be interesting for public recital, and some of which arose from a quarter whence nothing but affection and kindness should have come. Over these, however, a veil

is cast, with the earnest hope that Christian admonition and example will not be eternally forgotten. May the Christian meekness and continued good-will which he evinced under all his sufferings, be remembered for the most salutary purposes!

There was, nevertheless, a short period before the close of life, in which his spirits began to revive, and his hopes to brighten and promise at least a transient joy. But it proved only as the temporary splendour of a setting sun, bursting from behind some obscuring cloud in the western sky, but suddenly disappearing. An unusual exposure to cold and rain, in a journey from home, occasioned a violent catarrh, and induced the disease, which had for some time been lingering in his frame, to make deeper impressions. The ultimate consequences defeated the utmost effort of medicine, and a few days' confinement in his room terminated the dissolution of his mortal frame. His happy spirit fled into eternity, and was

"Far from a world of grief and sin,
With God eternally shut in."

This event took place on the 25th of June in the last year, when an earthly was exchanged for a heavenly and an eternal sabbath. During his last sickness, he enjoyed the pious attentions of his only surviving daughter; and though incapacitated by extreme pain for frequent conversation, he repeatedly assured her of the peace and happiness of mind which he experienced from the faith of the Gospel. He said, "That he had no wish to live—he had no fears of death—he rested his eternal all on Jesus Christ—and he rejoiced in the near approach of eternity." His body was interred in the burial-ground attached to the chapel at Bootle, and an appropriate sermon was preached by the Rev. Mr. Harbottle, of Tottlebank, near Ulverston, to a crowded assembly of sympathizing attendants, who visibly testified their high respect for the deceased, and listened with interest and feeling to the voice of heavenly instruction, suggested by Ps. cxvi. 15.

"Precious in the sight of Jehovah,
Is the death of his saints."

J. W. Jun.

ADDRESS TO PARENTS.

(*Concluded from April Mag. p.* 143.)

Let us now glance at the means by which parents may best promote the welfare of their children. As the two leading branches of education are instruction and discipline, it may be well to arrange our thoughts under these general heads.

1. Instruction.

One of the easiest, most important, and most common modes of instructing the young in religion (and to this department of knowledge our attention will be chiefly directed) is, by conducting them at the earliest possible age to the *temple of God.* On the numerous advantages which result from the early habit of attending public worship, it is not necessary to enlarge. We ought to remark, however, that much of the benefit children may derive from this source, as a means of instruction, depends on their elders. Familiar conversation at home, on the subject of the sermon heard, will induce children to pay attention to what they hear; whereas, if scarcely a word is ever uttered in the family respecting the discourses of the preacher, (except in the way of censorious, captious, snarling hypercriticism,) it will not be wonderful if the young people should not consider their own benefit as any part of the object of public worship.

Family worship is also an important means of juvenile instruction, not neglected, we would hope, (and

yet our hope is mingled with fear,) by any parents who profess to be concerned for the spiritual welfare of their servants and children.

A large part of the moral education of such as have the happiness to be "brought up in the nurture and admonition of the Lord," is conveyed through the medium of *conversation*; and let parents remember, that conversation is as capable of becoming an instrument of mischief as of good. We have heard, with horror, of babes of two years old learning from the lips of their profane fathers to lisp out oaths and curses. But our business now is not with incarnate demons; it is with beings who are neither more nor less than human, and who therefore are neither above admonition, nor beyond its reach. Conversation may become injurious, not only by means of bad language, but by the introduction of topics, which, though in themselves innocent, are unsuitable for the young. The elder members of a family too often talk in the presence of their juniors, as if children had either no ears, or no understanding; and, perhaps, to make bad worse, the conversation takes place in an under tone or a whisper, just loud enough to be distinctly heard, while, by its singularity, it has the effect (the very opposite to that intended) of exciting extraordinary attention.

Domestic conversation may be, and often is, made the channel of much good, both by the communication of knowledge, and by the inculcating of principles. Is there a more lovely sight on earth than the family circle around the table (or, to an English taste, the semi-circle by the fire-side,) while topics, both entertaining and instructive, are familiarly discussed? It is not easy to say whether the inquisitive children, or the communicative parent, be the more delighted. This is a principal part of

"Domestic happiness, the only bliss
Of Paradise, that hath survived the fall."

What vivid impressions, to this moment, do some of us retain of our juvenile Sabbath evenings, when our pious and judicious parents, in order to create an early association in our minds of pleasing thoughts with holy time, granted us that high privilege, so well known in the dialect of the nursery by the phrase, "sitting up to supper!"

It is matter of common observation, that in some families certain moral habitudes descend from one generation to another. In one race, you may see low cunning, meanness, and shuffling, very closely bordering on fraud, if not absolute dishonesty; in another house, you witness those noble principles which are directly opposed to this ignominious character. A youth from such a family is said to come of a good stock. These facts admit of a satisfactory explanation, without supposing particular dispositions to be hereditary. Nothing tends more to fix the character than the reflections which the elder members of a family incidently make on those many occurrences, involving points of morality, which must needs be the subject of conversation, even in houses where slander and tale-bearing find no countenance.

Christian parents will see the propriety of directing their conversation occasionally at least, often, if possible, into a pious channel. Let the subject of religion be brought home to the youthful hearer: let him be urged to seek, without delay, an enjoyment of its privileges. While personal attention to spiritual concerns is represented as essential to future happiness, let caution be used not to exhibit religion either as gloomy or unattainable. If a pa-

rent do not converse with a child on the subject of religion more than once a year, and then with an awful countenance conduct the trembling little catechumen into the closet, and go through the business with a judicial formality and solemnity, it is probable indeed that a strong impression may be made on the youthful mind; but it may be feared that impression will be, rather that religion is a necessary evil to be submitted to by all who would escape the greater evil of future punishment, than that it is as conducive to present satisfaction of mind, as it is essential to happiness in the other world.

We apprehend also that the statements some persons make on the important subject of divine grace, (our entire dependence on which, both for the first great change of heart, and for all subsequent progress in goodness, should not be concealed) are not accompanied with equally clear declarations of the certainty of success, which every one may entertain, who truly seeks the grace and mercy of God through Christ. And is not regeneration sometimes so represented, as to lead to the supposition that its taking place will be known by a strong sensation instantaneously produced? Lastly, is not too high a standard of knowledge, experience, and consistency, often used as the criterion of youthful piety? May there not be the grace of God in the heart of a child, although its effects are not so uniform and unequivocal as are looked for (but not always found) in adult believers? Nothing in any pursuit is more injurious than discouragement, and many a youthful pilgrim, if we mistake not, has been retarded in his progress by being given to understand, that he was not to consider himself as possessed of any religion at all, till he had reached a certain high measure of Christian experience, which he was afraid to flatter himself he had reached, and was fearful he never should reach. Even the Memoirs of eminently pious children, if not accompanied with suitable reflections, either written or oral, may, in this view, prove injurious.

Among the means of instruction, *Reading* cannot be overlooked. In this department, the best of books must always occupy the highest place. No Christian parent will neglect to enjoin the duty of a daily perusal of the Holy Scriptures. It may be well also to point out those parts of the Bible which will be most intelligible and useful for the young. Let them also be exhorted, to beg of God to assist them by his Holy Spirit, to understand his word.

The general utility of the art of reading is scarcely less obvious than that of the faculty of eating. Poison may be swallowed, but this does not prove it to be expedient that the ability to take food should not exist; it only shows that care must be exercised in the selection of food. The guardians of the young are exceedingly culpable, if they do not take great pains to prevent improper books from falling into their hands. One means of preventing this evil will be, to furnish them with a suitable variety of such books as they will do well to read. Of such publications there is now no scarcity. Of late years a considerable addition has been made to every department of the juvenile library, and perhaps to none more than to the religious. The eagerness with which books of this description are sought after, may perhaps have brought into this field of literature some worthy men whose *chief*, not to say *sole*, qualification was good-will to the cause. The remark, however, does not apply to all modern writers in this depart-

ment; and it must either be from want of thought, or from want of money, on the part of parents, that any children remain destitute of such religious books as are adapted to their capacity, and calculated, through the blessing of God, to do them much good.

But let us not, in our anxiety for the religious welfare of our children, overshoot the mark, by denying them such other instructive and pleasing works as contain nothing injurious. Let them read books on philosophy and history; nor let us wholly shut them out of the fair fields of poetry. Youth may not indeed be trusted in that enchanted land with *every* one who walks there; but with such men as Milton, Cooper, and Montgomery, for their guides, we may hope, that while the fancy is delighted, the heart will be made better.

Of fictitious histories, the most sparing use should be made; though we would not condemn a whole genus of publications, inclusive of many distinct species, and of very opposite character, by one opprobrious epithet, we know that the greater number of the books to which we allude are mere trash, while others are actually poisonous. Yet an absolute embargo on all publications of this class is not necessary; nor would it be easy to put such an embargo in force. The best way to prevent young people from reading fascinating books of injurious tendency, is to recommend to them such as are unexceptionable.

We now proceed to offer a few remarks on the *Discipline* which should accompany instruction.

The necessity of correction of some kind is universally acknowledged: it is well known that many young persons have been ruined for want of it. Surely that is mistaken affection which would withhold chastisement, when the neglect of it may be so fatal. What is the temporary distress it occasions when contrasted with the permanent good which may be the result?

Yet too much punishment is worse than too little. Undue severity does more harm than even excessive indulgence. Regard should be had to the disposition of the child, and the nature of the offence. Correction, when not deserved, or administered in rage, is exceedingly injurious. A volume of advice to parents is contained in one sentence of the Apostle Paul (Col. iii. 21.) "Ye fathers, provoke not your children to anger, *lest they be discouraged.*" One of the most pleasing signs of the times is the general acknowledgment of the principle, that *man in every stage of life, and in every station, must be treated as a reasonable being, and not as a brute.* This principle has found its way into those asylums, where human nature, in its most pitiable form, is seen; and what happy consequences have resulted from the practical use of this moral engine, even in restoring the helm and compass to those minds which before had been like dismantled vessels on a tempestuous ocean, the intelligent conductors of "The Retreat," in the city of York, are well able to relate. This principle has found its way into the receptacles of guilt; and with what success it has been applied to the more abandoned of our race, let that practical philanthropist, Mrs. Fry, and her benevolent coadjutors, tell. This principle is finding its way into academies and schools; and if lunatics and robbers have yielded to its influence, what may not be expected from it, when applied to the youthful spirit, which, though volatile, is not malicious; and, though inclined to evil, is not hardened in sin.

The truth that man is more easily drawn than driven, is not a new dis-

covery. The excellent Cotton Mather knew it, and deeply lamented that in his day it was so little heeded by the instructors of the young. We must be allowed to quote a few sentences from him, and should be delighted could we persuade ourselves that, in the present improved age, there were no seminaries or families to which his censure is applicable.

"Ajax, the Flogger," may be read in the school; he is not fit to be the master of it. Pliny says, that bears are the better for beating: more fit to have the management of bears than of ingenious boys, are those masters who cannot give a bit of learning, without giving a blow with it. The harsh Orbilian* way of treating children, too commonly used in the schools, is a dreadful curse of God on our miserable offspring, who are born "children of wrath." It is boasted sometimes of a severe schoolmaster, that such a brave man had his education under him; but it is never said how many, who might have been brave men, have been ruined by him; how many brave wits have been dispirited, confounded, murdered, by his barbarous way of managing them."†

Our readers will excuse our having dwelt thus long on a topic which does not often occupy the pages of a Magazine: our apology, if one be required, must be found in the views we have above expressed on the immense importance of an education conducted on scriptural and reasonable principles, to the welfare of those who will be the men and women of the next age; and who, when a few years are come, will be, together with ourselves, in the eternal world. We have intimated, that on one point an improvement is visible in the opinions of mankind on the subject of moral discipline; yet it must not be concealed that the religious education of children is more neglected now than it was among our pious ancestors. Possibly *they* did not always adopt the most judicious methods; their earnestness and assiduity, however, are well worthy of imitation; nor were instances wanting of families in which a mild and kind treatment was blended with all due strictness. In the present day, and among the readers of this miscellany, some such families, we are well convinced, are found. If the hints we have now given shall have the effect of exciting the attention of the careless, or of correcting any of those errors into which pious persons may inadvertently fall, we shall have our reward.

PARENS.

* So called from Orbilius Pupillus, a Roman schoolmaster, noted for cruelty.

† *Essays to do good*, page 94.

THE GYPSIES.

To the Editor.

SIR,

IT gave me great pleasure to read in your Magazine for March, a notice from the Committee of the Home Missionary Society, "that it was proposed that Society should take the Gypsies under their wing, as a distinct branch of the Institution." They appear to me a body of people, who from their ignorance, their wants, and their travelling mode of life, require a particular degree of attention and exertion on the part of the friends of the Gospel. That Gospel we doubt not, they need, as well as others, and yet there appears to be a great difficulty in communicating it to them, because of their living for a great part of the year, in small separate parties, and of their abiding in no settled place. Besides the infinite advantage to their souls from the communication of the Gospel to them, the benefits to society

from their conversion would be great, and the loss and the terror of many neighbourhoods would be prevented. If the following hints should afford any aid to the benevolent intention of the Committee of the Home Missionary Society, my end in proposing them will be answered. I understand, there is a sort of rendezvous of this people in London in the winter season, and to this place therefore, the labours of their Evangelical friends (it is presumed) should be directed. It might perhaps be expedient to build a Chapel which should be denominated, the Gypsey Chapel. Some serious friends should endeavour to enter into acquaintance with this people, and to inform them of the kind design of Christians towards them; to alarm them at once with a proposed change of their habits as far as they are not directly immoral, would, I think, be unwise; but if they can be allured to hear the word, and if God should write it upon their hearts by his Spirit, they will themselves seriously consider the inconveniences and temptations of their peculiar mode of life. At any rate, wandering Christian Gypsies will be far better than others. Some of them it may be presumed can read, and if so, it seems expedient to provide them with Tracts particularly adapted to their circumstances and prejudices. It does not appear to me probable, that much can be done in the country, as to the communication of religious instruction to this people, because their parties are so small, and so moveable, changing place almost continually, but if the preaching of the cross to them in London, should effectually touch any of their hearts, such persons might, and would be willing to become Missionaries to their brethren in the country.

I am Sir,
with much Respect, yours
S. NEWTON.

LITTLE MEANS OF DOING GREAT GOOD.

WHO is there that has Zion's interest at heart, but must have greatly rejoiced in the recent triumphs of Emanuel's cross in heathen lands: surely cold and speculative doubts must now vanish, while witnessing the free course of the Spirit of eternal truth, subduing the gross errors of pagan superstition. Even that part of the Christian world, who have hitherto looked on with silent indifference, may now feel it their privilege, to engage in furthering the grand design, to hasten on that period, when "the whole earth shall be filled with the glory of the Lord."

The infinite wisdom of Jehovah hath marked out the plan, having always at command those instruments, as well as the use of those means, which have and ever shall prove effectual, through his Almighty agency, to the pulling down of the strong holds of sin and Satan, wherever they prevail. And though much has been done by Omnipotent grace, yet Satan still awfully reigns over countless multitudes, who are enslaved by his base delusions, and wholly led by him captive at his will. And surely Christians cannot sufficiently have felt their responsibility, or they would not be supine in a matter of everlasting consequence, and where immortal souls are at stake. If *one* only is of such magnitude as to outweigh a world, oh! how shall we estimate the aggregate of immortal spirits, who are daily dropping into eternity, and many of them perishing for lack of knowledge.

We live in a highly favoured day, and much has been done for the advancement of the Redeemer's kingdom; and yet if those exertions were individually measured, either by our advantages or our opportunities, they would appear probably to be but insignificant. And are we

not ourselves great debtors to Divine mercy; oh! then let us feel increasingly alive to our obligations, and labour while it is day, though with but one talent, to make the gospel known. Wonders have been accomplished by comparatively small means; and what incentives have we now for our most active exertions: the fields are white to the harvest, the word of the Lord is verified, and "Ethiopia has (already) stretched out her hands," and is crying, "Come over and help us;" Ah! will no man care for our souls?

We know that all are not called upon actually to engage in these fields of labour; yet we do but little consider the sacrifices which are made by our Missionaries in this all important undertaking (and what can be their prevailing motive, but the winning of souls to Christ?) or we should not be satisfied *in merely saying*, "Lord, what wouldst thou have me to do?" Various are the ways by which the funds of the London Missionary Society have been replenished—by Auxiliaries, Branches, and Penny-a-week Societies; and there is another that has indeed been partially attempted, which I would suggest; and, though at first view it may appear trifling in its nature, in its results may prove equally beneficial—I allude to the placing of *Missionary* receiving *Boxes* at the entrance of every place of divine worship, where the Gospel is dispensed, into which many an humble heart, glowing with Missionary zeal, preferring our lowly Saviour's recommendation, (that of not letting their right hand know what their left hand doth,) might wish silently and unobserved, to drop their mite into these little treasuries as they pass; others also might feel the inducement, supposing the sum they gave too trifling to occupy a place on the books as a subscriber. The effect of this has already been proved at the place of worship I usually attend, in the production of no inconsiderable sum during the past year; and my object in this paper is, to give an increasing stimulus in our own place, as well as to recommend its universal adoption.

And let the humble, though willing donor, while passing these silent pleaders for the poor heathen, remember, it is not *what* we give, but *how* we give, that makes it acceptable in his sight, who declared, as to the poor widow, that she had done more by the contribution of her *mite* than all who had cast in of their abundance.—Yours, &c.

OBLIGATOR.

JUDGE HALE'S TESTIMONY

TO THE INWARD DIRECTION AND ASSISTANCE OF THE SPIRIT OF GOD.

"THEY who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his guidance and direction, has it as really as a son has the council and direction of his father: and though the voice be not audible, not discernible by sense, yet it is equally as real as if a man heard a voice saying, "This is the way, walk in it."

"Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul; yet, even in the concerns of this life, a good man fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

" The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls, for our instruction. In the midst of difficulties, it will be our counsellor; in the midst of temptations, it will be our strength, and grace sufficient for us; in the midst of trouble, it will be our light and our comfort.

" It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The Spirit of Christ is indeed a humbling spirit; and the more we have of it, the more we shall be humbled: and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

" Attend, therefore, to the secret persuasions and dissuasions of the Spirit of God, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out, it will lead us; when we sleep, it will keep us; and when we awake, it will talk with us."

OBITUARY.

REV. T. SCOTT.

We just mentioned in our last Number the death of this venerable divine, on April 16th. The following particulars we abridge from the last *Christian Observer*, p. 265, and sequel:—

For seven or eight years past, various infirmities had confined Mr. S. to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, " I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily at times feel itself worn down; and in this state his last illness found him. On the first Sunday in March, he preached in the forenoon with great animation (from Rom. viii. 32,) and administered the Lord's Supper; and in the evening he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold; and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Though Mr. Scott passed through " deep waters," and sometimes " walked in darkness " (Isa. i. 10.) during his last illness, it is not to be supposed that this was his constant, or even his habitual situation; much less that fear of the final event prevailed in him. No: hope as to that point generally

predominated, though he would say, "Even one fear, *where infinity is at stake*, is sufficient to countervail all its consoling effects:" but the present conflict was severe: "Satan," he said, "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life!" From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind. To one who came in the evening, he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning, he said, "This is heaven begun. I have done with darkness *for ever—for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no further conflict. The fact is, he had imagined himself much nearer death than he was; and, life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations, predominated. The day before he died, he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "This is hard work: but let us *think* of heaven! let us *hope* for heaven! let us *pray* for heaven."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered — his "desire to depart"— he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet, on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, nor even a groan, or a sigh, or a discomposed feature to *him!* His breath (so to speak) gradually *ebbed* away; and that he *ceased to breath*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who, by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

MRS. AMELIA KNEVIT.

On Sabbath-day, the 26th Nov. 1820, "died in the Lord," Amelia Knevit, the affectionate and beloved wife of Lieut Knevit, R.N. of Chatham. Mrs. K. (formerly Miss Maurice, of Queenborough) grew up through childhood and youth in the vanity of her mind, with very few serious or lasting impressions of eternal things. From early habits, she was accustomed to attend the Church of England, and from her juvenile prejudices, averse to Dissenters, whose places of worship she had never visited, and to whose doctrines she was an entire stranger. When "her conscience now became awakened, and having but very confused notions of the way of salvation, she sought to still the voice of conscience, by attending more strictly to the external duties of religion; and especially by partaking of the Sacrament of the Lord's Supper; but soon she found that such resolutions were too feeble, and her dependence on them too groundless, to yield any solid consolation to her wounded conscience. It was now one of the leadings of providence, which she afterwards had reason to admire, that she had for a long time, cultivated an acquaintance with a pious young female, living in the town, who at length prevailed on her to attend with her a Sunday-school Teacher's Prayer-meeting, belonging to Queenborough Chapel; here it was that it pleased God to reveal his mercy to her heart. The 17th Psalm, in Dr. Watts's version was given out, some striking parts of which melted her into tears; she left the place of worship after the service was concluded, deeply humbled, with a broken and contrite spirit, and resolving to attend again the first opportunity, in which she did not fail, though with much difficulty, and through many persecutions, both from her former associates, and from her nearest relatives: but her heart was fixed; it was the house of God and the gate of heaven to her longing soul; and while she was an example of every filial duty, and affectionate respect to her parents, yet in obeying God, she was unmoved by any sacrifices she might be called to make. And when threatened with the loss of every domestic comfort, and of being exposed to the most severe treatment, if she persisted in her new course, she determined by affectionate and prudent measures, to overcome evil with good; like Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And about this time, her mind was greatly comforted and strengthened, by a discourse from Mr. Pennall, from Psalm lv. 22.

The day ten months on which she died, she had been united in the honorable bands of marriage; and during this short period, seemed to enjoy as much of human happiness, as falls to the lot of mortals in this imperfect state. She now enjoyed the banquet of the Lord's house without restraint; and with one heart and one soul, the happy pair walked in the commands of their Lord. But oh, how transient are all earthly connexions; those who were best acquainted with the deceased, can now see that during this short period of her conjugal state, her mind was gradually preparing for her happy departure to an eternal world; so overwhelmed was she, in the contrast of her present providential and religious enjoyments with the past, that she often burst into tears of gratitude and joy; and while contemplating many days of future pleasure in her new scene of life, her soul plumed her wings for the realms of a brighter day.

On the 15th of Nov. after a severe labour, she became the mother of a fine boy, and her medical attendant pronounced her doing well: but on the ninth day, a change was perceivable for the worse; she became restless, her mind was evidently affected: but even now, the happy frame of her soul was predominant, and she seemed on the verge of heaven. The alarming symptoms which were now making rapid progress, suggested the propriety of calling in farther assistance: and becoming more composed, she desired to know, if there was any danger; which being tenderly communicated to her, she replied,—"The will of the Lord be done. I know my dear (addressing herself to Mr. K.) it is hard to part: it is like tearing the soul from the body; but if it be the Lord's will, we must not

murmur. If it be his will I should be spared, he will bless the means; if not, and I should be taken, and the dear boy should live, I know you will do your duty towards him. As soon as he can read, give him my little Bible, and write in it—"the gift of his dying mother, who charges him to read it, and to seek the Lord while he may be found, and call upon him while he is near;" which words she also desired might be improved at her death. Seeing her friends around her in tears; she said, Weep not for me, weep for yourselves; after this, she exclaimed to Mr. K.—"O my dear, what a mercy to have a Saviour in time of trouble! he will support you; and what a blessing it is to have a firm hold on the Saviour, who will not cast us away," (evidently referring to her own experience at this trying moment.) "You know," she continued, "we have loved him, and if we are parted now, we shall meet in heaven." As the time of her departure drew nigh, she felt her ransomed soul retiring from earth; and in her usual affectionate manner, bade "Farewell to her surrounding friends;" and now, gradually becoming weaker and weaker, was unable to continue any farther conversation; still however remaining sensible, though extremely low. Her disconsolate husband asked her, "If she was happy?" to which she faintly replied—"*Yes, happy, happy!*" and these were her last words; and then she fell asleep in Jesus.

Her death was improved, both at Ebenezer Chapel, Chatham, and at Queenborough, by Mr. Prankard, of Sheerness, from the text chosen by herself—Isa. lv. 6.

In her diary, after her death, was found the following reflection, with reference to the state of her feelings, in prospect of her trying hour:—

"I am now drawing very near my confinement, to thee, and thee alone, O God, I look for help in the time of trouble; thou hast promised to bring to the birth, and to give strength to bring forth. Lord, into thy hands I commit myself, do according to thy most holy will; if thou seest fit to take my life, or the dear pledge of my beloved partner and myself, sanctify the dispensation, and give our souls a happy entrance into the world of glory and everlasting bliss; but if it should please thee to spare the life of the mother and the child, O, may they both be devoted to thee; and may our hearts be full of thanksgiving and praise! Into thine hands I commit all my concerns; prepare me and mine for the approaching hour of my trial, and make us to rely on thy faithfulness, and to believe, that he who has promised to deliver, will deliver. Amen. J. P.

MRS. BUTLER.

March 27th, died at Salisbury, Mrs. Butler, sister of the Rev. T. Luke, of Swansea, and member of the Independent Church, Endless-street. Her affliction was long, and not till within a few weeks of her dissolution could she feel satisfied as to the reality of a work of grace in her soul. The conversation and prayers of Christian friends who visited her, were however much blessed to the removal of all her fears. In conjunction with these, was the kind attention of an affectionate and pious husband, whose unremitting supplications were heard by her heavenly Father—so that at eventide it was light. A few days before her death, she said, with much emphasis, to the weeping friends,

"Ah, 'tis a heaven worth dying for,
To see a smiling God!"

And added, "I want but one thing—a dismission from earth to heaven; no other place in society will suit me." To each of her children she gave a Bible, recommending it to them as the best treasure she could give. She was a dutiful child, an affectionate wife and sister, a good mother, and a most amiable friend. Her decease was improved on Sabbath evening, April 8th, by her pastor, at Endless-street, from 1 Cor. xv. 55—57. A widowed husband, with eight children under 17 years of age, bewail the loss which is her unutterable gain.

Salisbury. J. E. G.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Religion of Mankind; in a series of Essays. By Robert Burnside, A.M. 2 thick vols. 8vo. 1*l.* 8*s.* Seeley.

We confess we are among those who, as the author anticipated, questioned the propriety of his title; nor are we perfectly satisfied with the ingenious defence he offers in its behalf. It may induce some persons to read the Essays who are "of no particular religion;" but we fear it will prove repulsive, rather than otherwise, to those who value no religion but that of the Bible. It is folly however, to dispute merely about a name, and we can assure our readers, that the religion which the author recommends and inforces, is Bible religion and no other.

It would be dry and tedious to enumerate in full the titles of threescore Essays, (and so many the work contains); but we must give a general idea of the principal topics herein discussed. The four first Essays refer to a future state; the next 15, relate to—merely moral virtue—external devotion—a nominal faith—a death-bed repentance—external reformation—a transient or artificial piety;—to degrees of wickedness, infidelity, error in religion, and, lastly, true piety. The following 13 Essays are on the imperfections of the truly pious, their disadvantages, difficulties, differences, &c. the number of the irreligious, the influence of fashion, the compatibleness of piety with intellectual improvement, active life, true pleasure, differences of rank, the peculiar circumstances and happiness of the truly pious, &c. These topics bring us to the close of the first volume, which contains 32 Essays.

Of the 2d volume, the first two Essays relate to "the mode and means of becoming pious," and the difficulties attending it. Mr. B. then considers the evidences of piety in ourselves and others, the sources and uses of temptation, the guilt of yielding, and the means of overcoming. He next considers the declension and revival, the preservation and improvement of piety, religious presumption and despondency; improvement in the service of the Deity, in Christian principles and obedience. The remaining subjects are religious conversation, austerity, love of the world, a good conscience, reputation, bigotry, liberality; on efforts for promoting benevolence and piety, and the connexion of the latter with patriotism; on religious abstraction, weariness of life and the dread of death. And, to this vast circle of important topics, is added, an Appendix on the importance of learning to the Christian ministry.

In reading two thick octavo volumes, embracing so great a variety of subjects, it is difficult to select any one for particular observation; but none can certainly be more interesting than that which opens the second volume,—"On the mode and means of becoming pious." The very phraseology suggests matter of remark, as it might lead some persons to suppose, that the author places the origin of the religious principle in man; but this he utterly disclaims. "It is the Spirit alone (says Mr. B.) who generates piety in the soul." The above method of stating his position, however, renders a long explanation necessary to prevent misinterpretation, which might have been avoided by adhering to the more simple phraseology of the New Testament: a phraseology, in our view, preferable both to the systematic language of the schools, and the more refined terms of modern Essayists, to which latter, our author appears to us so far to lean, as sometimes to embarrass his reasoning as well as his diction. We wish not, however, to be severe on an author who has afforded us so much gratification, and who has laboured with so much zeal for the public good. These volumes contain a mass of most valuable information on all the above topics, expressed generally in flowing and perspicuous language. We admit also that even—

"His failings lean on virtue's side."

A desire to render himself useful to the higher classes, and to recommend evangelical sentiments to the literary world, whose prejudices against it are perhaps much stronger than those of the illiterate, has, we think, led Mr. B. in some instances to recommend a species of trimming which we can by no means approve; and for which the author himself feels it necessary to apologize. In particular, we were surprised at the

following sentiment, as addressed to ministers of the Gospel, (p. 334.) "Some attention ought to be paid to the prejudices of an audience, who *generally* prefer instruction, *comfort*, and *entertainment*, to reproof and admonition." This is indeed far too true; and that not in the present day only, for Isaiah tells us of some in his time, who said, (xxx. 10.) "Speak unto us *smooth* things and prophesy deceits;" and we confess we do not wish any increase in the number of such preachers, who "sew pillows under all arm-holes," as the prophetic expression is, and cry "peace, peace," to those to whom God hath not spoken peace. We beg however not to be misunderstood, as charging Mr. B. with any criminal intention; but with an inadvertent expression, which he may easily guard or rectify in a second edition of his work. With respect to the style in general, we take the liberty to suggest, that though neat and perspicuous, it would in many places bear the pruning knife to advantage, and become more forcible, by being less diffusive.

Upon the whole, however, we have derived much pleasure and some information, from the perusal of these volumes, and could have hardly expected to find fewer blemishes in nearly 1300 pages; and it is no small praise to add, that the author is evidently a *thinking* man, and his work well calculated to make others *think*.

Abdallah; or, the Arabian Martyr: a Christian Drama, in Three Acts; with a Poem on the same subject. By *J. Montgomery*, Esq. Second Edition, revised and enlarged, by *T. F. Barham*, Esq. formerly of St. John's College, Cambridge. 4to. pp. 45. 2*s.* 6*d.* Hatchard.

THE joint publication of a Drama and a narrative Poem on the same subject, by different authors, is a literary phenomenon hardly, perhaps, to be expected from any but Christian poets, whose aim is to do good, independent of their comparative attainments. Our readers are probably but too well acquainted with the subject common to both these performances; too well, we mean, to be incited by curiosity to the perusal of them, or to be capable of that suspense, in reading them, which might have been favourable to impressions thereby produced. The writers, indeed, sustain additional disadvantage from the difficulty, if not the impossibility, of exhibiting the history in a more interesting form than that in which was recorded, though briefly, by the late excellent Dr. Buchanan. It could only be rendered more striking by the subsequent reverses of Sabat. To comprise these within the limits of a Drama, was hardly practicable; but Mr. Montgomery has availed himself of them to make the close of his Poem at once awfully pathetic and importantly profitable. The *whole* of his performance is far from being discreditable to his justly acquired celebrity.

Mr. Barham's production is that of a scholar, a gentleman, and a Christian. Dramatic compositions have the highest possible sanction: for such is the form of the book of Job and that of Canticles; but they have been so perverted and degraded by habitual alliance with theatrical representation, that it is not easy, either to write or to read them, without some kind of unfavourable prepossession. Passion has been termed the soul of poetry; and it is so, perhaps peculiarly, that of the drama: but a Christian fears to excite certain impressions in which a man of the world would glory; and Mr. Barham has evidently adhered to Mrs. More's principle. "I write," said she, "for the young, in whom it will be always time enough to have the passions awakened; I write for a class of readers, to whom it is not easy to accommodate one's subject, so as to be at once useful and interesting." That she succeeded, nevertheless, in uniting these objects, the public has most decidedly acknowledged. Her maxim, therefore, is to be interpreted by her example; which, though unlikely to be equalled, gives ample encouragement to imitation. Mr. Barham has made his Drama a vehicle of pure and sublime sentiments; but has not, we think, given due scope to the pathetic nature of the incidents. We doubt not that it will be read both with pleasure and profit: but we should expect both these objects to be promoted, by an enlargement of his plan, so as to comprise more of the history, and to render the original connexion of Sabat and Abdallah, and their intercourse at Bochara, prominent subjects of his drama. Even Mr. Montgomery, beautifully as he has related the story, has not made all the advantage of its earlier events, which the different nature of his poem would easily have afforded. We cordially recommend both performances to the at-

tention of our readers, whom we should gladly indulge with extracts, if our narrow limits admitted.

Letters on the Importance, Duty, and Advantages of Early Rising. 12mo. (with Frontispiece) 6*s*. Taylor and Hessey.

We are very sorry that this little volume has remained so long by us; and should be more so, on the supposition that an earlier notice would have redeemed the lost hours of many of our readers. "It is now," however, "high time to awake out of sleep." We hope there are not many religious characters to whom the reproof here administered applies in its full extent; yet we fear that there are but few of us who can conscientiously plead not guilty to *all* the *counts* in the author's indictment.

The Letters before us are addressed to different classes:—"to heads of families, the man of business, the lover of nature, the student, and the Christian." To the lover of nature we may say, that the *present* season powerfully co-operates with the author's reasoning; and to others we may fairly suggest, that if they have any disposition to reform, this is the best time to make the attempt: and those who have once experienced the pleasure and advantages of early rising, we hope will not be easily tempted to return again to habits of sloth and indolence. Besides, we all complain of the brevity of life, why then should we cut off so many hours of every day's existence? To lose two hours a day is to lose a month in every year—or one year in twelve of our existence!

In our zeal for the object of the author of these letters, we had forgotten to speak of his merits as a writer, which, however, ought not to be passed over. The letters are ably written; the arguments well supported by scripture as well as reason, and illustrated by quotations from some of our best poets.

Lectures on the Figurative Language of Scripture—the Epistle to the Hebrews, &c. By *Wm. Jones*, M. A. F.R.S. (5th Ed.) To which is prefixed, a Short Account of his Life and Writings. 8vo. 9*s*. Hamilton.

As it was getting scarce and dear, we are gratified in seeing this new edition of a work, which we consider as the best we are acquainted with on the figurative language of Scripture, and containing some very sensible remarks on the Epistle to the Hebrews; though some of our readers will think the author carries the analogy between the two dispensations rather too far, especially in the doctrine of the priesthood and of tithes. We see no reason, however, to retract the character we gave of this volume in the review of a former edition, more than eleven years ago, "as, upon the whole, a valuable work, and peculiarly useful to students in divinity." (*Evan. Mag.* vol. xviii. p. 77.) Mr. Jones is also known by several ingenious works on natural philosophy, on the Hutchinsonian principles, and a very popular work upon the Trinity.

Select Female Biography; comprising Memoirs of eminent British Ladies. 12mo. 6*s*. 6*d*. Arch.

The greater part of the materials of this volume appears to be selected from the late Dr. Gibbon's "Memoirs of Pious Women," as enlarged by Dr. Jerment. (See our 12th vol. p. 463.) More recent instances are added, the whole is expressed in modern language, and interspersed with fragments of the poetry and correspondence of the deceased. The whole forms a most interesting volume to serious females, who may not have access to the larger work, and as such we cheerfully recommend it. The accounts are of course brief, as containing 24 Memoirs in about 330 pages.

Poems. By *Bernard Barton.* 2d Edition, with Additions. 12mo. 7*s*. Baldwin and Co.

Though these poems are not confined to sacred subjects, there is a vein of seriousness and piety running through them, which gives to the whole a value, like that which the precious metal bestows upon the mine through which it runs. The author appears to be a member of the Society of Friends, though we have observed but two or three pieces which allude to any sectarian peculiarity, and those may be read with pleasure by Christians of every denomination. We particularly recommend the verses of this "Quaker Poet," as he styles himself, to our young readers, who have a taste for verse; and can assure them they will find in this volume much genuine poetry, recommended by a strong "tone of moral and devotional feeling." The Poems most interesting to our readers, will probably be the

elegaic pieces, which are numerous, the introductory and concluding verses, and a Sunday School Hymn, with which we shall enrich our poetical department. In this place we can only find room for the three concluding stanzas of "Verses on a sudden death." (p. 20)

"One hope in such an hour is left,
And may this hour reveal it!
He, who hath thus of bliss bereft
The heart, has pow'r to heal it.

Our dearest hopes He would not crush,
And pass unheeding by them;
Nor bid our eyes with sorrows gush,
Unless his love could dry them.

A bruised reed he will not break:
But hearts that bow before him,
Shall own his mercy while they ache,
And gratefully adore him."

We ought to add—the work is very neatly printed.

Thoughts on the Importance of Special Prayer for the general Out-pouring of the Holy Spirit. By the Rev. *J. H. Stewart*, M. A. Minister of Percy Chapel, &c. 8vo. 1*s.* 6*d.* Hatchard.

The motto of this tract, Dan. ix. 20, sufficiently explains the author's object. While Daniel was praying—even "at the beginning of his supplication," the commandment in favour of Jerusalem came forth—whence Mr. S. derives encouragement to hope, that the union of "all sincere Christians in earnest prayer for the general out-pouring of the Holy Spirit," would be "the most likely mode to bring down an extensive blessing on mankind." Agreeing, that it is only in the use of means that the divine blessing can be expected, we cordially join in the views of the author; and beg leave to suggest that a cheap edition of this tract, for general circulation, might materially contribute to the design. The poor are often mighty in prayer—"this poor man cried, and the Lord heard."

Brotherly Love. A Sermon, at the Rev. J. Knight's, Ponder's-end, April 4, 1821, before the Ministers and Churches of the Middlesex and Hertfordshire Union, and published by their unanimous request. By Tho. Pinchback, of Hoddesdon. 1*s.* 3*d.*

This discourse, both for the spirit it breathes, and the good sense it displays, merits honourable notice. To depict the beauties, and urge the obligations of that temper which, above all others, characterizes and recommends the religion of the Gospel, can never be unseasonable, and must have been obviously and eminently appropriate to that occasion on which this address was delivered.

The Sermon is founded on 1 John iv. 7; and, after a lively and well-conceived exordium, the preacher proposes to "define the principle, to consider the manifestation, and to recommend the cultivation of brotherly love;" all which topics are ably discussed, and illustrated in a very animated and convincing manner.

Jesus Christ, the Author of his People's Resurrection and Eternal Life. A Sermon, at Coggeshall, on occasion of the Death of Mrs. Lydia Unwin. By *Alg. Wills.* 8vo. 1*s.* 6*d.* Holdsworth.

This Sermon, founded on John xi. 25, 26, was committed to the press, as appears, with some reluctance, which was overcome by the request of Mrs. U's. mourning family, and with a view to their spiritual advantage. The deceased was an exemplary, but much afflicted Christian, cut off in "the prime of life" by that terrible disorder, a cancer in her breast. Faith, however, supported her in all her sufferings, and the last words she articulated were, "Christ is precious, very precious." Funeral Sermons conducted on Christian principles, as this is, are not the proper subjects of criticism; and if they were, this author would have no ground either to fear or to blush for his performance.

The Seven Sacraments of the Church of Rome; being the Substance of Two Lectures, delivered at the Independent Chapel, Grimshaw Street, Preston. By *Jn. Thomas*, Chorley. 8vo. 1*s.* 6*d.* Hamilton.

It may be proper to observe, that in those shrewd and sensible discourses, preached in a part of England where Roman Catholics are particularly numerous, the author utterly disclaims any intention of "exciting ill-will and hatred to peaceable Catholics."—"Truth (he remarks) is necessarily opposed to error: but Protestantism is abhorrent from persecution for opinion. Liberty, civil and religious, is the birthright of man." On the discourses themselves we have only to remark, that the author appears to be an able polemic, and well

acquainted with his subject, and that he has written in a Christian spirit. We hope, therefore, that the discourses may be useful to persons of both communions.

1. *The Village Hymn Book*; a selection of Psalms and Hymns for the Use of Village Congregations. By *Ingram Cobbin*, M.A. 24mo. bound. 1*s*. Offer.

2. *Hymns for Villages*, chiefly on Rural Subjects. By *Aliquis*. 18mo. bound. 1*s*. Westley.

Our readers will immediately see that the chief difference between these little books is, the one is a selection, and the other wholly original. In the selection, a great part of the Hymns are taken from Dr. Watts, with such alterations as, in the author's view, renders them more suitable to village auditories.—Others are from Dr. Doddridge, and humbler poets. They appear to us well selected: our chief objection is to the multiplication of books, with, for the most part, the same compositions.

The Hymns of *Aliquis* are all original; and our readers have been so often gratified by his poetical effusions in this Magazine, even from its commencement, that they cannot need our commendation. They were composed during the middle of last winter, in consequence of a premium offered for 50 *new* hymns for village worship: though the author's modesty shrunk from competition, in our opinion, wholly without occasion. Having no room here, we have given one of the hymns in our page of poetry. And though the Author's name is omitted in the title, yet as it is in the advertisement, we take the liberty of adding, that they are written by the Rev. *Tho. Beck*.

The Privileges and Obligations of Christian Parents and their Children; deduced from a View of the Abrahamic Covenant. By *Jn. Bruce*. 18mo. 2*s*. bound. Westley.

The perusal of this pocket volume has given us peculiar satisfaction. It treats the important subject announced in a manner at once solid and interesting, argumentative and affecting, luminous and fervent. Perspicuity of arrangement is happily preserved; and all the parts of the subject, after they have been discussed in their proper order, are made to converge in a powerful and impressive conclusion. After a suitable Introduction, the author enlarges upon the nature, the extent, and the conditions of the Abrahamic Covenant: the manner in which it was confirmed, the means of bringing children into it, the duty of youth (especially the children of godly parents) in relation to it, and the perpetuity of this blessed and gracious constitution of divine love. Our attention has been particularly attracted by the arguments and the practical observations on the duty and means of religious education—on the danger of neglecting domestic duties amidst the multitude and the ardency of public ones—on the warrant for dedicating to Jehovah in baptism the infants of *believing* parents—on the unscriptural and dangerous practice of administering baptism indiscriminately to the children of profane and unbelieving persons, as well as to those of God's own professing and consistent people—and particularly the chapter, "On the Means of bringing Children into the Bond of the Covenant." Did our limits permit, we should be glad to extract some of the valuable passages in this work. We would earnestly advise its attentive perusal to all pious parents, and above all to the young persons of our congregations. Its handsome and convenient form, and its cheapness, are additional recommendations.

The Boy's School; or, Traits of Character in Early Life. A Moral Tale. By Miss *Sandham*. 2d Edit. 12mo. 3*s*. Souter.

"The Twin Sisters," and "the Blind Child," with other productions of this lady, are, we presume, generally known to most persons concerned in the education of the middle classes; and will powerfully recommend her other works, which are always on the side of the afflicted and the unfortunate. The Hero of this tale is an orphan afflicted with lameness and deformity; and the object of the Narrative is to recommend to such, peculiar sympathy and kindness. William Falkener was, however, amiable, studious, pious; and, with all his natural defects, possessed "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Occasional Poems. By *J. Bulmer*. 12mo. 1*s*. Offer.

"Most of the following Poems (says the author) have been printed in the

Carmarthen Journal"—one of them, we may add, appeared in our Mag. for August last (p. 327); and another is inserted in the present month, which will give a better idea of the author's poetical talents than any observation we can add. It is to be borne in mind, that Mr. Bulmer does not make Poetry his profession, but amusement; and we will add, that his verses are always sacred to the purest sentiments and feelings.

LITERARY NOTICES.

We are happy to learn that the Rev. *Thos. Scott* has left a Memoir of his own life in MS. down to the year 1812; also, that the stereotype edition of his Commentary, which had been long in hand, was brought down to 2d Tim. chap. iii. and that the last published edition, had been corrected by him to the end of the New Testament.

Wm. Shingleton will shortly publish 12 Sermons, adapted to impress on young minds the most important doctrines and facts of Divine Revelation.

In the Press. The Great Period Considered, in Letters and Dialogues, or the Sinner shown to be actually Justified, not from all eternity, but on his first believing in Christ. By the Rev. *Thos. Young*, of Margate. 12mo. second edition.

Mr. Hewlett's Sermons are nearly completed, and will, in a few days, be delivered to the Subscribers.

SELECT LIST.

An Analysis of the System of the Bible Society, throughout its various parts. By C. S. Dudley. 8vo. 15*s.*

A History of the Persecution endured by the Protestants in the South of France, including a Defence of their Conduct. By Rev. Mark Wilks. 2 vols. 8vo. 18*s.*

The Religion and Religious Ceremonies of all Nations, accurately and impartially described, with numerous engravings. By the Rev. J. Nightingale. thick 12mo. bound. 10*s.* 6*d.*

Missionary Anecdotes. By the Rev. G. Burder, enlarged and improved. 12mo. 5*s.*

Sermons for the use of Families. By W. Brown, Enfield. 8vo. 10*s.* 6*d.*

Vindiciæ Hebraicæ; or a Defence of the Hebrew Scriptures; occasioned by the recent strictures and innovations of Mr. J. Bellamy. By Hyman Hurwitz. 8vo. 9*s.*

The Christian Temper; or Lectures on the Beatitudes. By the Rev. J. Leifchild. 8vo. 7*s.*

Poems. By Jos. Jones, M.A. 12mo. 5*s.*

The Deluge, a Poem. Part I. 8vo.

Woman in India, a Poem. Part I. Female Influence. By the Rev. John Lawson, Missionary at Calcutta. Foolsc. 8vo. 1*s.* 6*d.*

Spiritual Recreations in the Chamber of Affliction, or Pious Meditations, in Verse. Written during a protracted illness of 13 years. By Eliza. Post 8vo. 6*s.* boards.

The Thunder-storm, and the Atheist and the Abbey; 2 Poems. By J. Baxter. Foolscap. 8vo. 2*s.* 6*d.*

The Vicar of Iver; a Tale. By the Author of the Italian Convert. 12mo. 3*s.* 6*d.*

A Compendium of the History of the Jewish Kings. For the amusement and instruction of Youth; embellished with 16 coloured engravings. 18mo. 3*s.*

The Duty of abstaining from Debt. A Sermon. By the Rev. Grev. Ewing. 8vo. 1*s.* 6*d.*

The Obligation of Churches to support their Ministers; a Sermon. By James Bennett. 8vo. 1*s.* 6*d.*

Memoirs of the Rev. S. Douglas. By Arch. Douglas. 8vo. 1*s.* 6*d.*

Truth needs no Apology. Occasioned by the affectionate Address of Rev. S. Wix; and the Apology of the Rev. S. Newton. By a Layman. 1*s.*

The Evils of Education, elucidated in a Letter to H. Bankes, Esq. M.P. 8vo. 2*s.*

Thoughts on Secret Prayer; fasting, humiliation, and personal dedication. 12mo. 1*s.*

Truth Triumphant; or Proofs of the Reasonableness of Christianity. By the Rev. Thos. Young, of Margate. 12mo. 2d edition. 1*s.*

The Church in the Wilderness, &c. By W. Seaton. Vol. 1. 12mo.

Living Witnesses, or Spiritual Letters. By W. Gathercole. 8vo. 2*s.* 6*d.*

A Series of Addresses to Young People. By Rev. J. Hooper, M.A. 12mo. 5*s.* 6*d.*

An Exposition of the Book of Proverbs. By the late Rev. G. Lawson, D.D. 2 Vols. 12mo. 12*s.*

Sacramental Addresses, &c. By the Rev. H. Belfrage. 2d Vol. 12mo. 5*s.* 6*d.*

Bunyan's Pilgrim's Progress, with Historical and other Notes. By Joseph Ivimey; with 13 vignettes, index, &c. thick 12mo. 7*s.* 6*d.*

POETRY.

HYMN FOR A SUNDAY SCHOOL.

(*From Bernard's Poems—See Rev. p.* 239)

O Thou, to whom the grateful song
Of prayer and praise is due,
Hear, we intreat, our childish throng,
And grant thy blessing too!

On those who have so kindly strove
Thy precepts to instil;
Who strive to teach us how to love,
And do thy holy will;

On such, O Lord, thy mercies shed,
Who, in this world of woe,
Like fountains, with fresh waters fed,
Bear blessings as they flow.

And may we, planted by such streams,
Like flow'rs, which love to lave
Their bending branches in the beams
Which warm their parent wave;

May we, thus blest, yet humbly bow
To Thee, the source of love!
And drawing nurture from below,
Breathe brightness from above.

Then shall we, while on earth we live,
To thine a comfort be;
And wither, but through death, to live
An endless life with Thee.

MEDITATION.

Isaac went out to meditate in the field.—Gen. xxiv. 63.

(*From Hymns for Villagers, by Aliquis.*)

Good Isaac, with religious mind,
Went forth to meditate;
And sought the Infinite to find,
In nature's temple great.

Where'er we rove the Lord is near,
The Infinite is there;
And all we see, or feel, or hear,
The God of love declare.

In fruitful fields thy bounty grows,
And runs in every rill;
Each tinted leaf, and flow'r that blows,
Displays thy matchless skill.

And shall we with a brute-like gaze,
These wondrous scenes behold?
Or feel the Sun's all cheering rays,
And yet the heart be cold?

Thou who didst man for thought prepare
Instruct my active soul,
To see thy goodness every where,
And love thee for the whole.

Did Jesus in the garden pray,
And Isaac in the field?
So may I seek thee on my way,
And find—my God reveal'd.

"NO NEW THING UNDER THE SUN."

(From Bulmer's Occasional Poems. See above, p. 241.)

Written on observing much of the spirit formerly ascribed to the Athenians.
Acts xvii. 21.

In vain we search for something new,
In all we hear, in all we view;
For things of every kind have been,
In substance, what they now are seen.
In proof, among the names of note,
A Solomon we freely quote,
Who rang'd the field of knowledge o'er,
And left us nothing to explore.
That which is now with rapture seen,
As it before had never been,
Is but the child of former times,
Or other men, or other climes.
The same pursuits mankind engage;
The same vile passions rule, or rage;
The same their fears, and hopes, and joys,
Their arts, their studies, and their toys:
Man is but man, whate'er his name,
And right and wrong are still the same.

RELIGIOUS INTELLIGENCE.

PROVINCIAL.

LANCASHIRE COUNTY UNION.

THE Lancashire County Union, for the spread of the Gospel, held its 14th Anniversary at Manchester, April 11th and 12th. The Rev. J. Gill preached on the Wednesday evening at Mr. Roby's. The meeting for business was held the next morning at Mr. Bradley's, when supplies for the ensuing year were voted to the amount of almost 700*l.* In the afternoon there was a public meeting at Mr. Roby's, when the Secretary mentioned many encouraging instances of the success of the several itinerants employed by this society; as well as of Mr. Fletcher's students, who itinerate in the more immediate neighbourhood of Blackburn. It was also heard with pleasure, that three small towns, in the South of Westmoreland, come under the wing of the Lancashire Union. Several ministers, and others, addressed the meeting, and various appropriate resolutions were passed. In the evening, Mr. R. Philip preached at Mr. Bradley's; and the interesting services concluded with the celebration of the Lord's supper.

April 25th and 26th, the half yearly meeting of the *Cheshire Union* of Independent Churches, formed to promote "the spread of the Gospel in the unevangelized parts of the county," was held at the Tabernacle, Stockport, the meeting house of the Rev. Sol. Ashton. The Rev. Job Wilson, of Northwich, preached in the evening of the 25th. A very solemn meeting for prayer was held at 7 in the morning of the 26th. At 10 in the forenoon, the ministers and delegates from the several churches, held their usual meeting to transact the business of the Union, when a very interesting and encouraging correspondence, with the several itinerants, was read by the Secretary. The Treasurer also reported the state of the funds, which was found to be less unfavourable than had been anticipated, the Union having lost, by death, in the course of a few years past, an unusual number of opulent supporters. Various resolutions were passed, to regulate the future operations of the Union. Throughout the whole, the utmost harmony and Christian love prevailed. A sermon was preached in the evening, by the Rev. G. Rogers, of Rotherham College, now supplying at Hulme, near Manchester. The next meeting was fixed to be held at Sandbach, on the 12th and 13th of September, at which the Rev. Benj. Senior, of Tintwistle, was appointed to preach.

The half yearly meeting of Baptist and Independent Ministers belonging to the Association for the Isle of Ely and its vicinity, was held at Burwell, April 18th. Mr. Edmonds, of Cambridge, preached in the morning, from Luke xvii. 20, 21; Mr. Norman, of Soham, in the afternoon, from Philipp. iii. 8; and Mr. Compton, of Isleham, in the evening, from Psm. lxvii. 2, 3, 4. Collections were made after each service, in aid of the London and Baptist Missionary Societies, to the amount of 6*l.* 10*s.* 4*d.* The next meeting to be held at Streatham, on Wednesday, Oct. 3.

The half yearly meeting of the Independent Association in Cornwall, was held at Fowey, on Easter Tuesday, April 24th, when two sermons were preached, that in the morning by Rev. Mr. Moore, of Truro, from Psalm cxviii. 15, 16; and that in the evening by Rev. Mr. Hart, of St. Austel, from 2 Cor. iii. 7, 8. On the preceding evening, the Anniversary of the Congregational Sunday School Union was held, when several gentlemen addressed the meeting; and a resolution was passed expressive of concern respecting Mr. Brougham's Education Bill, and a determination to petition Parliament against it, if found necessary.

ORDINATIONS, CHAPELS, &c.

Sept. 20, 1820, a small and convenient Chapel, in the Independent connexion, was opened at Ecclesfield, in the West Riding of York. Mr. Bennett, of Rotherham, preached in the morning; Mr. Boden, of Sheffield, in the afternoon; and Mr. Smith, of Sheffield, in the evening. Messrs. Docker, Dixon, Larom, Richards, &c. engaged in the devotional services of the day. There were very good congregations, though the weather was unfavourable, and solemnity and sacred pleasure marked the

different engagements of the house of God. Collections were made on the occasion to the amount of 25*l.* 2*s.* towards defraying the expense of the building; and a debt of 80*l.* still remains, which, we hope, will be soon discharged by the liberality of the neighbouring churches. The pulpit is to be regularly supplied by the students from Rotherham College, with the occasional aid of ministers in the vicinity. The Chapel will seat 200, and has a good school-room under it.

November 7, the Rev. Benjamin Nightingale was ordained at Newton, in Yorkshire, over the two Independent Churches at Newton and Whymond Houses. Mr. Townshend, of Darwen, gave the introductory discourse, and afterwards preached from Deut. i. 38; Mr. Sowden, of Blackburn, presented the ordination-prayer, and gave the affectionate charge from Col. iv. 17; Mr. Sowden also preached in the evening. These are the oldest Independent Churches in this part of the kingdom, having existed for more than a century and a half.

On December 20th, the Rev. W. H. Guy, from Hackney Academy, was ordained over the church and congregation at Hope Chapel, Bristol Hotwells. Mr. Holloway, of Bristol, commenced the service by reading and prayer; Mr. Luke, of Swansea, asked the usual questions; Dr. Ryland offered the ordination-prayer; Mr. Collison (Mr. G's. tutor) gave the charge, from 1 Cor. iv. 1, 2; Mr. Tidman, of Frome, preached to the people, from 1 Thess. v. 12, 13. The other devotional services were conducted by Mr. J. A. Roberts, and Mr. Penhall, of Whitchurch, Hertfordshire.

March 22, 1821, a neat Chapel was opened at Horncastle, in Lincolnshire. Mr. B. Byron, of Lincoln, preached in the morning; Mr. J. Pain, of Hoxton College, in the afternoon; and Mr. T. Haynes, of Boston, in the evening. The congregations were numerous and respectable. Horncastle is a considerable town, containing upwards of 4000 inhabitants.

On Wednesday, April 18th, Mr. Benj. Coombs (of Stepney Academy) was set apart to the pastoral charge in Ross, Hertfordshire. Mr. Fry, of Coleford, commenced with reading and prayer; Mr. Page, of Worcester, delivered the introductory discourse, &c.; Mr. Winterbotham, of Shortwood, offered the ordination-prayer; and the charge was then given by Mr. Waters, of Pershore, from 1 Tim. iv. 16. "Take heed unto thyself," &c.; and Mr. Horlick (Independent Minister of Mitchell Dean) concluded the morning service. In the evening, Mr. Williams, of Ryeford, prayed; Mr. Winterbotham addressed the church, from 1 Cor iv. 1; and Mr. Penhall (Independent, of Doward,) concluded.

The Rev. J. Snelgar's Chapel, at Hampstead, having been shut up a few weeks for painting and repairs, was re-opened on Lord's day the 22d of April.

May 16th, at Bethesda Chapel, in Gower, Glamorganshire, the Rev. Wm. Hammerton was publicly set apart to the work of the ministry, by prayer and imposition of hands, for the purpose of assisting in the respective churches, which have been gathered through the instrumentality of several ministers, under the patronage of Lady Barham. Mr. Noyes commenced the services by prayer and reading; Mr. Bidlake offered the general prayer; Mr. T. Luke, of Swansea, asked the questions, &c. and presented the ordination-prayer; the charge was delivered by the Rev. J. Lewis, of Newport, from 2 Tim. ii. 15; the Rev. Wm. Griffiths concluded the exercise. In the afternoon, Mr. Bidlake preached to the people, from Cant. vi. 2; Mr. Evans, of Three Crosses, from Psa. xix. 11; and Mr. Jones concluded.

On the following day, the foundation stone of a new building, to be erected at the expense of the above excellent Baroness, to be called Immanuel Chapel (and which will be the fifth built by her Ladyship in this long-neglected Peninsula,) was laid by Mr. Hammerton; on which occasion, Mr. Luke preached from Isa. xxviii. 16.; and Mr. Charles, of Carmarthen, from Exod. xx. 24.

NOTICES.

JUNE 12th, inst. two Sermons will be preached at Hindon, Wilts: the one in the morning to young people, by the Rev. T. Evans, of Shaftsbury; and that in the afternoon, for the benefit of the Sunday School in that town, by the Rev. J. E. Good, of Salisbury. Service to commence at 11 and 3 o'clock.

BLACKBURN ACADEMY.—The fifth Annual Meeting of the friends of this Institution will be held at Blackburn, on the 27 and 28th of June. The Rev. J. A. Coombs, of Salford, is expected to preach on the Wednesday evening. On Thursday, the Committee will meet at

the Academy House, for the examination of the Students, and the general business of the Institution. In the evening, Messrs. Jeffreys and Wild will deliver Academical discourses; after which, the public business of the Anniversary will be transacted.

The next meeting of the Kent Independent Association will be held at Maidstone, on Wed. July 4. In the afternoon of that day, the business of the Kent Union Society will be attended to; and in the evening, the County Auxiliary Missionary Society will hold their Annual Meeting, on which occasion a deputation from the Parent Society is expected to assist.

RECENT DEATH.

On Friday the 4th of May, the Rev. Noah Blackburn, 34 years pastor of the Independent Church at Delph, in the West Riding of Yorkshire, suddenly departed this life. He had been a faithful and useful preacher of the Gospel for half a century! The church has considerably increased under his pastoral care; and it is a pleasing reflection to his family and flock, by whom he is as deeply lamented as he was deservedly respected and beloved, that his last years were among the most useful of his long and valuable ministry. It had often been the wish of this good man, that his life and usefulness might terminate together; and it pleased his great Master to give him the desire of his heart.

On the Lord's day preceding his death, he preached twice, and it was thought by many, with more than usual animation. He also administered the Lord's supper. His last texts were expressive of the principles and hopes which he cherished all through life, and the truth and infinite value of which he has now learned more fully to appreciate: In the morning, "My times are in thy hands"—In the afternoon, "I heard a voice from heaven, saying, Blessed are the dead which die in the Lord."

A very deep impression was made, and the most affectionate sympathy excited, in the surrounding neighbourhood, as soon as it was known that the Lord had so suddenly called him to his eternal rest.

It is hoped that, in a future number of this Magazine, a Memoir will be given of this worthy minister.

P. S. C.

LONDON.

SURRY MISSION SOCIETY.

On Wednesday, April 18, was holden at Kennington Chapel, the 24th Anniversary of the *Surry Mission Society*; when a Sermon was preached by the Rev. Dr. Collyer: nearly all the Ministers in the County were present, and it was the unanimous opinion that this was the most interesting meeting the Society had ever witnessed. Much of the presence of God was enjoyed; and the Report, which stated that the Society employs four Missionaries, who preach and keep Schools in more than thirty villages, in most of which the people are eager to hear the word of life, and in several of which they are coming forward to subscribe towards the erection of places of worship, gave the most heartfelt satisfaction to all present. The following Resolution was then passed:—That this Meeting receive with devout gratitude, the increasingly pleasing accounts of the villages which have been visited, and that the present inviting state of the County be considered as a just claim on the utmost exertions of every friend to the preaching of the Gospel, and the instruction of the rising generation.

WESLEYAN MISSIONARY SOCIETY.

The Anniversary of this Society was introduced, as usual, by previous sermons at the principal Chapels in the London District. On Wed. evening April 25th, was held the annual meeting of the London District Auxiliary, at Queen Street Chapel, when Mr. Alderman *Rothwell* presided; and a Report was read by the Rev. Mr. Watson. The Rev. Messrs. Buckley, Grindrod, Anderson, Watson, Gaulter, Caulder, Taylor, Scott, and Bunting, successively addressed the Meeting; as did also L. Haslop, W. Blair, S. T. Armstrong, N. Bingham, H. Noyes, and J. Bulmer, Esqrs.—who moved and seconded the various resolutions.—The following Sabbath, April 29, Missionary Sermons were preached, and Collections made, in all the Methodist Chapels throughout the London circuits.

Monday, April 30, was held the Annual Meeting of the *Wesleyan Missionary Society*, at the spacious Chapel in the City Road, when, in the unavoidable absence of Mr. Butterworth (through some domestic affliction,) Col. *Sandys* was called to the Chair, and opened the

Meeting by apologizing for his own unpreparedness, and by eulogizing the character of Mr. Butterworth, as a Christian gentleman and British statesman. Col. S. then adverted to the signs of the times, and to the state of India; and concluded by reading a letter from the Rev. H. Davis, of Bombay, describing the deplorable state of the heathen, as "without God and without hope."

Rev. Mr. *Watson*, one of the secretaries of the Society, then read the Annual Report, which stated, that 150 Missionaries were now employed under the direction of their Committee, in about 100 important foreign stations, wherein were 27,000 members of their Society; besides which, many extensive and prosperous Schools were established in the East and West Indies. In the Island of Ceylon itself, nearly 5000 native children are under daily instruction; and many thousand children of the Negroes attend the Sunday Schools established by this Society in the West India Islands.

Rev. *Wm. Griffiths*, of Bath, moved the acceptance and printing of the Report, which was seconded by Jn. Poynder, Esq. who urged generally the necessity of Missionary exertions.

W. H. Trant, Esq. Col. Munro, Col. Sandys, the Chairman, and the Rev. Mr. Ward, from Serampore, all spoke particularly on the state of India, where they had all resided for considerable periods: Mr. Ward, in particular, enlarged upon the miserable and cruel superstitions of the natives—on the favourable prospect of now planting Christianity in that country—and on the encouragement given to it by the present Government in India. The other Resolutions were moved and seconded by the Rev. H. F. Burder, T. Lessey, J. Bunting, and R. Newton; and by S. Armstrong, B. Shaw, J. Carne, J. Vandersmisson, Esqrs.; and Mr. Scarth, of Leeds, concluded, by strongly urging the necessity of earnest prayer for divine influence, to render effective all their Missionary labours.

PRAYER BOOK AND HOMILY SOCIETY.

On Thursday, May 4th, was held the 9th Annual Meeting of this Society, at Stationers' Hall. *Jos. Wilson*, Esq. Treasurer, in the Chair.

The Rev. *C. R. Pritchett*, the Secretary, read the Report; from which it appears that the Committee have distributed 8982 Prayer Books, Psalters, and bound Homilies; and 49,022 Homilies, &c. in Tracts. The receipts of the year amounted to 1993*l.* 13*s.* 10*d.*, and the expenditure to 2170*l.* 5*s.* 10*d.* The extension of their operations to Foreign nations having caused a deficiency of 176*l.* 12*s.* The Prayer Book had met with much acceptance in the Irish language and character—it had also been circulated in Welsh, and 2000 (at considerable expense) had been printed in Chinese, as translated by Dr. Morrison. The various motions adopted were moved and seconded by the following gentlemen and clergymen:—Z. Macaulay, and J. Poynder, Esqrs.; Hon. and Rev. Mr. Noel; Rev. Messrs. Jowett, Simeon, D. Wilson, Marsh, Burn, Dealtry, and Bickersteth. The latter, in moving thanks to the Chairman, held up to the view of the Meeting, a Chinese Prayer Book, and Homilies in French, Italian, Dutch, Spanish, Modern Greek, Arabic, Welsh, and Manks; and called upon the persons assembled to remember that, just in proportion to their liberality, these publications would be circulated.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The 13th Anniversary of this Society was held at the King's Concert Room in the Haymarket, on Friday May 4th. The meeting was numerously and respectably attended, and the business was commenced by the children educated in the Jewish School, who were stationed on the platform, singing some verses in Hebrew and in English. After this, the Rev. *Basil Wood* gave a short address, which was followed by Sir Thomas Baring taking the Chair, who opened the business by explaining the objects of the Society, and by stating the encouragement held forth in the sacred Scriptures, to use means for the restoration of God's ancient people, the Jews. The Report was then read by the Rev. *C. S. Hawtrey*, and was of considerable length, embracing the Society's domestic proceedings in England, Scotland, and Ireland; the Jews' School in London, now containing 41 boys, and 48 girls, (one of the parents of whom had lately died in the faith of Christ), and a Seminary just established under the superintendence of the Rev. E. Jacob, M.A. for the instruction of Missionaries to the Jews, in which four Missionaries have already been received, besides two students at Berlin, who are shortly to be removed to

London. The New Testament had been printed and circulated in German and Biblical Hebrew, and a translation was now undertaken for the Polish Jews, by the Rev. N. Solomon, who had, on the Sunday preceding the Meeting, been ordained a Minister of the Church of England, and was about to return to Poland. 2. The foreign relations of the Society were traced from Amsterdam, where the Society has a Missionary, through various parts of Germany, even to India, America, and New South Wales. Various instances of conversion to the Christian faith were mentioned; and in the latter place, about 30 Jews meet weekly, or oftener, to hear the Hebrew scriptures and prayers read to them by their own Levite, who confesses himself a convert to the Christian faith. After the Report was concluded, the Right Hon. Lord Calthorpe moved its adoption; and the meeting was also successively addressed by the Right Rev. the Bishop of Gloucester, and by the Rev. Messrs. Simeon, Richmond, Way, Burn, Jowett, Solomon; C. Grant, Esq. and Alderman Sir C. S. Hunter.

LONDON HIBERNIAN SOCIETY.

At the City of London Tavern, Saturday, May 5th, the Right Hon. Lord Viscount Lorton, Vice-President, being called to the Chair, opened the business by stating, that this was the 5th Anniversary of an Institution which had already done great good in Ireland; and, he was persuaded, was calculated to do much more. At first it proceeded silently and unobserved; but lately it had been called into public notice, as its benefits became more conspicuous. As a native of Ireland himself, he felt the more deeply interested, and he really thought it a duty from this country to Ireland (which was itself once the seat of learning,) to instruct the lower classes, who are still in a great degree of ignorance, which ignorance often made them perverse and refractory. His Lordship here read some extracts, lately published on the subject of Education in Ireland, and then called on the Rev. John Morison, of Chelsea, who read the Report.

The Report commenced with the pleasing information, that the funds of the Society, so deeply in arrears at the last Anniversary, had been happily replenished by collections, donations, and legacies, to a considerable amount. Among the former, we noticed 2,394*l.* collected in Scotland, by Mr. Steven; 152*l.* by Mr. Dealtry at Clapham Church; and, among the latter, a legacy, to the amount of more than 6000*l.* stock. The Schools at present assisted by the Society, are stated at 534, and the pupils at 54,520; a much less reduction than might have been expected, from the opposition they have met with.

The Hon. C. Shore, the Rev. J. Owen, the Rev. W. Buche, (of Dublin,) Sir Claud. S. Hunter, Rev. Dr. Thorpe, Rev. Dr. Collyer, Hon. and Rev. G. Noel, Rev. J. A. Coombes, J. O'Drescol, Esq. of Cork, Rev. L. Way, B. Richings, E. Burn, D. Wilson, W. Dealtry, and G. Sandford, moved and seconded the several resolutions, and the noble Chairman concluded.

LONDON FEMALE PENITENTIARY.

The 14th Anniversary of this Institution was held on Monday, May 7, at Stationers-hall Ludgate-hill; W. Alers Hankey, Esq. presided. The meeting was well attended. The Report stated that there had been about 170 applications, from May 1820, to 31 March last; 77 of which had been received: that within the same period, 22 had been placed out in service, 30 reconciled to their friends, 14 had been dismissed for bad behaviour, or at their own request, and one had been married. The letters from some of the former inmates and their parents, were read, expressive of their grateful feelings to the Committees and the Matrons, for the benefits received; and other very interesting details are contained in the Report and its valuable Appendix.

The meeting was severally addressed by Rev. L. Richmond, E. Burn, of Birmingham, T. Webster, Dr. Winter, J. Innes, J. Jackson, Rowland Hill, J. Townsend, Mr. Meganel, and by J. Haldane, Esq, and others. The average of the ages of the applicants, since the last Report, is only 17 years: the increasing usefulness of the Institution was fully established by the Report of its proceedings.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

The Annual General Meeting of this Society was held May 7, at the City of London Tavern, Bishopsgate-street, the great room of which was crowded to excess by a most respectable assemblage of both sexes.

At twelve o'clock, the Right Hon. Lord *Gambier* took the Chair, supported by the Hon. and Rev. Gerard Noel, the Rev. Legh Richmond, and the Rev. Rowland Hill; and the Noble Chairman, in a brief but able speech, opened the business of the day by calling the attention of the Meeting to the Report, which was then read by the Secretary. It detailed the proceedings of the Committee during the last year, and the receipts and expenditure of the Society, by which it appeared that an extensive field of religious knowledge had been opened to the seamen on the Thames, and at other places, and had been eagerly and thankfully received by that useful class of men. The Report instanced several interesting cases of the great good that had been accomplished by the circulation of religious books, and by the sermons preached on board the Floating Chapel established on the Thames. After noticing the operations of the Society in different parts of England, the Report concluded by calling upon the Meeting for additional aid and co-operation.

E. Phillips, Esq. moved that the Report be received; and Sir G. M. Keith, in seconding the Resolution, said, that when he first entered the King's service, seamen were a very different body of men to what they are in the present day. He was sent when very young to an East India station for three years, and during that period he never once entered a place of worship, and 500 persons, by whom he was surrounded, were in the same condition; so that, notwithstanding the principles of religion which had been instilled into his mind by his excellent parents, it was with difficulty that he escaped the contagion of bad example; and he had to bless God that he had so escaped. The gallant officer stated—when he first had the honour of commanding a ship, it was his custom, on the morning of every Sabbath, when circumstances did not render it impracticable, to assemble his crew upon deck, to make the binnacle his reading desk, and there to read to them the service of the Church of England.—(*Hear.*)—He always found them attentive listeners, and he soon had the satisfaction of seeing a great improvement in the general conduct of his men; they became different persons altogether.—Sir George eulogized the Port of London Society, as one calculated to produce the most beneficial effects, and spoke of the establishment of the Floating Chapel in terms of the warmest praise.

The Clergymen above mentioned then successively addressed the Meeting.

CAMBRIAN SOCIETY.

THIS Society held its first Anniversary Meeting on Thursday evening, May 17th, at the Albion Chapel, Moorfields, R. H. Marten, Esq. in the Chair. The Rev. Mr. Davis commenced by prayer. From the Report was learned that this Society owed its origin to the example set by the "Port of London Society for Promoting Religion among Seamen." It was stated, that there were always from 20 to 30 Welsh ships in the River Thames, most of the crews of which (from 200 to 300 persons) understood so little of the English, that instruction could not be received by them from public discourses in that language. Some pious masters of vessels, aided by some serious Welsh persons on shore, took therefore into consideration how greatly the lads, who had been shipped at an early age in Wales, and who had no other opportunity to obtain religious knowledge, were bereft of all instruction from preaching; and perceived that it might easily be accomplished, by following the example of their English brethren, associated for this purpose.—Many Welsh sailors attended, and addressed the meeting with animation in their own language. The meeting concluded by the Lord's Prayer in the English language, and was altogether interesting. A collection was made.

LONDON ITINERANT SOCIETY.

ON Monday Evening the 7th of May, this Society held their 24th Annual Meeting at the City of London Tavern, when the attendance was numerous and respectable;—S. Robinson, Esq. the Treasurer, presided. The Secretary, the Rev. W. F. Platt, (who had faithfully filled the office since the formation of the Society) and the Assistant Secretary Mr. J. Peachey, having during the past year resigned, the Report was read by Mr. Wm. Beams, who has accepted the office of Assistant Secretary; and it was announced, that the Rev. W. Broadfoot, (successor of the late Dr. Jerment) had accepted that of Secretary. The Report stated some pleasing instances of the Lord's gracious sanction, of the patient and persevering efforts of his

servants, in testifying of his truth among the congregations and children, in some of the villages in the neighbourhood of London; though, in others, there were rather discouraging appearances. At two or three of the villages, arrangements are expected to be made shortly, for the inhabitants to take the work into their own hands; this will enable the Committee to turn their attention to other places, which they have been long anxious to do. The Ministers and other friends who addressed the assembly, were the Rev. Messrs. Thomas, Watson, Irons, Coombs, Edwards, Evans, C. Hyatt, a student from Gosport (recently from India, and to whom the Society's once highly valued labourer the Rev. W. C. Loveless had been rendered a blessing) two students from Hackney, and Mr. John Neale. Several ministers were prevented attending, by reason of the Missionary Prayer Meetings in various parts of the town on that evening. The debt of the Society, it appears, exceeds 600*l.* It has partly arisen by the purchase or erection of 2 or 3 places of worship: on this head the representations of some of the speakers were powerfully made, and the friends of Christ present, attached to itinerant labours, appeared heartily disposed to unite to do their utmost by the next anniversary, in order to free the Society from its burden, and to furnish the Committee with means to warrant their attention to various calls for the services of the active agents of the Society in new stations. Several ladies pledged themselves to raise 5*l.* each among their respective friends, toward the liquidation of the Society's debt; and it is humbly hoped that the Lord will incline the hearts of many more of the female sex, who may peruse this short statement, to follow so laudable an example. The donations, new subscriptions, and collection at the doors, were nearly 60 pounds.

The Committee will in future meet at the Home Missionary Rooms, 18, Aldermanbury, on the third Wednesday in every month, at 6 o'clock in the evening.

SUNDAY SCHOOL UNION.

THE Annual Meeting was held at the City of London Tavern, on the morning of May the 9th, and was attended by a very numerous company to breakfast; after which, the chair was taken at 6 o'clock by W. B. Gurney, Esq. The meeting was addressed by Rev. Joseph Ivimey, Dr. Smith, S. Curwen, J. A. Coombs, Jenkin Thomas, Sherman, Geo. Marsden, T. S. Brittan, Scott, G. Thom; and by Messrs. W. Marriott, W. F. Lloyd, G. Offor, and J. Barfield. The cause of Sunday School Unions, and the religious instruction of the young, interested all persons present; and we trust the effects of this delightful Meeting will be long exhibited in the increased and united exertions of all the friends of Christian education.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

ON Monday, May 14th, the Third Anniversary of this Society was held at the City of London Tavern. The great room was filled by a numerous assemblage of ladies and gentlemen.

Lord Viscount EXMOUTH, who was unanimously called to the Chair, opened the business of the day.

The Report was read by the Secretary, and gave an encouraging outline of the proceedings of the Committee during the last year, and of the support which they had received in their exertions from several corporate bodies: the testimonies to the ameliorated habits and conduct of that interesting class of society, the Merchant Seamen, were every day accumulating; and the steady course pursued by this Institution in circulating the Holy Scriptures, co-operating with the labours of other Societies, kindred in their object, though not in the means adapted to accomplish it, afforded a fair hope that, perhaps, the only stain that rests on this portion of our countrymen would ere long be removed, and that they would in a few years bear a comparison, in respect of morals and religion, with any other class of men in this highly famed country. The Society had distributed, during the last year, at the Gravesend station only, 816 Bibles, and 1096 Testaments.

Admiral Sir JAMES SAUMAREZ, in a speech in which he gave his powerful testimony to the beneficial effects that the distribution of the Bible among seamen is calculated to produce, moved that the Report be agreed to and received; which was seconded by Mr. Barclay.

Col. Monro, the Rev. G. Clayton, the Earl of Rocksavage, the Rev. Dr. Steinkopff, Col. Parry, and Mr. Stephens, Master in Chancery, also addressed the Meeting.

The motion was carried unanimously, as was a vote of thanks to the Chairman; after which, a liberal collection was made.

NAVAL AND MILITARY BIBLE SOCIETY.

A MEETING of the friends and subscribers of this Society took place on Tuesday, May 8th, at the King's Concert Room in the Haymarket; Admiral Lord Gambier in the Chair. One of the Secretaries read the Report, stating that Branch Societies had been formed in various parts of England, Ireland, Scotland, and Gibraltar, and that the most salutary results were anticipated for the future from these Auxiliary Institutions. Upwards of 1,600 Bibles and Testaments had been distributed amongst the several regiments stationed in Ireland. In Scotland, 1,000 copies of the Scriptures had been supplied to persons in need of them. Upwards of 9,000 Bibles and 4,800 Testaments had been distributed by the Naval and Military Bible Society of London. Through these efforts to circulate the word of God, as well as from the daily increasing demands upon the Society, a balance of 1,000*l.* was against them; and an energetic appeal was now made to the liberality of this highly respectable meeting, to enable the Society to follow up their proceedings with increased vigour.

HOME MISSIONARY SOCIETY.

THE 2d Annual Meeting of this Society was held at the City of London Tavern, on Monday evening, 14th of May; Thomas Wilson, Esq. in the chair.

Previous to the commencement of business, the great room in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor, for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the chair.

The Report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The following gentlemen addressed the meeting:—Rev. Drs. Bogue, and J. P. Smith; Rev. Messrs. Blackburn, Bristow, Brook, H. F. Burder, J. Clayton, Jun. Coombs, F. A. Cox, J. Edwards, G. Evans, Goode, Hillyard, C. Hyatt, Hooper, Hunt (of Kennington,) Irons, Jukes, Prankard, Rayson, Roberts, Slatterie, Jenkyn Thomas, John Thomas, G. Thom, and Wood; J. M'Kenzie, and Tho. Walker, Esqrs.

The collection, including life and annual subscriptions, amounted to about 240*l.* affording the most gratifying evidence of the lively interest which the Meeting felt in the objects of the Society.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ON Thursday, May 17, the Anniversary of the British and Foreign School Society was held at Freemasons' Hall. His Royal Highness the Duke of SUSSEX took the Chair at 20 minutes past one o'clock, and opened the meeting by a short address, apologizing for the absence of his Grace the Duke of Bedford, who was out of town, but had sent his usual liberal subscription.

The Report was then read by the Rev. *G. Clayton*, and contained a sketch of the present state of the Society's Schools, which embrace nearly 21,000 children of both sexes, of whom 7,000 were in London; and a brief narrative of the exertions of the Committee during the past year. It adverted to the Bloomsbury Auxiliary Society, under the immediate patronage of the Duke of Bedford; and then mentioned that on the 10th instant, the first stone had been laid of a Jews' School, to contain 600 boys and 300 girls. The Report then alluded to the encouragement of the system in Scotland, and its great utility in the Highlands, in Ireland, in British America, particularly under Mr. Bromley, at Halifax in Nova Scotia. The Report next travelled into India—noticed the Hindoo College, and the general desire of instruction among the natives—the collection of 500*l.* for a Female School in Calcutta, and the sending out of a respectable female, fully qualified to instruct them on the plan of the British system. Upon the European Continent the Report stated the progress of Schools upon this system in France, at Brussels, in Tuscany, (where are 26 Schools) in Spain (where is a large Normal School for girls,) Sweden, Poland, Russia, Malta, and the Greek Isles:—It then referred to the United States—to South America, and the West Indies, and even Hayti, where the President Boyer is erecting schoolrooms, and gives every encouragement to this system of education.

Rev. G. Burder moved the adoption of the Report, descanted on the So-

ciety's extended sphere of usefulness, and introduced to the Meeting Prince *Ratafe*, from Madagascar, who had brought to this country nine youths for instruction, (beside ten sent to the Mauritius) and whose brother, the king of that populous and extensive island, had totally abolished the infamous Slave-trade, hitherto the principal traffic of the country. The Meeting was afterwards successively addressed, by the following gentlemen, in proposing or seconding the various motions; J. H. Harrington, Esq. from Calcutta; Rev. Row. Hill; W. Allen, Esq. Treasurer; Rev. Mr. Wahlin, Chaplain to the King of Sweden; J. Van-Oven, Esq. Vice-patron of the Jewish School; Rev. Jos. Ivimey; W. Evans, Esq. M.P.; Rev. G. Thom, from the Cape; W. H. Trant, Esq. from India; Rev. W. Ward, Missionary, of Serampore, &c.

We wished to have also introduced the Church Missionary, the British and Foreign Bible, the Religious Tract Society, and some others, whose Meetings were highly interesting; but as they publish official accounts, which are not yet ready, we think it more respectful to defer them till our next.

CHAPEL OPENED, &c.

APRIL 27th, the Chapel in Bury-street, Saint Mary Axe (formerly Dr. Watts's) was re-opened for public worship, for the use of the Rev. T. Mummery and church, when two Sermons were preached, by the Rev. Dr. Collyer, and Mr. Lewis, of Islington. The devotional parts of the service were conducted by Dr. Winter, Messrs. Platt, Brooksbank, Harper, &c.

May 16th, the settlement of the Rev. Samuel Neale, over the church and congregation assembling at Aldersgate Street Chapel, was publicly recognized and confirmed. Reading the scriptures and prayer, by Rev. J. Cockin; introductory discourse, by Dr. Collyer; the union recognised, and prayer offered for minister and people, by Mr. Whitehouse; the sermon, by Rev. Dr. Winter; concluding prayer, by Rev. Mr. Brooksbank.

NOTICES.

BAPTIST MISSION.

TUES. June 19, morn. (at 11) a meeting of the General Committee, at the Society's Rooms, 9, Wardrobe Place, Doctors' Commons.

Wed. 20th, at 11, Sermon at Great Queen Street Chapel, by the Rev. T. S. Crisp, of Bristol.

Evening at 6, Sermon at Zion Chapel, by the Rev. Jos. Ivimey.

Thurs. 21st. Morn. at 9, a Prayer Meeting for the Mission, at Eagle Street Meeting.

At 11, the General Meeting of the Society will be held at ——, when the Report will be read, and the annual business of the Society transacted.

Tues. Even. at 6, Baptist HOME Missionary Society, City of London Tavern.

Wed. Morn. at 8, *Union Meeting*, at Dr. Rippon's.

Frid. Morn. at 7, Baptist IRISH Society, at the City of London Tavern.

LADY HUNTINGDON'S COLLEGE.

The Twenty-ninth Anniversary of the Countess of Huntingdon's College, at Cheshunt, will be held on Thursday the 28th of June. The Rev. Dr. Waugh, of Well Street, Oxford Street, is expected to preach. Service to commence in the morning at 11 o'clock.

HOXTON ACADEMY.

ON Tuesday, the 3d of July, the annual examination of the Students will commence at 10 o'clock, at the Academy.

On Wednesday evening, July the 4th, three of the Students will deliver discourses at the Chapel adjoining the Academy: the Service to begin at 6 o'clock.

On Thursday evening, July the 5th, the Annual Meeting of the Subscribers will be held at the City of London Tavern, Bishopsgate Street, when a Report will be made of the stations supplied with Ministers during the past year, and of the present state of the Institution.

HOXTON ASSOCIATION.

ON Tuesday evening, July the 3d, a Sermon will be preached before the ministers of the Association, at the Chapel adjoining the Academy, by the Rev. Geo. Redford, of Uxbridge, on the following subject — The Comparative Claims of Reason and Revelation. Service to begin at half past 6 o'clock.

On Wednesday morning, at 10 o'clock precisely, the Ministers of the Association will meet at the King's Head Tavern, in the Poultry, when an Essay will be read by the Rev. Dr. Harris, on the following subject—The Salvation of Children dying in Infancy.

MISSIONARY CHRONICLE

FOR JUNE 1821.

THE TWENTY-SEVENTH GENERAL MEETING OF

The London Missionary Society.

Held in London on the 9th, 10th, and 11th Days of May, 1821.

A NUMEROUS Meeting of the Directors was held at the Society's Rooms on *Tuesday* afternoon, May the 8th, when subjects of general concern to the Society were considered, particularly the necessity of procuring more suitable premises than those now occupied, in which the increasing business of the Institution may be conducted.

On *Wednesday, May the 9th,* the first public service was held, as usual, at

SURREY CHAPEL,

which was filled more than an hour before the time appointed for commencing the service. The Rev. Rowland Hill, minister of the Chapel, read the morning service of the Established Church.

The Rev. John Hunt, of Chichester, presented the prayer before sermon.

The Rev. George Clayton, of Walworth, then preached on Ephes. ii. part of the 11th and 12th verses, "Wherefore remember, that, at that time, ye were without Christ."

The preacher introduced his discourse by some remarks on the disposition which is generally evinced by persons born in obscurity, and elevated in the scale of human society, to cast a veil over their origin, and studiously to forget the meanness of their extraction, and the disadvantages of their early condition in life; but here the Apostle takes care to remind the church at Ephesus of their original state: he then proceeded to consider,

I. The mournful condition which the text describes, "Ye were without Christ." He then traced the bearing and influence of this mournful deficiency upon the nature of man. 1. With reference to his understanding. 2. As it affects his conscience. 3. His character. 4. His happiness. 5. Its operation on the civil and religious institutions of human society. 6. The relation of the subject to the immortal destiny of man.

II. The duty of cherishing a distinct and constant remembrance of *this*. 1. The *light* of reason and the custom of mankind are sufficient to shew that we should cherish the grateful remembrance of eminent deliverances. 2. The express direction of Holy *Scripture*. 3. The impulse of good feeling in every mind that is rightly constituted.

III. The practical effects which should flow from such remembrance. 1. This recollection should be productive of deep humiliation and self-abasement. 2. It should excite sentiments of the liveliest *gratitude*, for the happy change which has taken place in our condition. 3. It should endear to us our native land, which the Name and Religion of Jesus Christ have hallowed and blessed. 4. It should engage us to demean ourselves in a manner answerable to the great change, which, through the favor of God, has taken place in our moral situation. 5. It should excite the tenderest compassion for those nations who are yet without Christ. Finally, this recollection will supply the amplest justification of missionary efforts, and urge us forward in the prosecution of our missionary labours. The encouragements to these were then glanced at. 1. The character of the age in which we live. 2. The mighty movements of the Christian Church directed towards *this* one glorious object. 3. The *greater union* among those who conduct the labours of our Societies. Finally, the sure promise of the out-pouring of the *Holy Ghost*: which, though last mentioned, is first in importance, from—The absolute necessity of the Spirit's agency to *give effect*: the infallibility of the promise: the amazing apparatus formed in the present day for His divine operations;

the evidences of His having begun to work: and from the minds of the people of God being, more powerfully than ever, drawn towards this subject. The discourse closed with a devout address to the divine Spirit, imploring His gracious presence and Almighty influence, in furthering the designs of the Society.

The Rev. John Townsend concluded with prayer.

Mr. Burder announced the arrival of the Rev. J. Campbell, from his second visit to Africa.

TABERNACLE.

In the evening of Wednesday a great congregation assembled, and the service commenced early. The Rev. William Chaplin, of Bishop-Stortford, prayed; and the Rev. Thomas Craig, of Bocking, in Essex, preached on Acts xx. 24. "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God."

These words were considered as deriving peculiar interest, from the character of the Apostle both before and after his conversion; and as applicable to the occasion of the Meeting, on account of the subject which they embrace and the example that they exhibit. The attention of the audience was solicited,

I. To the subject of the Apostle's preaching. II. To the manner in which he fulfilled his ministry; and III. To the motives by which he was actuated.

The subject of his preaching was the Gospel of the Grace of God. Grace includes every modification of the attribute of goodness; and all our knowledge of it is derived from the Scriptures. The light of nature was considered to be insufficient to give any consistent, settled, and influential views of Divine goodness to those who are destitute of Revelation. The New Testament may be denominated the Gospel of the Grace of God. 1. As it reveals the *wonders* of Grace. 2. As it offers the blessings of Divine grace, freely, and munificently. 3. As it unfolds the extensive designs of his grace respecting the universal knowledge and influence of Divine Truth. 4. As it *accomplishes*, instrumentally, God's eternal and gracious purposes.

II. The manner in which the Apostle fulfilled his ministry was then considered. 1. He preached the Gospel with simplicity. 2. With earnestness and affection, *testifying*, &c. 3. He preached the Gospel diligently, as one who had an extensive *ministry* or service to fulfil. 4. With the most undaunted courage.

III. The motives by which he was actuated were insisted on. 1. He was influenced by the desire of saving the souls of men. 2. He was animated by a firm conviction of the efficacy of the Gospel. 3. He was constrained by a principle of gratitude and obedience. 4. He was induced to persevere, by a regard to his own happiness. He wished to finish his course with joy.

After adverting to the necessity of personal religion, for the want of which no liberality, or zeal, or usefulness to others, could compensate, the preacher proceeded to apply the sentiments of the Apostle to the course in which we are engaged as the friends of missions. 1. The command of Christ renders it imperative upon us to endeavour to proselyte all nations. 2. Our personal obligations. 3. Our professions and engagements. We should be stimulated, 4. By past success, and, 5. By present appearances as to the agency and designs of Providence. 6. The rapidity with which the Gospel may be expected to spread, by every convert becoming an agent in its propagation, &c. should animate us in our course; as also, Finally, should the frequent consideration of the termination of our period of service, and our anticipations of Heaven.

After sermon, the Rev. B. Kent, of Trowbridge, concluded the service by prayer.

QUEEN STREET CHAPEL.

Thursday Morning.

This spacious place of worship, which was again kindly lent by our Wesleyan friends, was filled at an early hour, and crowded to excess. The Treasurer, W. A. Hankey, Esq. was called to the chair; a hymn was sung, and the Rev. W. Roby, of Manchester, implored the Divine Presence and blessing on the solemnities of the day. The Rev. Mr. Burder read the Report, or rather, a brief abstract of the Report. The Treasurer then made a statement of the funds; after which, several resolutions were passed, which will appear in a subsequent part of the Chronicle.

Whilst Dr. Bogue was addressing the meeting, the assembly was honoured by the visit of *Ratafe*, a prince of Madagascar, brother-in-law of *Radama*, the king of that island. He came to this

country lately, in consequence of a treaty which had been made by Governor Farquhar, of the Mauritius, on behalf of the British Government, with the king of Madagascar, in order to put a period to the horrible traffic in slaves, which had been carried on there to a prodigious extent. One condition of the treaty was, that twenty youths of that country should be sent, ten to the Mauritius, and ten to England, to be instructed in useful arts for the advancement of civilization in that island—an object near the heart of the king.

The Prince, whose aspect is remarkably benign, was attended by his Secretary, his Interpreter, and Mr. Harrison, the gentleman who accompanied him from the Mauritius, together with four of the boys who are come to England for instruction. The address was delivered to him by the Chairman in French, and a vote of thanks passed to him for the honor of this visit, which was delivered to him by the Rev. Rowland Hill, and explained by his interpreter, as was also the Prince's answer. The vast assembly present was highly gratified by this spectacle After the Prince had been present about half an hour, he withdrew. It may be proper to observe, that he had been presented to His Majesty a few days before at the Drawing-room.

It afforded a degree of pleasure not easily to be described, when Mr. Campbell, who had reached London on Wednesday morning, having travelled all night from Portsmouth, where he landed on Tuesday, appeared in the pulpit, greeted with the acclamations of the audience, which, though not altogether decorous in a place of worship, could not be suppressed.

Mr. Campbell gratified the audience by a brief account of his journey beyond Lattakoo, giving glory to God who had preserved his life and health, and made his way prosperous.

This service, one of the most interesting the Society ever witnessed, closed at three o'clock.

Such were the overflowing numbers who flocked to the Chapel, that about 10 o'clock several hundreds of persons, at the suggestion of friends, repaired to Gate Street Chapel, in the neighbourhood. They were accompanied by Mr. John Clayton, jun. who, at the solicitation of the Secretary, &c. offered to the suddenly collected Congregation, a short Discourse on Missionary Subjects, and read part of the Report, until the arrival of the Rev. J. Campbell, who gave a brief detail of his late journey into the interior of South Africa, which appeared greatly to interest the audience. The conclusion of the Report was then read by the Rev. Mr. Castleden, of Woburn, and the meeting concluded with prayer by the Rev. Mr. M'All. A Collection was made at the doors amounting to £22.

TOTTENHAM COURT CHAPEL.

THE prayers of the Established Church were read by the Rev. Mr. Geary, the Curate; the service commencing long before the appointed time, the Rev. Mr. Tidman prayed; and the Rev. John Brown, of Biggar in Scotland, a son of the Rev. John Brown of Whitburn, and grandson of the Rev. John Brown of Haddington, the author of the Self Interpreting Bible, preached from 1 Chron. xxix. 5. "And who then is willing to consecrate his service this day unto the Lord?" After a few introductory observations, the preacher announced the object of his discourse to be, the *illustration* and *recommendation* of the duty of pecuniary contribution to religious purposes; and intimated his intention to discuss the subject not in a general way, but by a reference to the course of Sacred History connected with the text, from which he proposed to gather some *instructions* as to the manner of performing the duty, and some *arguments* to urge to its performance. The INSTRUCTION in reference to the manner in which the duty of pecuniary contribution should be performed, suggested by the portion of Sacred Writ under consideration, was arranged under the following heads:—It teaches us, that in contributing of our substance to the service of God, we should consider ourselves as performing a religious duty—we should give only what is really our own property—our donations should be liberal—they should proceed from right motives—they should be yielded in the exercise of right dispositions — they should be connected with prayer—and we should not only give ourselves, but use all our influence to make others give. The ARGUMENTS suggested by the passage to the performance of the duty of pecuniary contribution were derived from the *magnitude*, the *design*, and *the divine appointment* of the work to which our offerings are devoted—the inadequacy of the immediate agents—the pleasantness of the duty—the religious relations of property—and the short and uncertain duration of human life. The discourse was concluded by an exhortation to young men of piety,

talent, education, and wealth, to devote *themselves*, as well as their property, to the Lord, in the great work of Christianizing the world.

The Rev. Charles Hyatt, of London, concluded with prayer.

The following ministers engaged in giving out the hymns in the preceding services:—The Rev. Messrs. Edwards, Castleden, Goulty, Shawyer, Prankard, Jackson, Jeula, Hunt, &c.

ST. BRIDE'S CHURCH.

THE use of this elegant and spacious church being again granted by the Rev. Mr. Clare the Vicar, and the Churchwardens, the service commenced at half-past 10; the prayers were read by the Rev. Mr. Jones, Curate of the parish, and the sermon was preached by the Rev. Dr. Williams, of Stroud, in Gloucestershire, from Matt. ix. 36. "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd."

The division:—1. The compassion of the Lord Jesus. 2. The multitudes that interested his compassion. 3. The deplorable state of those multitudes.

The Improvement:—Our duty to copy his great example, in manifesting a concern for perishing millions, and in making some sacrifices to promote their eternal happiness. "Little did our fathers of the last century imagine, that there were so many chosen vessels to be found, as have been set apart for the glory of the Lord, in the sordid kraals of the Hottentots; in the distant islands of the South Seas; OR the borders of Tartary, and the coasts of Labrador. And who knoweth, how many an heir of glory may now wander in some remote region, where the Gospel banners have never yet been unfurled, whose responsive rocks have never reverberated the all-cheering name of Jesus, and whose shores have never been trodden by missionary enterprise?"

WELSH SERMONS.

OUR Christian brethren resident in the Principality, have long manifested a most liberal spirit in the support of this Institution; but our Welsh friends resident in London and its vicinity, have not been indulged with Missionary Sermons in their own impressive language. It was, therefore, judged desirable, that two discourses should be delivered in Welsh, and the Rev. Mr. Hill, with his accustomed kindness, readily granted the use of Surrey Chapel for that purpose.

On Tuesday evening, May the 15th, the service commenced at six o'clock. The Rev. D. Davies, of London, prayed. After which the Rev. David Peter, Theological Tutor of the Seminary at Carmarthen, preached from Psalm lxxxvi. 9, 10. "All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wonderous things; thou art God alone."

The principal heads of his sermon, which he repeated in English, at the close of the Welsh discourse, were as follows:—

After a suitable introduction, the preacher observed, that the text contains two things: 1. A promise; and, 2. The certainty of its accomplishment. He first illustrated the promise.

I. All nations which thou hast made, shall come and worship, &c. This includes,—That God is the Creator of all men.—That many of the nations which he hath made are ignorant of him.—That means of grace are provided, and will be afforded them in due time.—The nations will be convinced of their errors, and come and worship the true God in spirit and in truth—with their souls and bodies. They shall devote their time, talents, and substance, to his service.—They shall glorify thy name. 1. By believing the Holy Scriptures. 2. By approving the plan of Redemption by Jesus Christ. 3. By receiving Christ as freely offered in the Gospel. 4. By yielding obedience to the whole will of God. 5. By bringing forth fruit answerable to the means enjoyed.

II. Having illustrated the promise, the preacher proceeded to prove the certainty of its accomplishment, because unerring Wisdom hath foretold the event. 2. Christ hath taught us to pray for the universal spread of the Gospel. 3. Good men, in all countries, sincerely desire the conversion of all nations. 4. The Lord is great—in love and goodness—in wisdom—in faithfulness—and in power. 5. The Lord doeth wonders. He hath done wonders, and will do wonders, in the conversion of nations.

By way of improvement, it was observed, 1. Is the accomplishment of this promise certain? then we have the greatest encouragement to send missionaries to every part of the world. 2. We ought to contribute of our substance to send the Gospel to heathen countries; and 3, We are encouraged to

pray for the success of the Missionary Society, in all its operations.

After a short hymn was sung, the Rev. John Elias, of Llanfechel, in Anglesea, preached a sermon in Welsh, from Isa. xlix. 9. "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves."

After some preliminary observations, stating our encouragement in any great cause to arise from its accordance with the Divine Will and promises, the preacher considered,

I. The state of the heathen world. II. Their deliverance in Christ, according to the tenor of the covenant. III. And the publication of that deliverance, to render it effectual.

The state of the heathen world was represented to consist in, 1. Bondage; and, 2. Darkness. Bondage to sin, in its power, guilt, and consequences—bondage to the Law, in its curse and condemnation—bondage to Satan, whom many of the heathen worship, some professedly, and others through the medium of wood, stones, rivers, &c. 2. Darkness, or a state destitute of knowledge, hope, and consolation.—Darkness is caused by the absence of the sun, and the want of the power of vision. This state of misery, though infinitely worse than that of the slaves of Algiers, or of Siberia, is the state of the generality of mankind; Pagans, Mahometans, Roman Catholics, and even of many Protestants.

Under the 2d general division, the preacher dwelt chiefly on the authority which Christ possessed to tender this deliverance; his fulfilment of covenant-engagements.

The 3d particular, or the publication of this deliverance, in order to render it effectual to those for whom it was intended, was considered as dependent on the preceding work. Christ, therefore, stands at the gate of the prison, commanding the prisoners to come forth, and shew themselves; declaring that there is no farther cause of detention; every obstacle is removed; He has paid the debt; he has vanquished their enemies; the Father, the law, and justice, are willing, and the year of jubilee is come.

In conclusion, those present were exhorted to conduct themselves in a manner worthy of the glorious Gospel—to commiserate the yet destitute state of the heathen world—to reflect on their obligations to the cause of missions, from their possession of the means—from their profession of love to God and his cause; and from their desire to destroy Satan's dominions.

Hymns in the Welsh language were given out by Messrs. Davies, W. Lewis, and A. Jones.

SACRAMENTAL COMMUNION.

To prevent that pressure which had been complained of in some of the places assigned to the Sacramental services last year, the Lord's Supper was administered at four different Chapels.

SION CHAPEL.

Here, as usual, a great congregation assembled. Dr. BOGUE presided.—Prayers were offered by Rev. Messrs. Towne, of Royston, and Wilks, of London; and suitable addresses given by the President, and by Messrs. Cockin, G. Townsend, Sloper, and Ray. The elements were distributed (the bread) by the Rev. Messrs. Brooksbank, Browing, Creak, Curwen, Evans, Gale, Geary, C. Hyatt, Macdonald, Mesjunel, Moore, Redford, Scraggs; Dr. Smith, J. Williams. (The wine) by the Rev. Messrs. Coulson, Drew, Emblem, Evans, Forsaith, Harper, Haining, Mummery, M'All, Kent, Owen, Saunders, Shawyer, Vautin, West, and Williams. Hymns by Rev. Messrs. Watson, C. Hyatt, jun. Platt, &c.

SILVER STREET CHAPEL.

Rev. Dr. Collyer presided.—Prayers offered by Messrs. Jack, the president, and Jackson. Hymns read by Messrs. Lloyd, Dagley, Greenwood, Arundel, and Peter. Addresses given by Dr. Collyer, Messrs Brook, Brown, Goode, and Sherman. Elements distributed by Sowdin, James, Britton, Seaton, Harris, D. Davies, Hamblin, Hopkins, Lockyer, Towne, Chaffey, and Arundel.

TONBRIDGE CHAPEL.

Rev. George Burder presided.—Prayers offered by Dr. Winter, the president, and Mr. Aston. Hymns read by Messrs. Glover, Haslock, Eastman, Richards, Bodington, and Thomas. Addresses given by Messrs. Roby, Wood, and Collison. Elements distributed by Messrs. Glover, Dr. Winter, Haslock, Roby, Eastman, Wood, Richards, Collison, Bodington, Aston, Thomas, Dunn, and Yockney.

ORANGE STREET CHAPEL.

Rev. Rowland Hill presided.—Prayers offered by Messrs. Prankard, Hill, and Slatterie. Hymns read by Messrs. Chapman, Jackson, Hooper,

Hunt, and Lewis. Addresses given by Messrs. Hill, Coombs, Morrison, and Dr. Steinkopff. Elements distributed by Messrs. Townsend, Chapman, Lewis, Slatterie, Jackson, Innes, Cloutt, Edwards, Castleden, Hunt, Cobbin, Day, Loader, Turner, Geary, Bristow, Hicks, Harrison, Smith, Cooper, Howell, Morell, and Hooper.

Thus terminated the Twenty-seventh General Meeting of the Society, (including the first, at its commencement in 1795;) and never do we remember any Anniversary more generally gratifying. On no former occasion, we believe, were the congregations more numerous, the public discourses more animating, or the effect produced more lively and useful. The Missionary cause is evidently increasing, a greater number of Christians feel interested; and the liberality of the religious public, notwithstanding the pressure of the times, was more extensive than ever, as will appear from the subjoined statement of the Collections:—

Surrey Chapel	£441	0	0
Tabernacle	142	9	6
Great Queen Street Chapel	229	18	6
Gate Street Chapel	22	0	9
Tottenham Court Chapel	200	10	0
St. Bride's Church	108	3	0
Sion Chapel	134	14	6
Orange Street Chapel	80	16	6
Silver Street Chapel	42	5	2
Tonbridge Chapel	40	10	0
Welsh Services at Surrey Chapel	34	9	1
	£1476	17	0

ANNUAL MEETING.

Proceedings of the Annual Meeting of the Society, for the despatch of Business, at Queen Street Chapel, on Thursday, May the 10th.

In the former part of the Chronicle we have given a brief Account of this Meeting; we shall now insert the Resolutions which were then passed, with the substance of the Speeches by which they were introduced and seconded.

W. Alers Hankey, Esq. Treasurer, introduced the business by observing, that if it were necessary to explain the object of this day's meeting, it might be given in one word, We are Christians—the disciples of him who left the glory that he had with the Father before all worlds, to redeem the human race, and who, before he returned to heaven, issued his command that the Gospel should be preached to all nations—that every human being should hear its gracious invitations and promises; he left it in charge to his disciples to see to the execution of this command, and not to rest till this his will should be fully accomplished. We are Christians, and embracing the Gospel of Jesus Christ for ourselves, we feel the obligation arising from the Redeemer's last command; we have made some endeavours to express our obedience to our Lord and Saviour, and we are met to tell you what he has done by our instrumentality in various parts of the world; and to encourage each other in the further prosecution of this great work, until the object for which we are assembled is effected.

A brief Abstract of the Report was then read by the Rev. George Burder.

After which, the Treasurer reported the state of the funds, from which it appears, that the total amount of Receipts for the past year is £26,174 4*s.* 3*d.* and the amount of the Disbursements £27,790 17*s.* 1*d.* which forms a balance against the Society of £1,616 12*s.* 10*d.* The Treasurer also is under an acceptance for £2000, drawn by the Society's agent at Calcutta, making the total amount of expenditure above the receipts £3,616 12*s.* 10*d.*

Rev. Dr. Bogue then addressed the meeting to the following effect—

My Christian friends,

The Resolution I have to propose is, "That this Meeting ascribes glory to

God for the measure of success vouchsafed to the endeavours of the London Missionary Society, during the past year; and that the Report of the Directors, an Abstract of which has been read, be received, approved, and printed at their discretion."

I suppose there are few here who do not know that we are met together on an occasion of infinite importance to mankind, and that if any people have reason to manifest firmness of mind, we are the people. If the ignorant females of Hindoostan had been present, who were never taught any thing of true religion, we might have supposed they would have been terrified; but English Ladies, who have been so well educated, we trust will add to the gentleness of their nature, that courage which should always be combined with it*.

With respect to the Report we have heard, all who have attended these meetings from the beginning can recollect how *short* were our first Reports; they were like the small cloud which Elijah's servant saw just rising from the sea; but the Report now is like the cloud which increases, and increases, and increases, till it covers the whole hemisphere. Our Report, you perceive, embraces all the quarters of the world; and in every quarter of the world the Missionaries of this Society are proclaiming salvation through the blood of the Lamb. The increase of the Society's funds must also be delightful to all. We are far from boasting of them, but we will ascribe glory to God for all the good he has been doing, and will yet trust him for all that is to come. How different is the aspect of the religious world at this day from what it was 26 years ago, when this Society commenced. The friends of Missions were then comparatively few, and those few were supposed to have been moved by a mere ebullition of enthusiasm, which would soon subside. But what do we see now? the whole religious world united to send the Gospel to the heathen—I say *united*, because though there are different Societies, they have the same object in view, and they are like brethren: they rejoice in each others prosperity, and sympathise in each others sorrows; and the Missionaries of these different Societies when they meet abroad, having the same grand truths to declare, will act like brethren, not quarrelling and disputing with each other, but uniting in cordial affection to advance the kingdom of our Lord Jesus Christ. How delightful is it to see the whole British public combined in this great object! it is not thought to be enthusiasm now, but reason. I had no doubt from the beginning but that this would be the case; and that the Christian world would consider it to be their honour, as well as their duty, to send the Gospel to the whole world. And we have reason to bless God that he has been pleased to grant that this spirit should not be confined to Britain. You have heard of it in France. There is a Society in Holland, another in Switzerland; and they are exerting themselves with as much ardour in the United States of America as we do here.

How delightful it is to think of the fields of Missions which have opened to us. Some of us, when young, read the voyages of Captain Cook; he was sent out to promote the interest of science; he discovered the islands in the South Sea: we were pleased with reading his voyages; but he little thought, and we little thought then, that he was the harbinger of this Society; that he was to find them out, that the Gospel might be sent to them; and now they are answering the end of the discovery—they are casting away their idols, their Prince at their head, and multitudes of his people uniting with him to worship the true God.

South Africa was subdued by this country, that Missionaries might enter there; and our discoveries are extending to still more extensive countries, and for the very same purpose. But there is one point which must be mentioned particularly: the whole history of mankind presents nothing like the connexion of this country with Hindoostan—that the natives of a country consisting of not more than fifteen millions of inhabitants should become masters of a country 12 or 15,000 miles from them, and should there govern 60 millions of people! And what was the design of those who first went there from this country? Commerce in the first instance; and then political considerations followed; and I must

* This alludes to a little alarm which had been excited, in consequence of a part of the platform, on which the gentlemen sat, giving way, some of the props having been placed on the seats of the pews instead of the floor; but the audience being assured by the Chairman that there was no danger, the alarm soon subsided.

say, for it is but due to this country to say, that the mildness and equity of the British Government in India has been most exemplary; and none of their former native governments were ever so favourable to the happiness of the people, as that which they now enjoy under Britain. When this Society first began, that country was almost shut out from us. The Government then looked upon our Missionaries as a sort of mad enthusiasts, who would disturb that country; but by a variety of events since that period, it is now open to Missionaries of every denomination. Our Saviour said to some of his disciples, "Follow me, and I will make you fishers of men." And where would fishermen go? Would they go to a small shoal of 50 or 100 fishes? or would they go where they knew there were 50 or 60 millions of them? There might be a boat or two sent to enclose the small shoal; but they would say, Let the mass of the fleet go where there are 50 or 60 millions. Now our Society has acted with much wisdom in this respect, in directing a considerable portion of its strength to the British dominions in the East. We have great claims of duty to seek the conversion of our fellow subjects in India; and, in some respects, we have greater means of effecting it than even the Apostles. They never had such advantages as our Missionaries in Hindoostan: under the protection of the Government they are preserved from every injury. Now we have seen that this field is occupied, and the various Missionary Societies are sending their Missionaries to it, and the voice of God is, Occupy it, occupy it, and seek to bring that and every part of the world to the knowledge of Christ; and by the time that is evangelized, other parts, I have no doubt, will be opened to us. But oh! what guilt should we contract, if we neglected to seek to bring that part of the world to the knowledge of God our Saviour!

With respect to China, that vast empire has been opening to us within these few years by means of the Scriptures, which have been translated and printed for their instruction; and by these means I have no doubt China will be opened to us. God has promised his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" and do you not think he will open this world of souls to the gospel, in his own time and way?

You have now heard of a new field opened in the island of Madagascar—an island larger than England; you have heard the letter of the King of that island. Pomare, King of Otaheite, has sent various letters; and now the King of Madagascar honours us with a letter, and invites us to send over to his country, to instruct his people. Satan appears to have employed all his art to make the people of Hindoostan very religious: but false religion makes them worse, it has seized and polluted their whole souls; and it may be said, it is the most difficult thing in the world to eradicate such impression: it is so, and we might despair, were we not assured that the power of God can surmount every difficulty, and turn men, in the most unfavourable circumstances, from the kingdom of Satan to the kingdom of God.—Madagascar presents a different field. There Satan's aim has been to keep them without religion—for they have no established religion, no priesthood, no temple; only once or twice in the year some acknowledgments to the Sun, as the author of their comforts. Here then is a people exempt from superstition, who have no religion; but the Gospel is able to give them one, and to communicate the best kind of religion to those who at present have no religion at all.

I rejoice at the accounts in the Report, and from private intelligence, that the Missionaries are in various parts labouring with all their might; the letters from them are truly delightful, as they evince their great attachment to their work: some are preaching and conversing with the natives; some are translating the Scriptures; some are educating children. In these various ways they are working, and God is working with them; and in some of the most unlikely places he has discovered his sovereignty in this respect; indeed God has from the beginning of this Society carried on things in his own way, acted in his own manner; but done greater things than we could have expected. The success in the South Seas is encouraging not only to this but to all societies—not to despair of success—not to be wearied in labouring for years and years, but to labour to the end, knowing that at even tide it shall be light; and what has been seen at Calcutta, Travancore, Madras, and other parts in India, at Malacca and in the Indian islands, is exceedingly encouraging. Yet we need something more: there is an extraordinary mea-

sure of success in the promulgation of the Gospel, that we should thirst after. Some worthy men have said we cannot expect great things in the present generation: we may translate the Scriptures; preach the Gospel; or establish schools; and some of those who are young may live to see the fruits of these labours. But I am not satisfied with this, I wish to see more done for the propagation of the Gospel, and I wish to have it impressed on my mind and yours, that there is a more abundant effusion of the Holy Spirit needful to render the Gospel efficacious. There have been two grand eras of the propagation of the Gospel, and I consider the present as the third: the first was in the preaching of the Apostles—they had the advantage over all others, by working miracles; so that there was no man who had reason but must have seen, that these men were from God: but they could not change the heart—the grace of God alone could do that, and this was graciously afforded. The other remarkable era was at the Reformation from Popery, when the spirit of God was diffused over the nations of Europe, and many millions were brought to the knowledge of true Christianity. But we must lament that there has not yet been, since the Missionary spirit was roused in this country, such a remarkable effusion of the Spirit, either here or abroad, as we should anxiously wish for, and use the means to obtain: it should still be hoped and prayed for, and then glorious things will be declared in the future reports of this and of other Societies. It is a glorious thing when people are brought to feel the importance of this, when friends at home and Missionaries abroad all feel the necessity of this in discharge of their duty.

Visit of the Prince.

About this time the Prince of Madagascar entered the chapel.

It will be proper here to give an account of the occasion of his visit to this country.

In the autumn of last year, his Excellency R. T. Farquhar, Esq. Governor of the Mauritius, despatched Mr. Hastie on a commission to Radama, King of Madagascar, with a view to conclude with him a treaty, having for its object the total extinction of the slave traffic in that island; and the negociation was crowned with success.

With the full approbation of Governor Farquhar, Mr. David Jones accompanied the Agent to the Court of Radama, who received him with much cordiality, he being introduced by Mr. Hastie, as his particular friend. Mr. Jones availed himself of the opportunity hereby afforded to promote the object of the Society, as to the establishment of Christian Missions on the island. The King being satisfied with the views and objects of the Society, which had been explained to him by Mr. Jones, consented that he should write to the Directors for Missionaries to instruct his people in the knowledge of Christianity, provided a number of artisans shall accompany them; being solicitous that his people should be instructed in the useful arts as well as in religion. The King afterwards consented to write to the Directors to the same effect, and the following is a translation of his letter:

"*Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.*

"Gentlemen—When the treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tananarive, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesced with much pleasure in his request.

"Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force, contrary to the light of their understandings;

"Therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful artisans to make my people workmen, as well as good Christians.

"I avail myself of this opportunity, Gentlemen, to promise all the protection, the safety, the respect and the tranquillity which Missionaries may require from my subjects.

"The Missionaries who are particu-

larly needed at present, are persons who are able to instruct my people in the Christian Religion, and in various trades, such as Weaving, Carpentering, Gardening, &c.

"I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

"Accept, Gentlemen, the assurance of my esteem and affection,

(Signed) "RADAMA, King."

The Rev. R. Hill then moved the following Resolution:

Resolved—"That this Meeting presents to Prince Rataffe, its most respectful acknowledgments for the honour of his presence, and begs that he will express to King Radama, the lively gratitude which the Society feels for the gracious reception which he has given to the Rev. David Jones, one of its Missionaries, and that he will assure his Majesty of its earnest desire to meet the wishes which are contained in the letter, which he has done the Directors the honour of addressing to them."

This Resolution was presented to him by Mr. Hill, who expressed, in the strongest and most affectionate terms, the pious wishes and prayers of the Society for the Prince, his royal brother the king, and for all the inhabitants of Madagascar.

The great congregation then sang, with peculiar ardour, the 117th Psalm—"From all that dwell below the skies," &c.

After the conclusion of the hymn, the Prince withdrew, amidst the acclamations of the delighted multitude.

When the Prince had retired, Dr. Bogue proceeded:—

"As there is this spirit among the Missionaries abroad, so I rejoice that at home also it has prevailed much among ministers and private Christians, in the full conviction of their minds and desire of their hearts, that all should earnestly pray that the Spirit of God may be poured down upon us at home, and upon our Missionaries abroad; and we trust that in answer to prayer, it will be poured down, and the blessing of God descend upon us abundantly. This cause, we observed, was at first like the little cloud which Elijah's servant saw; and I hope what then succeeded will be again seen. On the day before, we will suppose, the great Jehovah had been proclaimed as the true God, and then the rain which had been for years suspended, fell copiously upon the earth, and rendered it beautiful and fruitful: and may we not now hope that as idolatry has been extirpated, the Spirit of God will again descend, and make the wilderness to flourish and blossom as the rose, and all the ends of the earth see his glory."

Rev. Mr. Ward, of Serampore—

I rise, Sir, with great pleasure to second the motion just made, and I believe there is no one in this large assembly, that accords more heartily and more decidedly with the spirit of this Resolution than myself; nor do I think there is any individual who rejoices more in all that is contained in this most interesting Report. I was never present before on such an occasion, but I should think that the Christian public never heard a Report of any Missionary Society that contained matter like the present. It is to be expected, as we are moved on by the hand of God in this work, that every year will increase the great importance, and the great success of the Gospel in the heathen world. The operations of the London Missionary Society are so vast, that it is impossible for me even to glance at them all; it will suffice that I touch for a moment or two at the operations of the Society in that part from whence I came. All that has been related on that subject, so far as my observation goes, I can bear testimony to it as a faithful report of what has been accomplished. With respect to the wants of India, what shall I say? To perish without the Gospel, comprises all that can rend the heart with unutterable horror; it includes a mass of misery which the human mind cannot possibly lay hold of. Our friend has stated, that the population of British India comprises 60 millions of inhabitants; but it appears from the testimony of the present Governor-General, that it does not amount to less than 100 millions, and the whole of Hindoostan contains at least 150 millions of immortal souls. Now, though I rejoice that the efforts of this Society have been so much directed there, yet if all the Missionaries of all the Missionary Societies were to go there, and leave all the rest of the human race totally neglected, they would then be but as a drop compared with the ocean! But how shall I describe the circumstances of these perishing millions, so as to impress on your memory what can never be effaced?—One circumstance is, they are totally destitute of moral education; there is not an atom

of any thing that can purify and bless the human mind in all the education of all these millions. India does not contain one *Girl's school*, so that there are 75 millions of female minds left in a state of brutal ignorance; and when the influence of female manners on the population of a country is considered, the vastness of this loss can scarcely come into our imagination. The knowledge of God comprises every thing dear to the human heart, and thus our Lord says, "It is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent;"—but here is a population, 100 millions of which are British subjects, without one single temple consecrated to the true God among the whole population; and if no temple, no voice of praise or of prayer; but while they worship innumerable idols, they preserve a guilty silence respecting the true God and his worship. I might in two or three words comprise the situation of these people: they surely must need the Gospel, who have no God but a log of wood; no Saviour but the Ganges; and no hope of heaven but at death transmigrating into some reptile form!—The deep turpitude of idolatry is not there perceived; the Hindoos there bow to personifications of *Sin* itself, and the principle of moral evil is the object of their worship. Their ceremonies cannot be described, they are of so disgusting a nature; and not less so are the cruelties practised in the name of their gods. Of this we have a most affecting proof in the infants put to death by their own parents: in the tribe of the Rajpoots alone, there is not a single female child among the whole of that tribe permitted to live; and even at Benares itself, where all the rays of heathen light may be said to be concentrated, it does not prevent the parents from embruing their hands in the blood of their own offspring. And will any one say that the Gospel is not wanted there, when, in the midst of all the light already received, multitudes of people, even at Benares, are in the daily commission of such practices?

I have mentioned, in several places, the statement of the number of females burnt alive in the years 1815, 16, 17, and 19; and it appears that in 1819, not less than between eight and nine hundred suffered in Bengal alone. Now if human misery can excite the commiseration of Christians, the screams of these orphans, and the shrieks of these widows, present a scene, an equal to which is not to be found in any history, ancient or modern. Respecting their morals, you may form some ideas when I tell you that the writings of these people contain the foulest indecency; that the priests of the country are the ringleaders of their iniquities; that their temples are polluted by crimes that cannot be named; and that the houses of their gods are houses of ill-fame. Now how can these people be called a moral people? But the success of the gospel in that country exceeds the imagination and the hope of all who have been engaged in promoting it there. It is not possible for me to describe what has been done in that benighted land; but I may be allowed to say that whatever may be the moral revolutions in England, and the difference of religious feeling in Christians, between what they are now and what they were twenty years ago, that a still greater revolution has taken place in Bengal, and the signs of the times are most auspicious, so much so that we cannot be mistaken in them. Look at the state of the continent now, and what it was when John Huss was burnt alive: hundreds of doors are now open there to us; and the princes of these countries are all exerting themselves to carry on the Gospel. Consider how the great work is now hailed in every country and every clime, and all hearts are directed to it, as something which is to produce a great change in the moral world. Consider too that persons of respectable character are coming forward, and cheerfully offering themselves for Missionaries. There is no want amongst any denomination, of agents to carry on their design; but multitudes of intelligent young men and women are coming forward and saying, Here we are, will you not send us? Now what could have produced this feeling? These persons have not been used to foreign voyages, and the inconveniences of climates so different from their own: How is it then that there should be such a vast impression on their minds, as to induce them to come forward, and to beg to leave their father's house, and all that they esteem in their native land, and go to encounter hardships, and learn languages, and engage in the various and arduous duties of a Missionary life? What but the Spirit of God could accomplish this! Another remarkable circumstance of the present times is, that that vast population of a hundred millions of heathen subjects should be given to a

Christian power, and to the only Christian power on earth that will do them good. Can there be any thing but the hand of the Lord in this? Can there be a question if it be our duty to cultivate that garden which God has thus given us, and to cultivate it with the greatest diligence; under the sanction of the British power, which where it is most felt is most loved? Our last speaker said, that God appears to be taking the work into his own hands: and this must be acknowledged by all who consider the obstructions it meets with in the world: when you consider the little opportunity of instructing the people that Missionaries have had, and yet to see these people coming forward promptly and decidedly to cast their idols to the moles and to the bats; and the king and all the population acknowledging to the praise of Jehovah, that he is King of kings, and Lord of lords—such has been the case in the South Sea Islands; and the same feature is discovered among the North American Indians, though it could never have been thought of there; they appeared to show so decided an opposition to the work of God, that they seemed to be a people that must be forsaken by all; but now they are devoting the allowance granted them by the American government, and one or two tribes in particular are giving up the whole of their allowance for the education of their offspring. Some of them are beginning to erect Courts of Justice, and the observations of our brother concerning them are most applicable and most encouraging; and therefore if we have not in some parts of the heathen world so much success as we could wish, yet there is in Otaheite, in Owhyhee, among the North American Indians, and in other places, a mighty work going on, and when the showers of divine influence come down we shall all rejoice in the effects produced.

We have uniting with us in these Missionary operations, a population of ten millions of Christians in America. There seemed to be some hesitation at first among them, whether they should employ their efforts among their own Indians, or in *foreign* countries: but the voice for foreign missions at length prevailed; and the American government offered the most friendly assistance to them. When I was at Princeton, I was delighted and surprised at seeing coach loads of Missionaries, who were just then entering Princeton, consisting of thirty families, who were then going a journey of two thousand miles: We had a service in the church, and a delightful service it was; and when they went to embark in the steam boat which was to convey them, eight thousand American Christians followed them through the streets, and so pressed into the boat that it was almost ready to sink. The governor of the state of New Jersey himself accompanied them on horseback through his own state, to do them honour.

But I witnessed in that country a still more delightful scene: there is a most extraordinary out-pouring of the divine influence at Hartford, and at Newhaven. At Hartford alone, before I left America, there were 1000 persons under the most serious impressions of religion, all at the same time, among various religious denominations. So that we need not despair of seeing the most blessed effects: And may I, as a last word, encourage you to go forward, and give yourselves more decidedly to this great cause. I rejoice to hear this day that your receipts have amounted to 26,000*l.* It is a great sum, but I hope it will soon be 50,000*l.*; and that British Christians will contribute still more largely of that good which God has conferred on them, to promote this important work. We have not now to learn that Jesus Christ is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and that before any long period of time, earth shall join with heaven in singing,—"The kingdoms of this world are become the kingdom of our God and of his Christ."

Rev. J. Brown, of Biggar, in Scotland, then moved—

"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 Auxiliary Societies, Associations, &c. who have during the past year contributed to the Funds of the Society: and the Meeting adds its earnest recommendation, that increased efforts may be made, during the ensuing year, both in London and the Country, to obtain additional support to its funds, in all the ways by which Christian bounty can manifest itself, particularly in the formation of Auxiliary Societies, and Female, Juvenile, and Penny per Week Associations, &c."

Living, as I do, in a remote country town, I am little in the habit of making speeches at public meetings, and I had much rather preach a sermon than make

a speech here. I am, however, very willing to do any thing in my power to serve this cause, either by speaking or preaching, or, as I believe must be the case to-day, by both. I feel peculiarly elevated in addressing this meeting, after the scenes they have witnessed; and I would just lay before this meeting the feelings of gratitude from the nation to which I belong, of the church of which I am a member, and of myself as an humble individual. I am fully sensible of the many advantages which my countrymen have derived from this Society. Before this Society began, there was a large body of able and faithful ministers in the pulpits of our Scottish establishment; and almost all the dissenters were preachers of the truth. Nor was it that their ministry was not successful, for there were many who, like Zacharias and Elizabeth, "were righteous before God, walking in all the commandments and ordinances of the Lord blameless;" yet still the church in Scotland was rather in a disjointed state, the members of the different denominations did not know one another, they did not like one another very well; there was but little of an evangelizing spirit, and some of the finest fields for the labour of love were completely unoccupied: but the establishment of this Society in 1795, gave a different tone to religious feelings; good men met and consulted together for the propagation of the Gospel in the world; and from that period the consequences have been delightful; and I hope Scotland will never be ungrateful to this institution. She has indeed shewn her gratitude to you in the various contributions which she has willingly, if not largely, made to it, and which have been so kindly acknowledged They were considered by the people there as the payment of a debt of gratitude which had been so long owing. But Scotland has done something more than this—she has given you a tutor, of whom I can say no less, and will say no more, than that no country could have given you a better. She has given you a Campbell, a Morrison, and a Milne, and many of her hardy sons are among your most active Missionaries; but Scotland has not yet paid her debt, she acknowledges she has not, and she only regrets she has not a person here to-day to express it in a more grateful manner. In the name of the Scottish church of the secession, I have to express my most grateful thanks to this Society. The union of tho two connexions is to be attributed to Missionary Societies, and in a great measure to *this* Society; meeting together in circumstances which brought the points of *union* rather than the points of *disunion* into prominence, the members of the too long estranged bodies began to think that the points of union were greater and more numerous than they had thought; and the points of disunion were fewer and more trifling than they had thought; and when brought to this state, they were precisely in the proper state for a union; which by a little inquiry they might have found out before. Before this period, they were like two companies of travellers, travelling over the same country, but divided by a thick fog; each supposing the other company had lost their way: but the wind arose, and the fog dispersed, and then they found their mistake, and they saw, for the first time, how small a distance there was between them! Good men are only divided because they are in the dark, through these fogs which have been emitted from the bottomless pit, but which are now dispersing by the Sun of righteousness; and they will now embrace as brethren, and the church will look forth on the astonished world, which will soon be her inheritance, "fair as the moon and terrible as an army with banners."

This Society has done much good in the way of converting the heathen, and much in the way of uniting Christians, and both in the way of promoting the glory of God its Saviour. The Secession church in Scotland will, I hope, instead of diminishing their exertions, increase them in the Missionary cause. We have ourselves a Missionary Society, we are the child and offspring of this Society, we bear the broad liberal principle of the London Missionary Society. I trust we shall always cherish towards this Society a feeling of liberality and affection; and I trust this Society will always cherish towards us the feeling of tenderness. They are united, or rather identified; but if they should ever seem to oppose each other, as long as there is so much love between the members of them, there will be no danger of collision. The agents of the Scottish Missionary Society have always found friends to support them in the London Missionary friends; and I hope the deputations from this Society which may visit Scotland, will always find countenance and support there. This *has* been the case, and I trust always

will be, and that the friends will contribute to the promotion of both in a much higher degree than if there were no such communion. In my own name, I lay before this Society the acknowledgments of my own heart. Your Society was formed just about the time when divine truth laid hold on my mind, and its success was the object of some of my earliest prayers. From that period, its interests have ever been dear to me. I have traced its progress, and triumphed in its triumph with no common interest; and it will be, I trust, the object of some of my latest prayers.—"Peace be within thy walls, and prosperity within thy palaces;" for my brethren and companions sake, I will now say, "Peace be within thee; because of the house of the Lord my God, I will always seek her good."

The Rev. Dr. Steinkopff seconded the motion—

"I shall not, after the deep and solemn impression which has been produced upon this meeting, and considering that my friend (for I call Mr. Campbell my friend) has just returned from a far distant country, and must be possessed of much information, I shall not trespass upon the time of this meeting. But you will allow one, who has lately returned from the Continent, to state a few facts which have fallen under his notice. It has already been mentioned, that even in France, attention has been excited to the Missionary cause. I can confirm this statement by what my own eyes have seen. In a French village, I met with a venerable man, 80 years of age, who has long proved a blessing to his extensive parish: in his cottage I met a number of pious persons, and I found they were not unacquainted with Missionary proceedings; they said to me, "We remember our British fellow-Christians; we pray for them, and we bless them." When I got to Switzerland, at Basle I was present at the consecration of the Missionary House, and there I saw 19 young men, all of whom we had full reason to think were animated with the genuine spirit of Christianity, and I cannot express what a solemn feeling, I may truly say, of the presence of the Almighty prevailed at that season—all the Clergy, Magistrates, Merchants, and most of the principal inhabitants were present; many a tear flowed, and many prayers and thanksgivings ascended to the throne of grace; and you, Sir, and this congregation, were not forgotten by our Swiss brethren.

It affords me great satisfaction to state, that there exists now on the Continent an extensive Missionary Society; its centre is at Basle, but it comprehends the whole of Switzerland, and France, and Holland, and Prussia; and some of those friends are likewise liberal, for they have lately sent a gift of 3,000 florins, (about 300*l.*) to that Society. When I came to Gard, the capital of my native land, there I was present at one of the Missionary Prayer Meetings, which are held in the Cathedral every month: at this Cathedral they regularly meet, and on that occasion I saw the Cathedral (a more spacious building than this) crowded from one end to the other, and there was such an interest excited by the communication of the accounts of what was doing in England, as I cannot describe. After the service, I saw the plates filled with gold and silver, the free-will offerings of high and low, rich and poor. I will only mention two other facts. At Berlin there still lives that venerable good man, Mr. Jœnickè; if this excellent man could behold a sight like this, he would be ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Sir, this good man lived at Berlin at the time when religion was despised; when the Bible was, as it were, trampled under foot; when the old King of Prussia avowed himself publicly the friend of Voltaire: this good man was then despised; he was considered as a good sort of man, but weak and feeble minded; but now the King is his friend, and has lately written him a letter, engaging to become an annual contributor to the Basle Missionary Society. I saw at Berlin about 20 young officers in the army, who meet together every week, and feel deeply interested in the Missionary cause. So that if I consider what has been done on the Continent, as well as in England, I can only gratefully exclaim, "What hath God wrought!" The last fact I shall mention is, when I was at Dresden, the capital of Saxony, there was a Missionary meeting held there in a small room, for it is only the beginning of the Missionary work there, but it was delightful to see the Minister of the King of Saxony, and the first Chaplain of the Court, present. All these things proved as a cordial to my own mind. I will not detain you longer; but as my friend from Scotland presented to you the cordial congratula-

tions of his countrymen, I may, in the name of my Swedish, and German, and Prussian Brethren and Sisters, present you their congratulations, and say you have a place in their hearts and an interest in their prayers."

We are under the necessity of deferring the remaining Speeches, together with the List of Contributions, until next month.

Arrival of the Rev. John Campbell from his second visit to Africa.

MR. CAMPBELL embarked at the Cape on the 15th of February, in the ship *Castle-Forbes*, on her return from Bombay; he touched at St. Helena the 1st of March; crossed the equator on the 16th; passed the Western Islands on the 17th; reached the Chops of the Channel May the 7th; left the ship, in a pilot boat, on the 8th; arrived at Portsmouth, and reached London on the 9th, only three hours before the commencement of the meeting at Surrey Chapel.

We are desired to state, that the Directors of the London Missionary Society fully concur with Mr. Campbell in his wish to be excused from undertaking any journeys into the country, to attend the meetings of Auxiliary Societies, for the ensuing three months (June, July, and August.) This is necessary in order to his securing time to prepare for the press an account of his late journeys beyond the colony, as well as for the purpose of attending to his pastoral duties to the church from which he has so long been absent.

Departure of the Deputation and Missionaries for the South Sea Islands.

ON Saturday, May the 5th, the Rev. Mr. Tyerman and Mr. Bennet, the gentlemen who compose the deputation to Otaheite, &c.; Rev. Mr. Jones, Missionary, with Mrs. Jones; Mr. Armitage, Cotton Manufacturer, with Mrs. Armitage and two children; and Mr. Blossom, Carpenter, &c. with Mrs. Blossom; embarked at Gravesend, on board the *Tuscan* (a Whaler); but being detained in the Downs and at Spithead, by contrary winds, did not leave the latter place until Friday afternoon, May the 18th, when they proceeded on their voyage with a fair wind.

They earnestly desire the prayers of all the members of the Society, and of pious persons in general, for their safe and prosperous voyage,—a favour which we hope will not be denied to persons who thus generously "hazard their lives for the Lord Jesus," and the salvation of men.

American Mission to the Sandwich Islands in the North Pacific Ocean.

WE mentioned in our last a very remarkable event—the destruction of idolatry in three of the Sandwich islands, on the mere rumour of what had been done in a similar way at Otaheite, &c. and that this was effected just at the time when the Missionaries prepared for the Sandwich islands were taking their departure from Boston, under the sanction of the Missionary Society of the United States. We rejoice to state that advice had been received of the safe arrival of the Missionaries at the place of their destination, and we now insert

The joint Letter of the Missionaries to the Corresponding Secretary.

Hanaroorah, Woahoo, July 23, 1820.

REV. AND VERY DEAR SIR,

FAR removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shores of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness, prepare ye the way of Jehovah; make straight in the desert a highway for our God!*" How were our hearts agitated with new and various and unexpected emotions, to hear the interesting intelligence,—

"TAMAHAMAHA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MOREEAHS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED." This victory was achieved by that arm alone which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the blood-stained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks from his presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

POETRY.

PRAISE FOR THE SPREAD OF THE GOSPEL,

AND THE

DIFFUSION OF THE SCRIPTURES IN THE SOUTH SEA ISLANDS.

"The Isles shall wait for thy Law."

Author and Guardian of the page divine!
Beneath whose eye thy faithful servants live;
In sweet approving smiles upon them shine,
And to their labours thy rich blessing give.

Bless'd be thy name, that in those distant lands,
Where ignorance and vice so long have reign'd,
A list'ning throng revere the Lord's commands,
And Jesu's cause has mighty conquests gain'd.

But O! the Bible!—that unerring word!
May all the nations the rich treasure prize!
Far may it spread! and by its truths, afford
Knowledge to make the simple good and wise.

God speed the Press, in this most holy cause,
Till each Taheitan's son shall be supplied:
Obedience learn to Jesu's sacred laws,
And from his word of grace be satisfied!

God speed the holy men, whose ev'ry power
Is exercis'd in this divine employ;
And grant, their prospects, bright'ning every hour,
May fill their hearts with enviable joy!

God speed the Cause of Missions through the world!
Still may it cheer its friends, convince its foes:
Be every idol from its altar hurl'd;
May every desert blossom as the rose!

T. H.



Rev.d Tho.s Sleigh,
Newcastle under Line.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY 1821.

MEMOIR OF THE LATE WALTER VENNING, ESQ.

"I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. xxv. 36.

IT was the unspeakable privilege of Mr. Walter Venning to have been blessed with a religious education, under the care of eminently pious parents in Devonshire, who had used every effort to lead him to the knowledge and service of God. Commercial engagements obliged him in early life to visit St. Petersburg. He carried out with him that general sense of religion, and particularly that regard to the sanctity of the Sabbath, which he had imbibed from the habits of his youth; and greatly was he shocked at the profanation of the holy day which prevailed even among the British inhabitants of that city. The feeling, however, which was then excited was of no long continuance. His inexperienced mind even manifested its depraved tendencies by gradual compliance with the customs of the place, to which he was urged by the ridicule to which he found himself exposed, when he attempted to plead for observances which were associated with his earliest recollections. With the neglect of the Sabbath were connected the slight performance and the frequent omission of secret prayer. Hence arose a growing carelessness about spiritual and eternal concerns, which, by his own confession, prevailed to a lamentable degree, but never so thoroughly as to leave him in quiet possession of the worldly habits which he had assumed.

About the year 1807, an event took place which called back his wandering heart, and appears to have been the principal means of fixing his convictions and determinations on the side of religion. That event was the death of his aged and pious father. Under the deep feelings of regret which the loss of a parent occasioned, he retraced his past life, and found that he had been pursuing "vanity and vexation of spirit." Many tender scenes of parental instruction and admonition, which had been nearly obliterated from his recollection, were now renewed. The calm composure with which this reverend and beloved parent "waited for the salvation of God," until he "finished his course with joy," became the means of fixing the convictions of the affectionate and dutiful son; and, to adopt his own words, "Led him again to bless and praise that Almighty Power which enabled his parent on his dying pillow to comfort those who came to comfort him."

These impressions, it appears,

never afterwards forsook him. Some remarkable providential preservations, experienced in the frequent voyages occasioned by his commercial connexions, especially between this country and Russia, greatly strengthened his altered views. Hence, he was induced to study, with serious attention, the Holy Scriptures, and cordially to receive the great truths of the everlasting Gospel, which he found able to make him wise unto salvation.

In the year 1810, or in the early part of 1811, being then resident in London, he became a stated attendant on the ministry of the Rev. Dr. Winter, in New Court, Carey Street; and in the autumn of the last mentioned year, he was received into communion with the church of that place. The constancy with which he attended Christian ordinances, and the readiness with which he entered into "methods of doing good," were obvious to many. But the greatest improvement of his mind in scriptural knowledge, and in powerful and efficient views of religion, could be traced only by those to whom he freely unbosomed himself. In proportion to his growth in knowledge and in grace, he became increasingly desirous of usefulness. In the exertions of a little Society, formed within the circle of the congregation with which he was connected, for the purpose of Visiting and Relieving the Sick Poor, he took a large and a memorable interest. The habit of praying and conversing with the poor, the sick, and the dying, in the crowded alleys and courts of London, became the means of strengthening and enlarging his mind; and, no doubt, laid the basis of those more extended exertions of disinterested benevolence which principally characterized the latter years of his life.

Before he finally left his native shores, he was much occupied in visiting the prisons of the metropolis, in endeavouring to impart religious instruction to those who were confined in them, and in distributing to them Bibles and Tracts; in which latter work he was aided by an Auxiliary Tract Society, formed in the congregation.

In the year 1817, he undertook another, which was his fourth and last voyage to Russia, intending, when he left England, an absence of only three months. Various circumstances, however, conspired to prolong his stay. One was the cordial reception which he met with from a near relative, whose mind he was most happy to find increasingly opened to those great truths which he himself had received. Another was the greatly improved state of religious society in St. Petersburg. A third, in connexion with this, was the enlarged opening which he there perceived for all plans of promoting the diffusion of religion by the wonderful exertions of the Bible Society, and by other means. And the fourth was the opportunity of active usefulness which he found in his favourite employment in visiting the prisons both in St. Petersburg and in other parts of the empire. In short, this excellent man was daily approximating to the character and exertions of Howard; and, under the auspicious sanction of the Emperor Alexander and his prime minister, Prince Galitzin, his labours were very efficient.

The letters which he wrote to his friends, and the account of his exertions received from other quarters, have been delightful to all who knew and loved him, as they placed before them the exertions of a mind bent on doing good, the happiness attending such exertions, and the growing success which, through the blessing of God, they failed not to produce.

A large circle of friends in Eng-

land had indulged the hope of seeing him here again in the last Summer or Autumn. Such, however, was not to be their happiness; and the interview is reserved for that blessed and glorious state where the pure in heart shall see God.

The writer of this Memoir had received a general but authentic account of the death of Mr. Venning, stating, that it was occasioned by an infectious fever, which he caught in visiting a prison in St. Petersburg, and that it took place on the 22d of January. Subsequently to this, he received two important communications. The first was a letter from Mr. Venning himself, written six weeks before the commencement of the disorder which was appointed to remove him from our world. It was principally occupied in relating the particulars of a merciful preservation from shipwreck, which he had experienced in the Gulf of Finland, when he was on his way to Copenhagan, where he had the prospect of instituting a Prison Society, such as now exists, in consequence in a great measure of his exertions at St. Petersburg. The loss of the ship obliged him to return to Russia, but still with the intention of visiting Denmark, and of proceeding to England. There is a passage in his letter which, considering that when it was received he was known to be dead, could not but be deeply interesting. "Still," he says, "I look forward with pleasure, and hope to see my dear English friends next summer; but the vicissitudes of life, and the uncertainty of life itself, especially in the work which engages all my time and attention, forbid me, at least for the present, to say much about it." Such was the deep sense which he entertained of that uncertainty, of which so affecting an illustration was just at hand.

A few days after this, the writer received a letter from the Rev Richard Knill, a Missionary in connexion with the London Missionary Society, stationed for the present at St. Petersburg; containing a more detailed account of the decease of this valuable man, from which a few extracts may be acceptable. It is dated $\frac{1}{2}\frac{4}{6}$ Jan. 1821.

Mr. Walter Venning and another member of the visiting Committee were at the prison about three weeks ago; both of them caught fever; the other gentleman was seized first, and soon discovered symptoms of typhus; his life was despaired of, but through mercy he is now recovered. Mr. Venning's disorder began with a cold, it increased, and ten days before his death, he was confined to his bed. On Thursday the 18th, he sent for Dr. Patterson and me. Dr. Patterson was not at home, but I went immediately. On my entering his room, he said, "I have sent for Dr. Paterson and you, because it is my earnest wish to have you with me. It is right I should have those with me now, with whom I hope to dwell for ever. The doctors tell me that I am not very ill; I think I am, I feel that I am; true, it may not be dangerous, but that is uncertain; God only knows what the event may be; it may terminate in death, may it not?" "Uncertainty," I replied, "is engraven on all terrestrial things, but I trust that you will soon be restored, and have many years of usefulness added to your life." He paused for a moment, and replied with much energy, "Yes, I hope so too, there is nothing else that makes life desirable; but it is probable that all my work is done, and this idea induced me to send for you: we shall be companions in eternity. If we are Christians indeed, we shall be angels in the world to come. I insist on it that you visit me, and let nothing prevent it."

Seeing him rather anxious, I said, "My dear friend, make yourself quite easy on that subject, I will come to see you daily." At this, his countenance wore a smile, and with much apparent pleasure he said, "Will you? then I am satisfied." Perceiving his eyes directed to the table, I asked him, if he wanted any thing? "Yes," he replied, "give me that book; look at that page, fold down the leaf, and recollect that I give it to you as *my charge*, that if the disease increases, and death is approaching, you read to me that chapter; it has afforded me much peace and comfort already, and I hope it will again: put it in your pocket." It was Doddridge's Rise and Progress of Religion; and the chapter entitled, "The Christian rejoicing in the views of death and judgment."

Saturday, about 2 P.M. I visited him again. In the most solemn and affecting manner he said to me, "There is a great work going on, and all of it is preparing for the judgment-day; there it will be tried: what a scrutiny! what a day!" I made no reply; but he looked as if he anticipated an answer, when I said, "That day will be the most joyful and glorious that you have ever seen." "Yes, if I am saved," he replied. It was then observed, "All who believe in Jesus shall be saved; and you have believed, have you not?" "O yes." "Christ is the only refuge, and you have fled to him, have you not?" "He is my only refuge." "Christ is the foundation of his church, and for many years you have been resting on him, have you not?"—"Yes, O yes, this subject has occupied my mind a good deal this morning, and very pleasant it has been to my soul." After a short time, I arose to come away. He perceived it, and said, "What! are you going to leave me?—you shall not leave me—stop, I wish to say to you, Knill, Labour for Jesus Christ, as long as you have breath in your body." It entered into my very soul; I felt it as a voice from the tomb! "Yes," said I, "that is my desire; I have devoted myself to his service; for this cause I left my native land."—"That is right," he replied, "Christ is worthy, Christ is worthy; preach the pure gospel, warn every man to beware of trusting in their own righteousness. O what a day is coming! what a day will the judgment-day be! what scenes will then appear! you know there is a propensity in men to trust in themselves, but warn them. O could I but give you a view of my thoughts on that subject! — It is too vast;—but this let me tell you,—that dreadful beyond description will it be for all those, who are not placing all their hopes of heaven on the Lord Jesus Christ!" These were almost the last words he said to me, or to any person. He rapidly sunk under his disease, and on Monday night, about midnight, he died. Dr. Paterson and some other Christian friends were present praying for an easy dismission, at the moment when the spirit took its flight to realms of day.

Mr. Knill intimated his intention on the ensuing Lord's day, to preach from Rev. xiv. 13. "Blessed are the dead who die in the Lord." His pastor communicated the substance of this Memoir to the congregation in New-court, on the 18th of March, in a discourse on Rev. xvii. 14. "They that are with him are called, and chosen, and faithful." And it is highly honourable to his memory, that at the Annual Meeting of the General Committee of the St. Petersburg Prison Society, held on the 27th of January, o. s. His Excellency Prince Alexander Galitzin delivered an address containing a high eulogium on the character of this excellent man, expressing affec-

tionate regret at the loss of so active and efficient a fellow-labourer, who was indeed the prime mover, under Providence, in this great work; and exhibiting in the mind of the noble and eminent speaker, the warmest attachment to real vital Christianity. This admirable address concludes with the following animated passage. Having proposed to ask of his Imperial Majesty permission to erect a monument on the spot where his mortal remains were deposited, he proceeds thus,—"While Russia has to shew near our frontier the ashes of his countryman, who marked the first traces of amelioration in the condition of prisoners, of the sick, and the suffering, let her also shew a second monument of *another Howard* here; a worthy follower and imitator of the good deeds of the first. The Lord blesses his work when he bestows the instruments of his grace on the earth. The Lord has accomplished his work, when he takes them to himself in heaven." R. W.

ON REGENERATION.

BY THE LATE REV. T. CHARLES.

To the Editor.

SIR,

THE following piece is translated from the Scriptural Dictionary of the late Rev. T. Charles, of Bala, by an esteemed friend of mine, and a relative of the deceased. It was given me to be revised, and offered for insertion in your valuable Miscellany. Independent of the comprehensiveness of this article, and the memory of its excellent author, it will probably be valued by your readers, as a specimen of one of the most learned and elaborate works in the Welsh language.

Haverfordwest. J. B.

REGENERATION, taken in its most extensive sense, comprehends effectual calling, conversion, and sanctification; but, in a more limited sense, the *first implantation* of the principle of grace in the soul, which is the source of that holiness which is brought forward in sanctification, and shall be perfected in heaven.

I. The term "born again" implies that the subjects of it were born before, and therefore previously existing as creatures. Regeneration does not consist in giving a new existence to the soul as it respects its faculties, but is an inward operation which gives them new qualities, and brings the soul into a state of union with Christ. The two births are opposed to each other: our first birth is from sinful parents, and we are born in their image; but the second birth is of God, and in his image. The first is of corruptible seed, but the second is of incorruptible; the first is in sin, but the second in righteousness and holiness; the first is of the flesh, and therefore carnal—but the second is of the Spirit, and renders its subjects spiritual. By the first we are the children of wrath, but by the second we appear as the objects of God's eternal love. Regeneration is sometimes termed *quickening*, or vivification, Eph. ii. 1. Before regeneration, the subjects of it were as others, "dead in sin:" they were quite destitute of that life which is communicated in regeneration; they were not only dead to divine and holy things, but "in trespasses and sins"—that is, they loved sin, and, on that account, were dead under the curse due to it. They were dead as it respects living to God, and were at enmity with him, Rom. viii. 7. There was darkness in the understanding, obstinacy in the will, carnality in the affections, vanity in the mind; and the whole man was a slave to a variety of lusts, while there was a moral deadness in the whole soul towards God. The principle of sin was alive, operating powerfully, restlessly, and unweariedly;—domineering over the man in all respects. There was nothing in him that in-

clined him to God or godliness, or that meetened him for receiving spiritual life. The carnal mind is enmity to God, and that is the mind of an unregenerate man. Now Christ is the resurrection and the life, and every thing less than quickening and vivifying the soul into a holy and divine life is short of regeneration. A person may be baptized and not regenerated: baptism is only an outward sign of spiritual grace, but regeneration is the possession of it. A person may be washed and enlightened, reformed and moralized, he may have experienced a great deal of spiritual sorrow and joy, may possess great gifts and an honourable place in the church, and yet remain without this spiritual life through regeneration This quickening, and washing of regeneration, far transcends the most excellent things that the hypocrite can possess. The best of the hypocrite is but flesh, for "he that is born of the flesh is flesh;" but he that is born again, possesses at all times a principle of holy life, that inclines him, under the influence of the Holy Spirit, to live to God and with God—to walk after the Spirit, according to the rules of God's holy word—to hate sin, and to die to sin. In this vivification the whole soul is wrought upon: the understanding, the will, the conscience, the memory, and the affections, are all renewed; the old man is put off, and the new man is put on; the man has new thoughts, feelings, inclinations, and affections; there are new objects and ends which govern all his actions, and his outward life and conduct correspond with the inward change he has undergone. He no longer lives to himself, but to him who died for him; he walks "in newness of life."

Regeneration is sometimes called *a forming of Christ in the heart*, Gal. iv. 19.—In the glass of the Gospel, we have, doctrinally, a faithful exhibition of Jesus Christ, 2 Cor. iii. 18.; and by beholding him in this glass, we are "changed into the same image." The new man is after the image of him who created him anew—that is, the image of Christ. The subjects of regeneration were predestinated to be conformed to this image, and it is wrought in them in regeneration, Rom. viii. 29, and Col. iii. 10. They resemble God as their father, and the Lord Jesus Christ as their brother. There is something in the operation of holiness in the new man, suited to the wonderful circumstances of a lost sinner brought into a state of salvation, to an enemy brought into the near relation of a child of God; and to Christ, who is the first-born of many brethren. There is a humble, thankful, affectionate reverence in his love to God as his Father, and to Christ as his Saviour. Every thing in God, in Christ, in the law, in the whole plan of salvation, appears to him peculiarly excellent and glorious; while he resembles Christ in holiness, righteousness, love, meekness, long-suffering, mercifulness, &c. The image of him who begot, is on him who is begotten of him, Matt. v. 48, and 1 John ii. 29. It is not merely the holiness of a creature that is in the regenerate, such as was in Adam, and is in the angels; but holiness operating in a sinner that has been adopted and regenerated, whose temper and character are answerable thereto.

Regeneration is called a *partaking of a divine nature*, 2 Peter i. 4; not of God's nature considered as subsisting in himself, of which no creature can partake. Many of the divine attributes are incommunicable; but, in regeneration, that is wrought in the soul which resembles the divine nature in its spiri-

tuality, purity, goodness, &c. on which account it is called a divine nature.

Regeneration is designated by a variety of other names, such as circumcising the heart, Deut. xxx. 6; giving a new heart and spirit, Ezek. xxxvi. 26, 27; taking away the heart of stone, and giving a heart of flesh, ver. 26; putting the law in the mind, and writing it in the heart, Heb. viii. 10; a being made free from sin, and made the servants of God, Rom. vi. 22; being buried and risen with Christ, ver 4, 5; a new creation, Eph. ii. 10. It is called spirit, John iii. 6; seed, 1 John iii. 6; by which we understand the principle of grace implanted in the soul.

II. God himself is the only efficient cause of this change. Man himself is not the efficient cause of it; for it clearly appears, in the case of Nicodemus, that he neither knows its nature, nor feels its necessity. This is one of the things of God, which the natural man neither understands nor receives, 1 Cor. ii. 11, 12. We have not, in reality, any desire, inclination, or will, towards it. Whatever we know of it by hearsay, the whole bent of the carnal mind is enmity against it. We are also destitute of power to accomplish it. This will evidently appear by considering the various names given it, such as creation, resurrection, &c. &c. It is positively said of it that it is not of man, John i. 14, 13. Titus iii. 5. Ez. xvi. 3, &c. It is attributed to God, John i. 13. 1 John iii. 9. and v. 1. It is attributed to each of the divine Persons: to the Father, who, of his great mercy, "hath begotten us again to a lively hope," 1 Pet. i. 3; who also "predestinated us" to it from eternity, and effects the same in us in time, Rom. viii. 29. This work is also attributed to the Son, 1 John ii. 29. He is "the resurrection and the life;" he "quickens whomsoever he will," as well as the Father; and "the dead hear the voice of the Son of God" in the gospel, and live. But in the glorious plan of salvation, this work is more *peculiarly* attributed to the Holy Spirit, John iii. 4. Although *it* is the Deity in the three Persons that produces every good and saving operation on the human mind, yet some works are more peculiarly attributed to one person than to the others; and the same work, in different views of it, is frequently attributed to each of them. Regeneration is called a being "born of water and the Spirit," John iii. 5. By the water, we are to understand the grace of the Holy Spirit, because of its cleansing nature. On the same account it is called the washing of regeneration, and the renewing of the Holy Ghost, Titus iii. 5. It is the Spirit that quickens and vivifies, John vi. 63; it is he that convinces of sin; it is he that unites the soul to Jesus Christ, and quickens and strengthens it to lay hold on him, while it abides in the heart as the root of every grace; and is the efficient cause of every holy disposition, inclination, and action. The Spirit of the Son is "in their hearts, crying, Abba, Father," Gal. iv. 6. It would be absurd to suppose that the Holy Spirit produces this glorious change distinctly, and independently of Christ, because it is effected by uniting the soul to him. For he is the fountain and source of all sanctification to a sinner, as well as the cause of his justification before God. 1 Cor. i. 30. Christ in his conversation with Nicodemus, connects regeneration with believing, and eternal salvation with both of them. 1. It is the work of God, because it is produced by the greatness of his creating power, yea, "the exceeding greatness of his power;" it is "according to the working of his

mighty power, which he wrought in Christ, when he raised him from the dead," Eph. i. 19, 20. It is the same infinite power that raised the head, which quickens the body also, and every member of it. As it was not possible that he could be holden by the pains and bands of death, Acts ii. 24; so neither is it possible for the members to be holden by the strength of corruption or the powers of darkness; 2 Cor. x. 4, 5. 2. It is of God, that is, of his grace alone; the kindness and love of God our Father, is the moving cause; Tit. iii. 4. It is "of his own will that he begat us," James i. 18; it is of his sovereign will, the "good pleasure of his will;" the moving cause is entirely in himself and not in men. Man has every thing in him before regeneration that is odious and hateful to God, and he has nothing else; on which account he is to the utmost degree unworthy of that grace. And if God were not "rich in mercy," and of "great love," there never would have been one sinner regenerated, Eph. ii. 4. In order to shew the sinner's inability to save himself, he is compared to a child newly born, "cast into the open field," without an eye to pity or a hand to help him. While in this condition, God passes by, and says, Live, Ez. xvi. 3, 6. 3. There is a power in the resurrection of Christ, which has an influence on many things in the salvation of sinners, such as on our justification; he "rose again for our justification," Rom. iv. 25; so likewise on our regeneration it is said, we are "begotten again to a lively hope through the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. The one is a figure of the other; "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ was "declared to be the Son of God with power" through his resurrection. So also regeneration makes us, and declares us to be, the sons of God. The resurrection of Christ was through the greatness of the divine power; so is the quickening of a dead sinner. The resurrection of Christ was the first step towards his glorification; so regeneration is our first step, in order to "see, and enter into the kingdom of God." John iii.

III. This divine change is generally effected by the Holy Spirit through the *medium of the word*, viz. the gospel of our salvation. On this account, we are said to be "born again by the word of God," 1 Pet. i. 23. Begotten again "with the word of truth," James i. 18. And ministers of the gospel are called spiritual fathers; "for though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ I have begotten you through the gospel." The same he says of his son Onesimus, whom he had "begotten in his bonds," Philemon 10. The ministry of the gospel the mean through which the Spirit operates, and communicates grace to the soul of a sinner.* The preaching of the Gospel is an ordinance of divine appointment for this end, Ez. xxxvii. Mark. xvi. 15, 16. Rom. i. 16, and x. 14, 15, &c. 1 Cor. i. 17, 18. 2 Cor. x. 4, 5. 1 Pet. i. 23. James i. 18. The Gospel is the word of God, possessing the authoritative greatness and power of God, when used by the Holy Spirit for the purpose to which it was appointed. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to

* See Owen on the Spirit; Charnock on Regeneration; Witsius on the Covenants; Dr. Goodwin on the Spirit; Leighton on Peter; Westminster Assembly's Confession, &c. &c.

the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv. 10, 11. Its success depends on the will of God; but the Gospel as a *mean* is sufficient and suitable for every work God has to effect upon and in his people, viz. to regenerate, quicken, teach, convert, warn, and comfort them. 2 Tim. iii. 16. Heb. iv. 12. If God send it to regenerate a sinner, it is sure to prosper through the effectual operation of the Holy Spirit, 1 Pet. i. 23. The same word, which "breaks up the fallow ground" and renders it good, is afterwards the "good seed," that grows in it, and brings forth fruit. It converts the soul, and afterwards supports and comforts it in the paths of righteousness, Ps. xxiii. 3. Jer. xxiii. 29. Matt. xiii. The word and ordinances of God, as *means*, are sufficient and suitable. Let us expect every thing through them, and let us not expect any thing relative to salvation in any other way, lest we should be driven by Satan to rest in empty and unfounded imaginations. It does not appear that any gracious work is (generally) carried on by the Holy Spirit in the heart of a sinner, except through the Gospel. Whatever then our experiences and feelings may be, if they agree not with the word, they are not of a saving nature. The Apostle calls this change, "obeying from the heart that form of doctrine which was delivered to us," Rom. vi. 17. Christ is "the image of the invisible God;" the word is the faithful mirror, which exhibits in the light of the Holy Spirit, the glory of God in the face of Jesus Christ; and a view of this glory of God in him, changes the sinner into the same image. What is faith, but believing God's word? but "faith cometh by hearing, and hearing by the word of God." By believing the testimony of the word concerning the evil of sin, repentance for sin is produced; and it is believing the infinite goodness and beauty of God, through the testimony of the word, that love to him is produced;—"the love of God is shed abroad in our hearts by the Holy Spirit."

IV. It may not be amiss to consider a few things further concerning regeneration, in order more fully to understand it.

1. All men are not the subjects of regeneration, but only those who are in a peculiar manner the objects of God's love. Those whom he hath "predestinated to be conformed to the image of his Son,"—those who are "elect, according to his foreknowledge, to the sprinkling of the blood of Jesus;" but who were "by nature the children of wrath." 2. They are passive in the work, and not active,—passive as a child in his natural birth,—as matter in the creation of the world,—as a dead man in the resurrection,—or as the dry bones in Ezekiel's vision. 3. It is an act of God's invincible grace; God works here with that greatness and power which are essential to himself, as in the creation of the world. The Spirit in regeneration is like the wind blowing "where it listeth," which none can prevent or hinder, John iii. 8. He easily overcomes every obstacle arising from enmity, opposition, and corruption. When God works, who can stay his hand? 4. It is a sudden and instantaneous work, effected at once. It is not in this respect like sanctification (of which it is the commencement,) which is carried on gradually; every grace grows, but its implantation is at once. It cannot be said that one child of God is more regenerated than another, although one may be more holy than another; one is not more a child

than another, though he may be a greater child. 5. *It is perfect*; it is not one part of the man that is regenerated, and another part unregenerated, but it is a new creature, that is perfect in its kind. It is true, there are two principles in the regenerate person, the "law in the members," and the "law in the mind;" a principle of sin and a principle of grace; the "old man" and the "new;" but the whole of the old man is unregenerate; it remains unchanged the same as ever, but only dispossessed of the government and dominion. "He that is born of God cannot commit sin." The new man is perfect, having every member complete, though not of full growth; there is no growing in regeneration, though the thing regenerated may and does grow. 6. The new man can never die; he that is once regenerated will ever remain so; he is born of incorruptible and immortal seed, the grace of the Holy Spirit is in him, a fountain of water springing up to everlasting life, John iv. 10. 7. There is also in the regenerate a continual war between the old and the new man, the law in the members and the law in the mind; "the flesh lusting against the Spirit, and the Spirit against the flesh," are incessantly opposing the other, but the war will terminate in a complete victory on the side of the Spirit; for "whatsoever is born of God overcometh the world," sin, Satan, and every enemy. 1 John v. 4. Rom. viii. 37. The regenerate are partakers of every grace of the Spirit; are made meet to enjoy all the high privileges of the covenant of grace; and enabled to fulfil every good work, being "created in Christ Jesus unto good works," Eph. ii. 10. and "ready to every good work," Tit. iii. 1; made "meet to be partakers of the inheritance of the saints in light." This work in its perfection will be very glorious; God shall be "glorified in his saints, and admired in all them that believe." 2 Thess. i. 10.

ON BUILDING AND COLLECTING FOR PLACES OF WORSHIP.

SIR,

IT is of acknowledged importance, that the practice of making collections among Christians, for the building or repairing of places of worship, should be continued. Very much depends, not only upon the accommodation thus obtained, but also upon the reliance placed upon Christian benevolence, that aid will be found when need requires. Without this expectation, many places of worship would never have been begun; and without the accommodation for preaching and hearing, much of the ignorance which pulpit instruction has removed, would have remained; and with it would have remained the sin which ever accompanies depravity in gross darkness.

It would be gratifying to curiosity, could the aggregate of the sums collected during half a century past, by what is known among Dissenters as "CASES," be ascertained. Perhaps the practice of *begging* (this is however a term so degrading, that I would there were another and a better) for chapels, is at present as general as it ever was. The prevalence of the practice, the frequent calls on the same individuals (for the name of the donor to one case is in general transmitted to those who follow in a similar cause,) the difference in the times, and the increase which the spread of knowledge gives to a necessity for solicitation, call loudly for some regulation. The sending ministers on a begging expedition, is now resorted to with so much readiness, and is prosecuted with such a confidence of a right to call upon any person whose name and address can be obtained, as to

require, in the opinion of many, something of a restraint.

I will throw out a hint which has been suggested in conversation on this subject. If you will insert it in your useful Magazine, many may be induced to consider it; and as I admit that my plan may be liable to objection, and capable of improvement, there will be opportunity for reflection, and possibly some plan may, in the course of time, be hit upon for future benefit.

I take for granted that no person should commence building, unless circumstances imperiously call for a new place of worship. It will be equally clear, that the structure should, in some measure, be suited to the character of the place where it is to be erected, and also to the people for whose accommodation it is required.

I will lay it down as a rule, that a building should not be erected where the people are poor, unless it be found that no place can be cheaply obtained, to suit their circumstances; and that, in all cases where a building is erected, the utmost economy should be exercised. The place must of course be, as to size, suited to the probable number of worshippers. I think that where the people have frequently assembled, and really feel the want of comfortable accommodation, and therefore desire to erect a new meeting-house, they should not be assisted, unless they have previously exerted themselves, according to their ability, to lay up a store, in some proportion to the sum they design to expend. I will suppose that the probable number were 300 adult hearers. Of these, I suppose 100 might be capable of giving one penny per week; 50 might give twopence; 50 threepence; 50 fourpence; 30 sixpence; and 20 one shilling per week. In most cases, I should hope that a few friends would be found to do considerably more, as the case is their own. Now, it will be found, that by these small subscriptions, the sum of 210*l.* 3*s.* 4*d.** may be annually raised. Two years would double it; and it is presumed, that then a further sum, as wanted, might be easily collected; for but few persons, who should see that such industry, generosity, and foresight, had been so laudably exerted for such an object, would refuse to contribute to a case so interesting.

If this be judged an eligible plan, then it ought to be put in practice: and if persons to whom applications are made, would determine not to give, unless the place built were IN TRUST for the benefit of posterity; unless that it were manifest that the undertaking had not been begun without such preparation, and unless they had good certificates that the weekly collections had been actually made, and *not merely purposed* †—then fewer debts would be rashly contracted,—religion would be less discredited, by instances of tradesmen never paid for building Chapels,—fewer Ministers would be taken from their pastoral duties, and subjected to much labour and mortification,—and the Christian world would have a growing, instead of a decreasing confidence, in the merit of what are called "begging cases." One friend in town has begun to act upon this plan, in his contributing to cases from the coun-

Persons.					*l.*	*s.*	*d.*
*100 at 1*d.* pr. week, will produce					21	13	4
50 — 2*d.*					21	13	4
50 — 3*d.*					32	10	0
50 — 4*d.*					43	6	0
30 — 6*d.*					39	0	0
20 — 1*s.*					52	0	0
					210	3	4

† A Chapel, to cost 1000*l*, is now erecting, we understand, at Sheffield, on the above plan, which is found to answer very well. The ladies are collectors. ED.

try; and instead of giving his single guinea in a *general* way, he now selects the cases of those congregations which have thus exerted themselves, and to such he gives *five*.

I hope that this may be duly considered; and, if in any respect the plan can be improved, that some of your correspondents will favour the readers of your Magazine with their suggestions. I am Sir,

Yours respectfully,
M. P.

ORIGINAL LETTERS OF LADY HUNTINGDON.

To the Editor.

DEAR SIR,

THE accompanying letters were addressed, by the excellent Countess of Huntingdon, to a worthy minister who has long since entered into rest. I transcribed them from the originals. They are characteristic of the writer's piety, friendship, and zeal; and I shall be glad to see them preserved in your Magazine.

I am, &c.
Shrewsbury. J. B. W.

DEAR ——, 1773.

I HAVE this moment received yours, and before this —— I trust will be safely landed with you. Your trials must be many. I wish I could share your burdens, and I hope I do in some measure bear the part in these sufferings, that is to fill up those in his body, which is the Church; but while souls are called and brought to the Lord Jesus, our point for life is gained, and to bear the burden and heat of the day is that vocation in his Church that he appoints for us; and, by so doing, honours us with being partners in his severe and very bitter labours. I do most heartily approve of ——. Could you do this, you would find how —— was approved before you left, and Mr. —— would be near upon coming; all which might add life to the work you have been so much blessed in: but, though I see it in this light, I hope that you will believe that I wish most that the Lord may instruct you; and you have from me the most perfect liberty to act as you find your heart most disposed by him, to follow his Spirit, word, and providences. Nothing could carry me forward one hour, but believing the matter of all the work in my hands wholly and solely under his immediate direction; and that I am but a poor servant, that is to have a place of the least and lowest office in his blessed family. While this is the case, the more the Lord orders me to suffer and bear, the better; he makes himself answerable for his own even and powerful directions to all his servants, while I have nothing to do but to beg he will not let me blunder and hurt the place I am in, by my ignorance and folly. Thus I can get along, but no other way. Were I to look at the burdens, expenses, and the various difficulties, *I must pass*—faint I must, before even I reached my contest with them:—But Faith says, Take the Lord with you *to-day*, and look not to the morrow; for by taking our thought we cannot alter one hair, to make it black or white. O! for more of this divine courage, that tramples present evils under our feet, and by seeing who must conquer through all, with us and for us, and then become afraid of no evil tidings. Our load must be felt, in order that we may know more of him that carries our sorrows, and makes our yoke easy, and our burden light to us; as by this the very essence of heart-acquaintance with him, is best obtained. Affliction is his best school, and he has few real disciples; for as soon as he begins to bring them into that form of heavenly instruction, the hard sayings fright them away, and I find, if my eye is off him for a moment, I want to run from my post, and the Enemy has his specious and humble counsels to

give—that, indeed, I am such a poor creature, the work would be better without me than with me, and any little cottage, to be hid, would better suit me. He always takes care to indulge the secret wishes and ease nature would have, and also to prove disobedience to be a reasonable thing. Thus would he make the Lord's servants leave their colours, and thus easily obtain his victories through their unprofitableness. But I must have done. Believe me, dear ——

Your ever affectionate Friend,
S. HUNTINGDON.

[*The others probably in our next.*]

RELIGIOUS DECLENSION.

IN the *Appendix* to Mr. WILSON's excellent Funeral Sermons for the late Mr. SCOTT, (see our Review in a subsequent page), there are "Hints for promoting a revival of Religion," from a discourse, taken in short hand, on Rom. xv. 29. From which we beg leave to make what we consider as a most important extract. After explaining the preacher's views of the nature of the Gospel, Mr. Scott shews what it is for a minister to "come in the fulness of the blessing of the Gospel"—namely, with great success in the conversion of souls. "If all my parish were converted, (says the preacher,) and there were only one left in its sins, I would have a struggle with the devil for that one." Mr. S. next enquires into the reasons, why the Gospel is not attended among us with this "fulness of blessing;"—and this brings us to the suggestions, which we wish especially to recommend, to the attention of our readers:—p. 88.

"We may inquire whether our modern preachers of the Gospel do so prominently hold out the peculiarities of Christianity, as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the Gospel of Christ as the ministration of life in the other; whether they warn sinners, like John Baptist, not to trust in any outward forms, and then point out to them the Lamb of God; whether Christ crucified is the great subject of their instructions; whether they say with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Many persons who are said to preach the Gospel, may have exhibited Christ in the picture; but the question is, whether the Saviour has not been rather in the back-ground; whether they have not been ashamed of bringing him fully forward; whether they have not hidden and covered something of Christ and his cross.

"It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power, in the work of conversion; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry? Matters are more promising in this respect now than they were twenty years back; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men; but when we have done all, it is the Spirit of God, who alone can quicken the dead and enlighten the blind; and if we depend not on him, we shall not, we cannot, succeed.

"Some, on the other hand, may be inclined so to look to God, as to

neglect the means which God has appointed to be used. A man may say, "The blessing must come from God; I can do nothing of myself, and therefore I will do nothing at all." This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the Prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him? A great deal of Gospel-truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

"We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness, we have no idea of it, it does not enter our minds. Can we wonder, then, that the Lord says to us, "According to thy faith be it unto thee?" But the Apostles went forth and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented; instead of examining their ministry and their whole conduct, and saying, "Show me wherefore thou contendest with me." If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net, and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

"Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the Gospel of Christ.

"There is a want of that holy heavenly temper, and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the Gospel as it might be? Our example is not a scandal; but can we say with the Apostle, "I have coveted no man's silver, or gold, or apparel?" Can we say, "Ye know how holily and justly and unblameably we behaved ourselves among you that believe?" Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, "All seek their own, none the things that are Jesus Christ's? Are we not fishers of ease, fame, money; rather than fishers of men?"

OBITUARY.

MRS. ELIZ. GUARD.

Mrs Eliz. Guard, wife of the Rev. John Guard, of Market Lavington, Wilts, departed this life on Lord's Day, Dec. 31, 1820. Through the instructions of a pious parent, she was made acquainted with divine things almost from infancy; and, from the permanency and effect of those impressions, there is just reason to believe that she was a subject of grace very early in life. It was not, however, until about the 24th year of her age, that she made a public profession, by joining the church at the New Tabernacle, Plymouth, then under the pastoral care of the Rev. Charles Sloper. In 1808, she married and settled at Liskeard, in her native county of Cornwall, where, for somewhat more than five years, she filled the important station of a minister's wife with honour to herself, to the comfort of her husband, and the edification of her connexions, among whom her memory will be long and affectionately cherished. In 1813, she removed to Mevagissey, in the same county; where she remained until 1818, when she again removed to Bath. Shortly after her arrival there, she exhibited alarming symptoms of consumption: a disease, the foundation of which was evidently laid whilst she was in Cornwall. After remaining in Bath only six months, she removed to her last earthly residence, Market Lavington. By this time her health was partially restored: but early in 1820, the dreaded symptoms again appeared, and, alas! proved fatal.

With a considerable knowledge of the Gospel, and a cordial reception of it, a conduct like that of her of whom it is said, that she walked "in all the commandments and ordinances of the Lord blameless;" and with a close attention to the exercises of the closet, in which she enjoyed much communion with God; yet Mrs. G. was one of those who, through fear of death, are most of their lifetime subject to bondage; this, together with her affectionate concern for her husband and four children, one of whom was quite an infant, made her shrink from the thought of death, and pray, if it were the Lord's will, for a longer continuance on earth. About six weeks before her death, a circumstance occurred which convinced her that her case was hopeless: the discovery produced much agitation in her mind, which was considerably increased by the sight of her eldest child and only son, who just at that moment entered the room. After a short time, she requested to be left alone. On the return of her husband, he found her in tears; and on his offering her some consolation, she said, "My dear, you need not be concerned about me now, I am not afraid to die:" and from that time the fear of death was entirely taken away. The state of her mind after this was generally that of holy composure; sometimes, indeed, she complained of a want of feeling, though she had not a doubt of her acceptance: but frequently she was enabled to rejoice in Christ Jesus. Her usual diffidence was now done away, and she spake with freedom and animation of what God had done for her soul, and of the excellency of Christ. She wished to be much alone, and, when so, might generally be heard calling on Jesus, either in prayer or praise.

On the morning before that of her death, she informed her husband that she had been uncomfortable through the night, and that she had been much assaulted by Satan. At 2 o'clock on that day she was evidently struck by death. On being asked how she was, she said, "I have a great deal of pain, but am trusting in Jesus." From this time, until about 6 o'clock, she appeared to be asleep, and almost every breath was expected to be her last; but, on her moving a little, she said, in answer to questions which were put to her, that she was in an agony of pain, but comfortable in mind, relying on the Lord Jesus. As she relapsed into the same dozing state, nothing further was said to her until 2 o'clock the next morning, when she opened her eyes, and, seeing her husband, moved her hand towards him: rather as a trial than with an expectation of hearing her voice again, he asked her if she wanted

any thing: "Only a little water," was her reply; and on receiving it, added, in a tone of the utmost satisfaction, "That will do." He then asked her, if she found Jesus precious to her soul, to which he understood her to say, "Very." He then said, "My dear, do you know me?" "Yes." "Are you in pain?" "No." "Are you comfortable?" "Yes." This was her last word; and in about three quarters of an hour, her happy spirit left its prison, and ascended to the bosom of her God and Saviour. On the following Lord's Day, her funeral sermon was preached to a crowded and deeply affected congregation, by the Rev. R. Elliott, of Devizes, from John xi. 40. a passage from which she derived much hope before the fear of death was removed, and which she afterwards often repeated, in testimony to the faithfulness of God.

MRS. ALLIOTT

Died on the 5th of May 1821, at the house of her son, in Castle Gate, Nottingham, in the 78th year of her age. Mrs. Hannah Alliott, relict of the Rev. Richard Alliott, formerly one of the ministers of the congregation of Independents, in Vicar Lane, in the city of Coventry.

Mr. Alliott was born at Kenilworth, a well known village near Coventry, in the year 1738; at which place there was, at that period, a congregation of pious evangelical dissenters. He was educated for the ministry, under Dr. David Jennings, and Mr. (afterwards Dr.) Savage.

About the year 1759, he was chosen co-pastor of the abovementioned congregation, with the Rev. Robert Simpson, and laboured in the ministry with distinguished ability, animation, and success, for about ten years, when he became the victim of a pulmonary consumption, contracted by his earnest exertions in the Gospel ministry: he died March 10, 1769.

As his preaching was peculiarly fervent and affectionate, so it pleased God to render it very effectual: the cause of religion was much revived, the church was enlarged, the congregation numerous, divine ordinances were administered and observed with solemn attention, sinners were awakened, and many believed to the salvation of their souls. Few ministers have lived more beloved and useful, or died more regretted.

After his death, the cause of religion in that congregation, for reasons which it is not necessary to mention, fell into great decay; and eventually a separation took place, in which Mr. Samuel Reader, Mr. Alderman Collet, the subject of this obituary, and many other serious persons of the Church and congregation, united. A new place for divine worship was erected in West Orchard, of which, after some years, the Rev. G. Burder became the minister; who, although he preached in a different place, yet, considered as the minister of a respectable part of the same congregation, labouring with similar ability, zeal, and success, may be considered as his first stated successor.*

Mrs. Alliott survived her husband fifty-two years, she was devotedly attached to the great truths of the Gospel, exemplary in her regular and constant attendance upon divine ordinances, and her whole conduct was that of one who walked with God. After a very gradual decay of both her mental and her corporal faculties, she fell asleep in Jesus. "Blessed are the dead which die in the Lord: yea, thus saith the Spirit, for they rest from their labours, and their works do follow them." A.

Nottingham.

RECENT DEATH.

On Tuesday, June 12th, when Mr. Hadland, who lived at the corner of Fetter Lane, Holborn, was superintending a steam-engine employed in his business, the corner of his apron was caught by the wheels, by which means he was drawn into the machine, and his thigh so dreadfully crushed, that he expired on Thursday morning. He and his large family had attended twice at Surry Chapel on the preceding Sabbath. In the intervals of recollection, he was enabled to say, that he had nothing to do but to die.

* *Mr. Griffiths, formerly of London, and afterwards of Northamptonshire, was stated minister of the congregation for some time.*

REVIEW OF RELIGIOUS PUBLICATIONS.

The Religions and Religious Ceremonies of all Nations: accurately and impartially described, with numerous Engravings. By the Rev. *J. Nightingale.* 12mo. (668 pp. and Map of Jerusalem.) 10*s.* 6*d.* bound. Sir R. Phillips and Co.

We cordially agree with Mr. Nightingale, that, "Religion, rightly understood, is nothing less than a divine principle, operating on the human heart, refining, regenerating, and moulding it into virtuous forms, and producing virtuous habits: it is the grace, or favour, of God, appearing to all men—teaching them." But we differ from him materially in applying this to the various religions of mankind, which, according to our author, "all point to the same goal —all ultimately arrive at the same end." On the contrary, we conceive, that where this divine principle is implanted in the heart, it leads to a harmony of sentiment on all the *fundamental* points of revealed religion, as well as moral practice. The present work, however, has chiefly to do with the external part of the various religions of mankind, their religious *ceremonies* and forms of worship, which are illustrated by no less than 100 engravings in wood, very neatly executed, and chiefly copied, as the Preface informs us, from those voluminous and expensive works, Dr. Hurd's Religious Ceremonies, and Broughton's Dictionary,* Picard's Religious Ceremonies, and Solvyn's Hindoos (both splendid works,)—and the more recent and correct publications of Mr. Ward on the Hindoos, and Mr. Mills on the Mahometans, with many others.

We give the author credit for his general candour and impartiality, from which he had the less temptation to deviate, since he considers all religions as tending "to the same end." That part of the work which relates to doctrinal points, we consider, however, as by far the least valuable, being generally superficial, often inaccurate, and sometimes grossly partial, of which it is our duty to state some particulars.

In the close of the account of the Roman Catholic Religion, which is placed most prominent, and occupies 74 pages, we not only have a minute description of the principles and ceremonies of that religion; but, at the close, a long quotation from the infidel author of "The Life of Chaucer" (Godwin,) in favour of two of the worst points of that religion, Auricular Confession, and Masses for the Dead. He states, that the idea of the Supreme Being is "too *un*like ourselves to form a sufficient restraint on vice:" (p. 81.) Here then paganism has the preference to Christianity; for, of the gods of the heathen, it may be truly said, that they that worship them are "like unto them." The Catholic is, by this author's account, still more happy; he finds "some man, venerable by character and profession," that is, some priest, who enters into his situation with more tender sympathies than Protestants can expect to find in the great "High-priest of their profession!" He (the Catholic priest) enters "the chamber of the dying man," which is here ludicrously represented as "the toilet of the immortal soul, at which it must be delicately and splendidly attired, before it presumes to enter the courts of the King of heaven." (p. 83.) Here then the poor wretch is tricked out with "a thousand awful ceremonies," before he is "dismissed upon his dark and mysterious voyage"—and holy water, and holy oil, and holy wafers, are to prepare the soul for the eternal world, instead of humble faith and confidence in the blood and righteousness of God our Saviour!

All this preparation, however, according to our author, is but a religious farce. Death is "not much"—it is but "an inevitable accident"—we must "die" as we "can," and not be "too anxious" about it.—"Let not the thought of death taint all the bewitching pleasures, all the generous and heroical adventures, of life." (p. 83.) But is this religion? Is it "a divine principle, operating on the heart?" Surely Mr. N.'s Catholic friends will not thank him for this account of their religion!

In some parts, likewise, Mr. N. discovers his partiality to the Unitarians.

* Broughton is an incorrect and obsolete author, and the work named before this is not by the learned Bishop Hurd, but by a Paternoster-row author, who was indebted to a late puffing bookseller both for his name and his degree.

"If we except the Roman Catholics (he says, p. 261.) perhaps there is not a sect or denomination of Christians that has been so greatly and so uniformly calumniated and misrepresented, by their fellow Christians, as the Unitarians," whom, in the next page, he calls "this learned, moral, and respectable body." But he is not so candid to the Trinitarians. "All Protestants profess to abhor idolatry; YET the greater part of them worship the trinity and unity, and use a liturgy" (p. 136)—strongly implying that both practices are idolatrous!

In the close of the volume are added a few pages, containing a list of minor or extinct sects, with an explication of ecclesiastical terms, chiefly connected with the Church of Rome. But this is neither complete nor accurate. The former may be excused by its brevity, as containing little more than 100 pages for the whole alphabet: of the latter we give only a few instances out of many. The *Angelites*, we are told, "held, that the Father, Son, and Holy Ghost, are not the same"—same what? if we supply "person," they were so far orthodox: if we supply "God," it contradicts the sentence following, "that each is God by a participation of the Deity." Again, the *Farrelites* are described to be a Christian sect of the 16th century, so called from their founder, Wm. Farrel, "who, about the year 1525, taught, at Geneva, the doctrine of the *Samaritans*, particularly the *efficacy of the sacraments*. He persuaded his disciples, that a man, to save life and goods, might deny or dissemble his faith before persecutors. By this means he gained over a great number of followers, who outwardly professed *all sorts of religion*, but secretly followed their own doctrine, which consisted in believing *alone*, without being obliged to *practise* any good works. Calvin, whose influence in Geneva was very great, prevailed with the magistrates to banish Farrel, &c. Now here is a jumble of *all sorts* of errors.—*Farrel* (or rather *Farel*) was an honest, zealous, and intemperate preacher of the doctrines of the Reformation—but he formed no sect: he taught that "Christ hath prescribed for us a perfect rule of life"—he suffered persecution for his doctrine—and instead of being banished *by* Calvin, was banished *with* him, in 1538. See Middleton's Biographia Evan. vol. ii. pp. 98, 99.

So much for the accuracy of our author. We know not, whether he or his bookseller, is answerable for the blunders in the descriptions of the cuts, which neither agree with the cuts themselves, nor with the pages in which they occur. There are also some gross errors in the cuts themselves; e. g. p. 224, the Deacons of the Kirk of Scotland are represented as administering the cup before the bread; and the very first cut in the book, "Auricular Confession," has much the appearance of a caricature; the priest is either asleep or shamming it. We must repeat, however, that the book contains much information and entertainment, but must not be implicitly relied on as an authority.

The Insufficiency of Reason, and the Necessity of Revelation, to demonstrate the Being and Perfections of the Deity. By *Andrew Horn.* 12mo. 5*s.* Cadell & Co.

As Revelation can be imparted only to *reasoning* creatures, this title imports, that Revelation is the only means whereby *they* can learn that there is a God. The questions therefore naturally arise—1. Are there rational beings who can derive no advantage from Revelation? 2. If there be, are they inexcusable for ignorance of God? 3. Yet, are they not "perishing through lack of knowledge?" 4. How, then, is this result to be reconciled with the perfections which Revelation ascribes to the Deity?

To the *first* of these questions, the author of this volume suggests an *affirmative* reply, by citing the testimonies of Crantz, Mr. Kicherer, Dr. Vanderkemp, Mr. Salt, Capt. Ross, Mr. Marsden, (the historian of Sumatra) and Sir W. Jones, to the existence of nations that have no idea of any Deity whatever, nor any kind of religious worship. Such nations, therefore, can derive no advantage from Revelation, however clearly or fully it was originally given to mankind in general; all vestiges of opinions and customs arising from it, being to *them* irrecoverably and immemorially lost.

To the *other* three questions, so naturally and closely connected with this, we do not perceive that the author has adverted. If, therefore, he had established every position that he has advanced, (which, however, as many of them are *universal negatives*, was impossible for him to do) he would rather

have demonstrated, than have diminished, the *difficulty* of the subject. If he pursues the discussion, we do not doubt that he will abate the dogmatism with which he began it.

We fully admit the occasion for divesting natural Religion of plumes borrowed from Revelation, with which she has been decked by her admirers, both infidel and Christian. We also give the author full credit for his *zeal* on behalf of Divine Revelation; though, in some respects, it does not appear to us to be "according to knowledge."

In his Chapter entitled, "On the Argument *a priori*," the whole reasoning is *a posteriori*. He strangely dates the Exodus 400 years after the *death* of Abraham. Both Latin and English words are often unaccountably *spelt*. Many of his arguments militate against the capacity of mankind to conceive, (without Revelation) the existence of *any* spiritual being, equally as that of one who *never began* to exist. The latter, when revealed, still remains utterly incomprehensible; and therefore, without direct or indirect aid from Divine Revelation, seems impossible to have entered the heart of man; but the mere existence of *mind*, separately from *matter*, stands on a very different foundation.

We apprehend that neither a superficial, nor the most profound attention, to "things that are made," nor any degree of observation either of the usual course, or extraordinary phenomena, of Divine Providence, in the present imperfect state, would suffice to discover that "God is light, and in him is no darkness at all;" or that he "is love; and that he who dwelleth in love, dwelleth in God, and God in him." But we think every rational being inexcusable, who does not, from what exists around and within him, earnestly desire to know whence all things come, to what they tend, and on *whom* he is dependent for all things. Persons anxious, and deeply distressed on these subjects, have repeatedly been found by Missionaries among the most ignorant tribes and classes of the heathen. That such an exercise of reason is very *rare*, is implied by the conduct of most to whom the Gospel itself is preached, which God has provided, adapted, and appointed, for the conversion of *all mankind*. Should any one object, or neglect, to send the Gospel to the heathen world, on the plea, that one in ten-thousand of them might probably be saved without it, he would only prove himself destitute of love to God and man: while a denial of the *possibility* of this, seems to derogate from redemption by Christ, and the power of the Holy Spirit, in proportion to the additional stress which it lays on means and instruments.

LETTERS *to a Young Clergyman.* By Stevenson Macgill, D.D. Professor of Divinity in the University of Glasgow. Second Edition, corrected and greatly enlarged. 12mo. 6*s*. Longman and Co.

IT gives us too much pleasure to announce a second and greatly improved edition of these highly profitable Letters, not to be mixed with regret for a delay in doing so, which has been wholly accidental. Could we ascertain that all the copies of the former edition had fallen into the hands of ministers *only*, and more especially of those ministers who might derive most benefit from them, it would indeed complete our gratification. Though particularly calculated for the meridian (or rather the latitude) of Scotland, we will venture to say, that there is not a minister of any denomination, in any part of Christendom, who may not profit by a perusal of this volume. Yet, shall we speak the whole truth?—We are nearly as jealous about it, as many popish (and too many protestant) priests are, about the Bible, lest it should be widely circulated among the *laity*. What may they *not* think of pride, vanity, worldly policy, uncharitableness, party spirit, levity, love of company, indolence, indiscretion, and spiritual indifference in their *clergy?* And such are the heads of these twelve letters! We have omitted but one—Solitude, which though surrounded by qualities of so compromising a description, may, by its unsociable character, escape contagion by them.

In fact, every letter is properly a *Concio ad clerum:* and if we could hope that all who might profit by them, read Latin as fluently as English, (for they are written in very *good* as well as very *plain* English), we should earnestly recommend this whole impression to be bought up immediately by the Clergy, and the next to be printed in *Latin*. But in whatever *language*, we are apprehensive that copies would be chiefly found in the libraries of those ministers who least needed them—we mean those

who most desire to shun both the reality and the appearance of the evils against which Dr. Macgill's friendly admonitions are directed. Much knowledge of the world as well as of the Church, and of the human heart as well as of the manners of mankind, is here strikingly displayed, apparently with the best of purposes. May it be with the bestpossible effect!

This edition is handsomely and appropriately inscribed to Mrs. H. More. It forms a desirable sequel to her numerous didactic works; and it could not so well have been addressed to the Clergy by her, as by a Professor of Divinity. The circumstances of those of the Kirk of Scotland also, forming a medium between those of the Episcopal Clergy, and of the various denominations of Dissenting Ministers, the very profitable advice here imparted, is better adapted to general benefit, than it might have been, if it had originated from a different department of the Church of Christ.

Missionary Anecdotes. In Two Parts: Exhibiting—1. The Idolatry, Superstition, and Cruelty of the Heathen in all Ages—and, 2. The Efficacy of the Gospel in their Conversion, in the Successive Ages of the Christian Era. By *Geo. Burder*, Secretary to the London Missionary Society. A new Edition, enlarged and improved. 12mo. 5*s*. Westley.

An opinion of the first edition of this excellent book was given in our Mag. (vol. xix. p. 279,) and the second edition is now presented to the public with considerable improvements. The whole of the First, and much of the Second Part, has been newly arranged; and many additional anecdotes have been introduced under their proper heads, which not only exhibit the attention that has been excited, and the exertions which have been made towards evangelizing the nations of the earth, but also the present state of Christian Missions in various parts of the world; and the necessity there is for more earnest prayers, more liberal funds, and, above all, more abundant effusions of the Holy Spirit, that the Gospel may be "made known to all nations for the obedience of faith."

To offer any eulogy on the Editor or his Work would, in this place, be certainly offensive; but a friend may be permitted to say, that he thinks it a valuable present to Missionaries of every communion, and a book that no Missionary should be without; also, cordially to recommend it to the various officers of Auxiliary Missionary Societies, as containing, in a small compass, a great portion of multifarious information, on various subjects connected with the general cause, and a sketch of the exertions of the different Missionary Societies, and of the character of their most distinguished Missionaries, as Swartz, Brainerd, Vanderkemp, &c.

It is but justice to subjoin, that this edition contains a considerable addition of matter, without any advance in price. C. G.

A Series of Addresses to Young People. By J. Hooper, A.M. 12mo. 5*s*. 6*d*. Burton and Co.

These discourses, Mr. Hooper informs us, were delivered as Annual Addresses, on New Year's Days, to the young people of his own congregation We doubt not they will, by the divine blessing, serve to revive many serious and desirable impressions made on the various occasions of their delivery from the pulpit; and whilst they will be gratefully received by those to whom they were originally addressed, we trust they will be read with interest and advantage to a much greater extent. They display much good sense and good feeling, and are distinguished by that strain of affectionate solicitude for the best interests of the young, which is well adapted to find an avenue to the heart. The subjects are as follows: — The youthful Jesus, proposed as a model for imitation—The gain of wisdom recommended as the best acquisition—Parental affection and concern, a motive to filial excellence—Parental dedication by baptism, a motive to personal dedication—A persuasion to church communion in early life—The honour attached to early piety—Portrait of an excellent young female — Young men cautioned against the prevailing dangers of the present day—Seasonable admonitions, in reference to conjugal life —On the value of the soul—The divine claims—On numbering our days.

As a specimen of Mr. Hooper's distinct and judicious method of selecting and distributing the materials of his discourses, we give the following outline of the eighth Sermon. It consists of valuable and seasonable cautions against the dangers to which young men are exposed in the present day. Mr. Hooper

specifies the following: I. Frivolity and fashion. II. Habits of intemperance and dissipation. III. Deterioration of the moral principle. IV. Contempt of constituted authorities V. An undervaluing of the inspired volumes and of the ordinances of religion. To these cautions are appended the following important advices:—1. Make a wise and judicious choice of companions. 2. Be cautious in the selection of books. 3. Cultivate habits of diligence. 4. Check all unreasonable expectations. 5. Learn to treat things sacred with the utmost reverence. 6. Seek the possession of genuine, heartfelt religion. These exhortations are concluded by earnest appeals to the principles and feelings of his youthful auditory.

The Aged Minister's Encouragement to his Younger Brethren. Two Sermons, occasioned by the Death of the Rev. Thomas Scott, late Rector of Aston Sandford. By the Rev. *D. Wilson*, A.M. 8vo. 2*s*. 6*d*. G. Wilson.

THE substance of these Sermons was delivered, April 27th, at the church of Haddenham, the adjoining parish to Aston, the use of which was granted on account of its more commodious size; and the whole was preached at the author's Chapel, in London, on Sunday the 29th.

The charming text—2 Tim. iv. 6—8. "I have fought the good fight," &c. which is very frequently the subject of funeral discourses for ministers, has seldom been applied with more exact propriety than in the present instance. The author first considers the language of the text, in reference to the Apostle Paul himself, as expressive of the *calmness* with which he contemplates his approaching death; the *gratitude* with which he records the whole period of his labours; and the holy *exultation* with which he anticipates the crown of glory prepared for him. He secondly illustrates the words by depicting the character of Mr. Scott—his public and private character—the manner of his departure—and the glory of his crown. These topics are largely treated and intermingled with many judicious and valuable observations on the doctrines of grace, and the opposition made to them. The third general division is—the application of the subject to the congregation, which is truly faithful and affectionate.

The Appendix contains some admirable "Hints for promoting a Revival of Religion," which we have given above (p. 281) and beg leave to recommend to the serious attention of our readers, and especially of ministers.

It is almost needless to add, that we highly approve of these able and useful Sermons, or that we expect they will obtain, what they deserve, an extensive circulation, both on account of their intrinsic value, and the highly estimable character of the deceased.

These Sermons contain a pretty full account of Mr. Scott's character, ministry, and writings; but we are glad to learn, that a larger Memoir may be expected from the pen of his affectionate Son.

The Death of Eminently Good Men, a Source of great Lamentation to the Church. A Sermon, preached at Selkirk, after the lamented Death of the Rev. George Lawson, D.D. Minister of the Associate Congregation in that place, and Professor of Divinity to the Associate Synod. By *Adam Thomson*, Minister of the Gospel, Coldstream. 2d edit. Edinburgh.

THIS Discourse is a highly respectable monument of grateful affection, raised to the memory of a venerable theological tutor in the Secession Church of Scotland, by one of his pupils; and, while it contains what we know to be an unexaggerated account of the very extraordinary talents, acquirements, and excellencies of its subject, is every way creditable, both to the head and the heart of its author. The text is happily chosen, Acts viii. 2.; the division natural, and the illustrations appropriate and impressive. The author adverts, under the first division, to the faith—the subjection to divine influence—the extensive acquaintance with the scriptures—the wisdom, intrepidity, and faithfulness, by which Stephen was distinguished. Under the second head, he gives a short, but accurate and comprehensive, view of the character of the devout men who mourned the death of Stephen. And, under the last, he illustrates the manner in which they expressed their regard for the martyred saint—by carrying him to his burial, and making great lamentation over him. The whole of the discussions on these points is then, with considerable ingenuity, applied to the peculiar object of the discourse. We think the public obliged to Mr. Thomson for the account he has

given of Dr. Lawson, in the conclusion of the discourse; but we cannot help expressing at once our regret and our wonder, that a somewhat more extended and characteristic biography of a man, who was one of "Nature's great men," and who for so long a period occupied with so much honour to his Master and advantage to the church, the station of Professor of Divinity in one of the great branches of the Scottish secession, has not yet been given to the world. We have heard of something of this kind being in agitation, and would beg leave to hint to those most nearly concerned, that in cases of this kind it is almost of equal importance that the work should be *soon* as well as *well* done.

Woman in India. A Poem. Part I. Female Influence. By John Lawson, Missionary at Calcutta. 12mo. 1*s.* 6*d.* Lawson, Ivy Lane.

We lately endeavoured to estimate justly the poetic genius and powers of the author, in our Review of his "Orient Harping," (see Nov. Mag. p. 468:) the remarks we then made may be applied to the present production, but with this difference; as the Poem before us is on a more familiar and pleasing subject, within the reach of every understanding, so the author has treated it in a more harmonious and generally impressive manner.

The subject, *Woman in India*, will afford a fine opportunity for the pathetic and instructive. It is proposed to be considered under the divisions of Female Influence—Excellence—Degradation—and Obligations. The author's means of knowledge on his subject as a Missionary, and strength of description as a poet, are sufficient warrants for high expectation. We have here only the first part of this plan, which appears to be the unlaboured spontaneous produce of an overflowing heart, and which cannot fail to reach or kindle some of the finest feelings of our nature: we are persuaded that every reader of true taste, who may peruse this commencement, will be desirous of seeing the plan completed. It would have been gratifying to have detached, as specimens, the author's remembrance of his mother, as it would furnish an instructive lesson of maternal tenderness to our fair readers—or his affecting apostrophe on his child, withering in the bloom of innocence, as exhibiting the affliction and submission of paternal love when regulated by religion; but they are too long for our limits, and to take a part would destroy their beauty. We can only insert the concluding paragraph, which may serve to show the spirit and tendency of the whole:

"Thus hath the harp
Proclaimed the mighty influence of Woman.
Let the wide world demonstrate. Where she dwells,
The angel of our homes, in sovereign meekness,
A woman as she should be, guiding still
The immortal mind committed to her trust;
The commonwealth is at her beck, and nations
Rise proudly o'er the wastes of savage being:
If woman be degenerate, so the world
Is desolate and sunk; witness, ye flames
Reddening the midnight sky, ye fiendish howlings,
Breaking the midnight peace where Suttees burn."

There are a few typographical errors, as on page the third, last line but one:

"Roves all enamour'd o'er the dusky *hints.*"

The author probably wrote *tints.*

Page 5, line the 9th, the word *magical* was probably written *magic.*

The Automatical Camera-Obscura: exhibiting the Scenes from Nature, delineated by an unerring Pencil, and preserved in an ancient Portfolio: also Events which have engaged the Attention, excited the Admiration, and afforded Instruction, to the Wise and Good in every Age. By *Tho. Towne*, Author of "The Village in an Uproar." Vol. I. 18mo. half bound. 3*s.* Westley.

The title of this little book is, we fear, rather too enigmatical, but probably it was purposely so contrived to excite inquiry. The nature of a Camera-Obscura is generally known to our young readers, and they have probably witnessed the distinct exhibition of external objects, in their native colours, by means of convex glasses. By *automatical*, the author, no doubt, means that his supposed machine has the power of motion within itself, or represents living scenes. The fact is, that Mr. Towne wishes, by this little work, to convey to the juvenile mind, the knowledge of

some of the most striking events recorded in the Sacred Scriptures, the whole forming such an interesting series as will facilitate the recollection of those important facts which are here scenically represented. Various hints from respectable writers, on Scripture history, and oriental customs, are occasionally interspersed, together with remarks on each scene under review, by the young ladies who are supposed to view the objects through the causes, by their parent, and by the exhibitor. The author's object is certainly praiseworthy, and we think he has displayed considerable ingenuity and vivacity in the performance, which will probably secure it a place in the Juvenile Library.

LITERARY NOTICES.

The Rev. Robert Hall has in the Press a new edition, with additions, of his "Apology for the Freedom of the Press."

Mr. *A. Maxwell*, the Author of "Plurality of Worlds or Letters, &c. in reply to *Dr. Chalmers*," is preparing for the Press, a Translation from the Latin of *Conamen recuperandi Notitiam Principiorum Veteris et Veræ Philosophiæ, &c.* by A. S. Calcott, LL.B. as an attempt to recover the antient and true philosophy, as explained by the late J. Hutchinson, Esq.:—with a new preface, and additional notes, plates, &c.

Mr. *Dunn* is preparing for the Press a new edition of Mr. Gambold's Martyrdom of Ignatius, accompanied by a prefatory dissertation.

In the Press, and speedily will be published, in small octavo, Stanzas, addressed to a Missionary on leaving his native country; and other poems. By W. *Marshall*, of Macclesfield.—Also, a new edition of Mr. Churchill's Chart of Religious Denominations; and a volume of Pocket Anecdotes, with notes, by the same.

The Rev. *C. Bradley* is engaged in publishing a Monthly series of *British Divines*. Nos. I. and II. contain Beveridge's Private Thoughts; No. III. Leighton's Theological Lectures; each 2*s.* 6*d.* which will succeed the works of Hall, Doddridge, Horne, Hopkins, Watts, Baxter, &c.

SELECT LIST.

Farewell Letters, to a few friends in Britain and America. By the Rev. W. Ward, of Serampore. 12mo. 6*s.*

A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government. By Jos. Turnbull, B.A. of Wymondley Academy. 12mo. 3*s.*

The 39 Articles of the Church of England, illustrated by copious extracts from the Liturgy, Homilies, &c. By W. Wilson, B.D. 8vo. 6*s.*

Hints to Commentators on Daniel and the Revelation. By W. Witherby. 8vo. 1*s.* 6*d.*

Popery and Protestantism compared, and their History and Principles traced. To which is added a Sermon by a converted Popish Priest. 1*s.*

The Teacher's and Parent's Assistant, &c. By W. Bolton. 18mo. 1*s.*

The Doctrine and Spirit of Christianity, in reference to the Retaliation of Injuries. A Sermon. By Rev. G. Clayton.

The Christian Minister's Farewell. A Sermon, intended for delivery at the Trinity Alms-Houses, Mile-End. To which is annexed, a Statement of Facts, &c. By H. C. O'Donnoghue, M.A. late Chaplain, &c. 8vo. 1*s.* 6*d.*

Memoir of Miss Letitia Stapleton. By Joseph Jefferson. 8vo. 8*d.*

Prayers for Children, and Young Persons of the Lower Orders. Serious Songs, &c. By Jos. Jones, M.A. 1*s.* 3*d.*

Sunday School Dialogues. By Dr. Marshman. 18mo. 8*d.*

The Young Convert's Apology. By G. Betts. 3*s.*

Essay on Slander and Scandal. 3*s.* 6*d.*

Exposition of the Lord's Prayer. By Mrs. Hake. 18mo. 1*s.* 6*d.* boards.

Self-Denial. A Monthly Meeting Sermon. By Thos. James. 8vo.

A Catechism on the Christian Name and Baptismal Vow. By J. Hodson.

The Christian Sabbath. By L. E. 18mo. 2*d.*

Sunday School Truants. 18mo. 4*d.*

Sketch of the Life of Wm. Gibbs. 18mo. 10*d.*

R. Baynes's New Catalogue, (9000 Articles.) 3*s.*

IMPORTED by Mr. J. Nisbet.

The Indo-Chinese Gleaner, containing Extracts of the Occasional Correspondence of those Missionaries in the East who labour under the direction of the (London) Missionary Society: together with Miscellaneous Notices relative to the Philosophy, Mythology, Literature, and History of the Indo-Chinese Nations. Printed at the Anglo-Chinese Press, *Malacca*, and published Quarterly. No. 1. to 14. 8vo. each 2*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

AMERICA.

Extract of a Letter from Robert Ralston, Esq. Philadelphia, to the Secretary of the British and Foreign Seamen's Friend Society: dated 26 April 1821.

"A crowded congregation (of Seamen) never fails to attend the preaching of their beloved pastor—nothing more common than to behold a melting, weeping tar—frequently the confessions of a penitent heart—and oftentimes the expression of love and good-will to their spiritual Father, by some compliment brought from a foreign land. The effects of this instruction begin evidently to appear; the departure of vessels, which formerly was attended with perplexity, and sometimes with loss, in not finding the Sailors to put them on board, is now accomplished without trouble. The appointed hour finds them with their baggage on board, leaving the wharf soberly and peaceably, instead of drunkenness, swearing and quarrelling, which was almost universally the case. Prayer meetings, in imitation of your example, have been held several times on board of vessels in port, at which such crowds have attended, as to occupy the upper deck, though exposed to a bleak and cold wind. This I have no doubt will increase, as also an attention to mariners in other ports of our Continent, where it has not been already attended to. We hear with great pleasure, that the good work is begun at Charleston in South Carolina, and at Savannah in Georgia.

Mr. Allan (of Tenassee in America, who was recently in London, and attended the Prayer-meetings on the Thames,) supplied for Mr. Eastburn on the last Lord's Day, and made a most impressive discourse.

The particulars of what he had seen and heard with you, were detailed in the most interesting manner to his audience, and I hope so as to receive the Divine blessing."

SIAM.

It is stated in an American Newspaper, that the whole of the county of Siam was in the most deplorable condition, in consequence of the cholera morbus; its ravages were so dreadful, that at Bancok, the capital, upwards of 40,000 souls had perished. The poorer classes had unrooted their houses, for the purpose of admitting vultures and other birds of prey to perform the office of interment. Pestilence and disease reign throughout.

GREECE.

"Vienna, May 17. Letters from Constantinople of the 25th April, give a deplorable picture of the state of things there. On Easter Sunday, April 23d, when Gregory, the patriarch of Constantinople, 74 years of age, was just going to read High Mass in the Patriarchal Chapel, he was seized by order of the Sultan, and hanged at the door of the temple; a mode of death which in the eyes of all the Greeks is the most infamous, and must therefore excite boundless hatred. All the Archbishops and Bishops who were in the Church on account of the celebration of Easter, were either executed or thrown into prison. The congregation fled out of the Church, to the neighbouring houses of the priests, but many were murdered by the enraged populace. The cruel fate of the Patriarch appears to be the less merited, as he had, only on the 21st of March, solemnly proclaimed in the Chapel, the curse and ban of the Church against all Greeks who attempted to withdraw from the Turkish yoke. In the formal anathema published on this occasion, he had (probably by compulsion) made use of the Holy Gospel, to impress upon the Greeks that their Turkish governors were appointed by God. Nothing particular was proved respecting the motives for the execution of the Patriarch. But as Bishop Nicholas, of Trepoliza, in the Morea, leader of the Greeks and Mainotes, there in arms against the Turks, is brother to the murdered Patriarch, it is supposed that the Porte was thus induced to suspect the venerable old man. But it is certain that this execution will excite the utmost desperation among the Christians throughout Greece. It is worthy of remark, that all the Greek bishops who concurred in signing the anathema, now languish in prisons, and will probably share the fate of their Patriarch."

*** Several have since done so, and the Greek churches at Constantinople have been destroyed.

FATAL FOLLY.

(*Inserted as a Caution to Young Men*)

MAY 7, a company of 16 ladies embarked on board the *Linmath*, to proceed to *Dietition*, a neighbouring village, for the purpose of contributing to the relief of some sufferers by fire in that place; when an imprudent young man, who joined the company, amused himself by making the boat roll from side to side; by which some of the ladies were so terrified, as to make them quit their positions and lay hold of one another. The consequence was that the boat was upset, and the whole company were immersed in the water, and only one of the whole was saved. This lamentable event filled the town of Zurich with mourning.

PROVINCIAL.

ON Wed. April 25, the Anniversary of the Dorset Auxiliary Missionary Society was held at Bridport. The morning sermon was preached by the Rev. W. Evans, of Shaftsbury, from Mark xvi. 15.; and the evening sermon by the Rev. Dr. Cracknell, of Weymouth, from Ps. xc. 12. In the evening sermon, a just and appropriate tribute was paid to the memory of the late Rev. and venerable Henry Field, of Blandford, who died in the 88th year of his age, and 66th of his pastorate. It is very remarkable, that Mr. Field and his two immediate predecessors were pastors of the same Independent Church for a period exceeding 150 years! The business of the Missionary Society was publicly transacted, when many excellent and impressive speeches were delivered on the occasion, by the Rev. Messrs. Weston, Jeanes, Gleed, Cope, Hall, Devenish, Saltren, and Cracknell. The congregations were large, and the collection liberal. The Rev. Mr. Jukes preached on the preceding evening.

LLANFYLLIN ACADEMY.

THE examination of the Students at this Seminary took place on Thursday, June 7th, 1821, and occupied the examiners from half past six in the morning, till 7 in the evening. The whole afforded them great satisfaction. The various subjects to which the attention of the Students has been directed the past year, were investigated with considerable minuteness; and in every department the young men evinced a degree of proficiency highly creditable to themselves and their tutors. The examination embraced the following subjects.—

1. Welsh. 1st. A chapter in the Welsh Bible was read and analysed. 2d. Two Essays were read—the first, "The carnal mind not subject to the law of God;" the second, "The law not abolished but confirmed by faith." The Students being young Welshmen, and most of them likely to labour among their countrymen, particular attention has been of late paid to Welsh composition.

2. English. Comprising, A general view of English grammar—Logic—Geography, with the Use of the Globes—Algebra—Euclid's Elements—Natural Philosophy—and Four Theological Essays on the divine law.

3. Latin. The Junior Class read and parsed a portion of Valpy's Delectus; the Second Class, a portion of Virgil's 4th Georgic; the Third Class, Tacitus's Account of Caractacus, and Horace's Laudes vitæ rusticæ.

4. Greek. The Second Class read portions of the Gospel by Luke, and of Xenophon's Cyropædia; the First Class, last chapter of Job in the Septuagint, and a portion of Homer's Iliad—parsing all they read.

5. Hebrew. The First Class had, in the course of the year, read the Book of Genesis, and the prophecies of Isaiah and Zechariah, from the latter of which some passages were selected, without previous notice, which they translated and analysed; the Second Class read and parsed the 5th Psalm.

6. Chaldaic. The First Class read and gave an analytical account of the 5th chapter of Ezra.

7. Syriac. The First Class having attended to the Syriac Grammar and parts of the New Testament, read and analysed the 5th chapter of Romans.

8. French. Two of the First Class, and two of the Second, having attended to the Grammar and to Telemachus, were prepared to read and analyse any part of the 4th Book—a portion of which they read and parsed accordingly.

In communicating this statement, we beg to conclude by expressing our opinion of the promising state of this important Institution; and especially of its increasing attention to Ancient British, and Biblical Literature.

JOHN ROBERTS, Llanbrynmair.
MICH. JONES, Llanuwchllyn.
JOHN WHITRIDGE, Jun.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 2d, 1821, was held, at the Free-Masons' Hall, London, the Seventeenth Anniversary of The British and Foreign Bible Society. The Right Hon. Lord Teignmouth, the President, addressed the Meeting, as follows:

"Gentlemen,—During the 16 years in which I have had the honour to address you from the Chair of this Meeting, I have had the invariable satisfaction of being able to congratulate you on the continued prosperity of our Institution. Our first Anniversary, as many present may remember, was a "day of small things;" but I refer to it with the greater pleasure, as we now enjoy the realization of the hopes which we then indulged, and which have never ceased to animate us during the whole course of our proceedings. Our vessel, freighted with a cargo more precious than ever was collected from the mines of the East or the West, and impelled by gales from Heaven, has hitherto made a most prosperous voyage, and has nearly circumnavigated the globe, dispensing blessings at every port which it has entered; while the occasional storms which threatened to overwhelm it, have only contributed to accelerate its progress, and prove the solidity of its texture.

"With this brief expression of feelings, which the recurrence of this day never fails to excite, I have only now to lay before you an Abstract Report of your Committee's proceedings during the last year."—His Lordship apologized for the absence of Mr. Wilberforce, through indisposition; and of Lord Gambier, from the death of a near relative.

An Abstract of the Report was then read by the Rev. John Owen, assisted by his son, the Rev. H. J. Owen; from which it appeared, that the issues of Bibles and Testaments within the Year, from the Depository, have been 104,828 Bibles, and 142,129 New Testaments, making with those issued at the expense of the Society from foreign presses, since the commencement of the Institution, THREE MILLIONS, TWO HUNDRED AND ONE THOUSAND, NINE HUNDRED AND SEVENTY-EIGHT Bibles and Testaments.

The Cash account appeared to stand as follows:

				l.	*s.*	*d.*
Total Net Receipts				89,154.	16.	0
Which included—	*l.*	*s.*	*d.*			
Contributions from Auxiliary Societies	52,314.	19.	1			
Receipts for Bibles and Testaments, Reports and Monthly Extracts	26,272.	10.	10			
Total Net Payments				79,560.	13.	6

The Society is under engagements, which will become payable within its current year, to the amount of about 40,000*l.*

The Earl of *Harrowby*, on moving the adoption of the Report, congratulated the Society on its encreasing utility and the prosperity of its funds; and Lieut. General Viscount *Lorton* seconded this Motion.

Rt. Hon. the *Chancellor* of the *Exchequer*, in moving that "The thank of this Meeting be given to the Rt. Hon. the President, for his Lordship's persevering attention to the interests of the Institution"—asked, "Could our President, at the first formation of the Society, have hoped to have witnessed such a scene as he now beholds? The vision, if presented to him, would have appeared at once delightful and chimerical. Would any tongue of man have ventured to predict, that within seventeen years from its first commencement, the Bible Society could have taken such a hold, not only in this country, but in almost every country of the world, as no longer to be restricted by any limits, or to depend upon the exertions of any individual whatever? It has been observed, that great revolutions of opinion and manners, if not accompanied by external political changes, do not make that impression on the spectators and actors in those scenes, as in the retrospect of history they will impress on the mind;—even those changes in opinions and sentiments which have been succeeded by great political events, have appeared, when the various incidents, contemporary letters, and anecdotes are brought before us, to have made an impression on the minds of those then engaged in them, very far short of what they now produce. We are, perhaps, carried on in these events as in the diurnal motion of the earth, in which the greatest revolution is effected while every thing around us seems at rest, and we are borne imperceptibly along. We may hope, that no inconsiderable part of that revolution has been completed, which shall

bring the whole of this sublunary world under the light of life. That we may see an increasing progress in this great work, and that our worthy and noble President may long live to see the progress of it, must, I am sure, be the sincere wish of every individual in this room."

William Evans, Esq. M.P. seconded this Motion.

Lord *Teignmouth* returned thanks, and, in the close of his eloquent address, said, "Our work is not without its remuneration: it is found and felt in humble but animated hope, that the Scriptures distributed by this, or any other Society, through the influence of the Holy Spirit on the hearts of those who receive them, may be made the power of God to their salvation, to the praise and glory of his Name."

The Rt. Rev. Bishop of *Gloucester*, on moving Thanks to the Royal Dukes, &c. among other observations remarked—"I rejoice particularly in the Report; because I am by judgment and inclination, as well as by duty, decidedly attached to the community of Christians to which I belong; and because I cordially agree in sentiment with a Right Reverend Brother, who, though absent in person, is with us in heart and spirit, that "the Bible, and the Bible only, is the Religion of the Church of England." But, my Lords and Gentlemen, I rejoice, if possible, still more *because* it appears from this Report, and from the still more circumstantial accounts which we receive from month to month, that this extended distribution of the word of God begins more and more to develope its practical effects throughout every sphere of our operations; and, *because* it is so exactly in season, so suitable to the exigencies and demands of our times. It is delightful to learn, that in one set of cases the Bibles distributed by our Society have been the means of restoring the idle, drunken, profligate head of a family to the regular performance of all the duties of his station, and thus making the man a blessing instead of a curse to his wife and children; that in other instances, amidst the various ills of life, in scenes of poverty and woe, they have been the instrument of instilling resignation, meekness, and even contentment; and that at the close of every trial, they have often diffused peace and consolation over a death bed, in which without them, confusion, darkness, and despair, might have prevailed. And these blessed effects are not confined to our own Country, nor even to Europe, but have extended to almost every land—to regions where Christianity has been obscured, and almost extinguished under a weight of superstition, and even to those where her influence remained before unknown. But I rejoice most especially in the peculiar *seasonableness* of this dispensation of the Scriptures.

"We live, my Lord, in times of an extraordinary description, of rapid, wonderful, and most important changes; which we could not have foreseen, and the result of which we hardly dare to estimate. I would not hazard a political opinion upon the subject, but refer merely to the fact."

The Rt. Hon. Lord *Calthorpe*, in seconding this Motion, read the following interesting speech, made by a native at a Bible Society Meeting in Sierra Leone:—

"'Gentlemen.—Excuse me, for I can't talk plain. I thank the Lord that he has performed this great work—that he has sent the Bible. I was sold twice in my country; and it has pleased the Lord to bring me into this colony. When I was brought here first, I was ignorant; I was blind; I knew nothing of Jesus Christ. I saw some people go to pray to God, but I did not know what they were about. It has pleased the Lord to send his servant with the Bible; and when he preach and proclaim the word, then the word struck me; then my eyes opened, and I saw what I am. By this I see the Lord pitied poor men. About four years ago I was in the way of sin, but it has pleased the Lord to lift me up with his mighty hand. The Lord says, 'Search the Scriptures; there you shall find eternal life.' I do search it, and I know the word of God is the truth. God is no respecter of persons.'"

H. R. H. the D. of *Gloucester*, in acknowledging this vote on behalf of himself and illustrious relatives, concluded by saying:—"It is impossible for me not to rise, to attempt to express the strong feelings excited in my breast, both by the Motion which has just been made, and which has been received in so flattering a manner, and by the observations of the Right Rev. Bishop who proposed, and of my noble friend who seconded it. I am anxious to express in the warmest terms the acknowledgment of my illustrious relatives as well as myself; and, in doing so, I am confi-

dent that I am the organ of their sentiments as well as of my own. Warmly and strongly as I feel in the cause of this Society, I am confident that after all that has been effected, much remains to be done. We must not, because the achievements of the Society are more brilliant than they have been before, relax in our efforts. On the contrary, we should be encouraged to redouble them. We should feel, that as it was our duty to commence this great work, so with the earnests we have had of good, it would be criminal now to stop short in our career of benevolence. But of this there is little danger; and when I see such a Meeting as this, I feel satisfied that no exertions will be wanting, and that there will be one common feeling among us, that we shall not have done our duty unless we strenuously persevere in our efforts, while any thing yet remains to be done."

The Rev. *Thomas Gisborne*, in moving Thanks to the Vice-Presidents, remarked on the great importance of this Society in stemming the torrent of infidelity which had lately threatened to overwhelm the country; and concluded with looking to the happy results that might be anticipated, and the predictions to be accomplished—" By the exertions of this Society, and not of this Society only and of its auxiliary associations, but by the exertions also of every kindred institution of every description, formed for the same holy purpose; by the ancient institutions of our established Church, for promoting Christian Knowledge, and for propagating the Gospel; by the more recent institutions which have arisen within our Church by their side; by the concurrent assistance of all the religious Societies in the northern part of our Island, belonging or not belonging to its own Establishment; by every Society instituted among our dissenting brethren for the diffusion of the Gospel; by the exertions of every individual of every denomination who loves the Lord Jesus Christ in sincerity; by all these combined and united efforts may our country be enabled to fill, in some efficacious measure, by the grace of God, the station which she has been permitted to occupy, and be in His hands the leading instrument of evangelizing the world."

Rev. *J. Brown*, of Biggar, N.Br. in seconding the Motion, concluded with the following observations: — " Some have questioned the advantage of such meetings as these; but sure I am they could only have been questioned by those who never attended them. To me at least they appear calculated to promote in a high degree our moral improvement; and I believe they are acceptable to Him, whose glory we desire to promote, as I cannot but see in them the verification of the words of the last of the Prophets, ' Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name:' and Oh, that the concluding prediction may be verified in the experience of every one in this large assembly! ' They shall be mine, saith the Lord of Hosts, in the day when I make up my jewels.'"

Lord *William Bentinck* moved Thanks to the Committee, and proposed the Committee for the ensuing year, which was seconded by

The Rt. Hon. *Ch. Grant*, Chief Secretary for Ireland, who offered, among other remarks, the following, on the alleged heterogeneous composition of the Society:—" My Lord, it might perhaps have been naturally expected that this vast composition, formed of such differing elements, could not long maintain the connexion of its various parts—that such materials could not long cohere; that the time would soon arrive, when it would be found impossible to bind in one chain such variety of mind and talent. But let me ask if, among the kindred Institutions that have sprung up, emulating the Parent Society, in every quarter of the globe, and now forming part of this mighty system, there be one which has deviated from its orbit?—if there be one of these Institutions that has betrayed the passions which might not unreasonably have been expected, in some instances, to detract from the general harmony?"

Rev. *W. Jowett*, on moving Thanks to the Auxiliary Societies, referred particularly to the shores of the Mediterranean.—" The churches of Greece (said he) I hope are reviving: and while hearing the Report, I was happy to observe one thing, that though mention was made of Catholic and Protestant opponents, not one word was said of Greek opponents. Yet there is great reason for hastening to give the Scriptures to Greece; since not only in England, in France, and in Italy, may infidelity be found, but I have seen even on the classic soil of Greece the works of Voltaire." Mr. J. then particularly adverted to the

circulation of the Scriptures in Abyssinia, from which he anticipates the happiest results.

Rev. *Jabez Bunting*, on seconding the Motion, gave the following anecdote:—"I have heard, that some forty or fifty years ago, two men, who were put in charge of the Eddystone Lighthouse, happened to quarrel; and such was their animosity, that, rather than lend each other the requisite assistance, they let the fire, so necessary to the safety of mariners, go out; and thus, to gratify their own spite, they ran the risk of seeing the Navy of England dashed in pieces. But I trust we have not so learned our duty to God, to our Saviour, to ourselves, and to the world, as to permit the flame, which is now enlightening it, to be extinguished. I consider the British and Foreign Bible Society, in a very important sense, as the Lighthouse of the moral world; and I trust we are all prepared, in the strength of our God, to pledge ourselves afresh to every effort which may be required to maintain it."

J. J. Gurney, Esq. of Norwich, on moving a Resolution of Congratulation to Foreign Societies, &c. strongly recommended the formation of Auxiliary and Branch Societies, and Bible Associations; after which he said—"There is only one thing more I wish to add, and that is, on the manner of conducting the general meetings of the Bible Society. I long to see the day when they shall be conducted with perfect simplicity, and when we shall studiously avoid every thing of panegyric or eulogy. This line of conduct we have adopted at Norwich, and it appears to me to have greatly increased the success of the Bible Society there. We have always endeavoured there to have as few resolutions as possible; and to make them all as much as possible of a practical nature. My heart went along with my friend from North Britain, when he was speaking of the evils of panegyric. We do not come here to panegyrize, but to acknowledge the unmerited mercies of our God and Saviour. I am fully sensible how much this Society has derived from its President, from its Secretaries, and from its Committee. But when I remember that our object is a religious object, that we come together as the unworthy subjects and servants of our Lord Jesus Christ, I feel that we should not take that opportunity of bestowing praise on each other. I must acknowledge, however, that the present Meeting has been comparatively clear of this fault."

G. Sandford, Esq. seconded this Motion.

Sir *T. D. Acland*, Bart. M.P. on moving Thanks to the President, for his Lordship's conduct in the Chair, observed, that it had been hinted "that we have here persons of every opinion in religion and politics. But, my Lord, we may perhaps view this as a representative assembly of a still higher description. Were I personally acquainted with the members of it, I should probably find here representatives of every charitable institution that exists in the British empire; and though all these classes will now separate and be drawn back, as it were, to their proper sphere of action, yet they will again return, after another year, to enjoy the same delightful union, and to present here their common peace-offerings at the shrine of Religion."

The Rev. *J. Owen*, after reading a brief Statement of Receipts and Payments, in the absence of the Treasurer from indisposition, seconded the Motion in a few appropriate remarks: when his Lordship, the President, adjourned the Meeting.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

THE Tenth Annual Meeting of this Society was held on Saturday, May 12, 1821, in the capacious room of the Old London Tavern, Bishopsgate Street; and although the room is larger than any of the places at which the Society before assembled, it could not contain half of the crowd who sought admission. Lord JOHN RUSSELL was expected to take the Chair, but being nominated on an Election Committee in the House of Commons, he sent a polite apology, which was read to the Meeting by Mr. Wilks, one of the Secretaries; and Mr. *Whitbread*, M.P. took the Chair. Mr. Pellatt then gave some account of the proceedings of the Committee, and Mr. Wilks addressed the Meeting to the following effect:—

After an appropriate and animated exordium, he proceeded to state the successful result of the prosecution of the parish officers at Stretton, in Warwickshire, who disturbed Robert Newman in his cottage: and the purchase of a dwelling at Ewelme in Oxfordshire, where Amos Norroway, whose conference with the Bishop of Llandaff had given him just celebrity, might, fearless of ejection, receive the Chris-

tian Missionary, and allow his neighbours to unite in humble adoration and fervent praise.

The new cases that had occupied the attention of the Committee during the past year were then detailed. As to pecuniary claims for Poors'-rates, at Leatherhead and Chatham—for Church rates, at Paddington—and for Assessed taxes in Wales:—As to Mortuary fees at Pontefract, and Blockley—Easter dues, at Wellingborough and Frome—and Turnpike-tolls in various places—as well as to the non-liability of Dissenting Ministers to serve in the militia; he communicated information and supplied much admirable advice.

The riots that had occurred in the Edgware-road; at Swanton in Norfolk, at Worksop in the county of Nottingham; at Botley, Southwick, and Totton in Hampshire; and a decision of the magistrates for that county, that they could not enforce the penalties imposed by the Toleration Acts on offenders convicted of offences, and sentenced by themselves to the payment of the penalties, evinced that protection continued to be needful, even in opulent and enlightened districts; and that unless the small establishments of village worshippers were secured by that Society, they would be swept away by inundations from vulgar violence or misappropriated power. Oppressions of the poor, when compelled to enter workhouses or supplicate parochial relief, by depriving them of the benefit of public worship, and refusing to permit them to receive consolation in sickness, old age, and death, from their pastors and religious friends, being again renewed, were again communicated and condemned, and they confirmed the reluctance, often expressed, to increase the means of thus inflicting ill, on those persons who so abused their "brief authority," by entrusting to them the universal education of the poor. Statements were then made of the illegal conduct of the Clergymen at Hartland in Devonshire, and at Bishopston in Wilts, in declining to read the Service of the Church over the bodies of those who had not received the rite of baptism from episcopalian hands; and especially of the refusal of the Vicar of Kimbolton, in the county of Huntingdon, to marry Joseph Hudson and Mary Williamson, because the bridegroom, being the son of a Baptist Dissenter, had never been baptized; with the applications to their several Bishops, and the apologies the Clergymen had been compelled to make. Those statements were obviously listened to with pity, but with pleasure; pity for ministers of the Established Church, who displayed an animosity so unchristian but so impotent—and pleasure, that on all those occasions the interpositions of the Committee were attended with just and most triumphant success. Wishes also were expressed, and loudly approved, that the Unitarian application to Parliament for relief as to marriages should finally succeed; and that by the burial of Dissenters in their own cemeteries, they should diminish the power of vexation which so many Clergymen continued to exert.

Of lesser indications of the inclinations of Clergymen unkindly to assume or pervert authority, other instances were then adduced; and among them the prohibition by the Vicar of Hungerford, in Berkshire, of the tolling of the parish bell at the funeral of the affectionate and lamented wife of Rev. R. Frost, the Dissenting Minister in that town, especially produced displeasure and regret.

The measure of Mr. *Brougham*, as to the Education of the Poor, was amply and ably discussed. The benefits of Education were asserted, and Dissenters vindicated from all complaints of unfriendliness or indifference to a blessing they had most contributed to patronise and diffuse. But the difference between mere literary instruction, and the education that would form the character, and influence the final as well as immediate destinies of man, was beautifully and forcibly described. Sunday Schools were defended from the charge of inefficiency to supply adequate knowledge to the children of the poor; and their moral and religious advantages—their individual and national beneficence—happily maintained. Whilst Mr. Brougham was respectfully noticed, as the general friend to liberty, and praised for the motives that induced his labours, his measure was analyzed and censured:—and it was demonstrated, that its enactment was not required by necessity, would be both difficult and expensive in operation, and must ultimately lessen the quantity and value of the education it was intended to increase. The contradiction between two articles, as to the marriages of Dissenters, and as to the Education Poor Bill, in a Number of the Edinburgh Review, published that morning, were pleasantly exposed. The latter article was considered to be the requiem of the Education Bill, that had excited uni-

versal and just alarm, and would be probably its funeral dirge. Yet vigilance would be needful to meet the evil spirit, if in another Session of Parliament it should re-appear. But especially it was advised, that by additional, intermediate, and even progressive efforts, to establish schools on liberal principles, and to prevent one hamlet from remaining uncheered by the light of information. Dissenters, and all friends to gratuitous and liberal education, should render the measure, now needless, yet more unnecessary; and satisfy even the advocates for the experiment, that spontaneous and bounteous charity would adequately and better supply, without any compulsory laws, the universal education which the opponents and advocates for the measure equally desire.

On the Test and Corporation Acts; on the effect which the relief of the Catholics would have on the future emancipation of Protestant Dissenters, and on their present situation; some concluding observations were made.

The tone assumed by the high church party throughout the country, the virulence of their publications, and the intolerant dogmas they revived, were clearly exposed. The sermon of Mr. Cassan of Frome, in a discourse "on Schism," which unchristianized all persons who ventured to dissent, and which had obtained the thanks of his own Diocesan, and of four other prelates;—the volume entitled, "Correlative Claims," written to prove the necessity of an Established Church, and which had obtained from the Clergy of Wales an honorary prize; and the Bampton Lectures, of the past year, by Mr. Faussett, which re-asserted the needfulness of the Sacramental Test, and pronounced its eulogy; were noticed as proofs of the zeal of their opponents being unabated; and that therefore the watchfulness of the friends to religious freedom, to study and to announce, and their union to defend their principes, should never intermit.

A series of appropriate Resolutions were then proposed and carried unanimously; thanks were voted to the Treasurer and Secretary, and a new Committee was appointed for the ensuing year. These various Motions were introduced and seconded in suitable and impressive speeches; from Rev. Mr. Townsend of Rotherhithe, Jackson of Brixton, Brook of Tutbury, Dr. Bogue of Gosport, Cox of Hackney, Ivimey of London, Jackson of Green Hammerton, Mr. Turnbull of Wymondley, Jenkins Thomas of Oxford, Slatterie of Chatham, Hunt of Chichester, Roberts from Ireland, and Mead Ray of Sudbury; and from Wm. Bateman, Esq. of London, James Haldane, Esq. of Scotland, C. Rust, Esq. of Hull, Thos. Walker, Esq. of London, and James Young, Esq. of Hackney. R. Steven, Esq. the Treasurer, and T. Pellatt, Esq. also addressed the Meeting, on the Votes of Thanks they unanimously received.

By the Committee we are requested to renew our former intimation, that 2*l.* is the amount of the annual contribution expected from each Congregation in England, and 1*l.* in Wales.

BRITISH INDIA SOCIETY.

On Saturday, May 25, a Meeting of highly respectable gentlemen was held at the Thatched House Tavern, London, for the purpose of forming a Society, with the above title, the object of which will be to promote the intellectual and moral improvement of the native inhabitants of British India. The several Resolutions were moved and seconded by Sir J. Mackintosh and W. Wilberforce, Esq.; the Bishop of Gloucester and Lord Teignmouth; Sir Wm. Burroughs and John Thornhill, Esq.; the Earl of Clare and Sir James Saumarez, Bart.; the Earl of Gosford and the Right Hon. J. Sullivan; Lord Gambier and Dr. Lumsden; Benj. Shaw, Esq. and Cha. Gardiner, Esq.; Z. Macaulay, Esq. and Hon. Philip Pusey; Lord Dunalley and Rev. J. H. Stewart; Robert Steven, Esq. and J. Poynder, Esq.

The Right Hon. J. C. Villiers, Esq. M.P. was in the Chair. The Treasurers are Messrs. Hoare, of Fleet Street; the Secretaries, J. H. Harington, W. H. Trant, and J. Poynder, Esqrs.

This Institution originated in authentic communications from many of the principal natives in India, expressing their desire for aid to Institutions of their own, having for their object the acquirement of knowledge in European literature and morals.

The Meeting was also addressed by Mr. Harington, Mr. Trant, and Mr. Ward of Serampore, stating the great want of instruction among the native population of India, as it had fallen under their own observation, and the anxiety of the natives themselves for education and improvement, all tending to recommend the formation of the present institution in the parent country.

RELIGIOUS TRACT SOCIETY.

THE 22d Anniversary of this Society was held May 10th, at the City of London Tavern. *Jos. Reyner*, Esq. Treasurer, in the Chair. Rev. Mr. Upton opened the Meeting with solemn prayer; and the Rev. Thos. James read the Report, which detailed briefly, though distinctly, the exertions of the Committee both abroad and at home; the great demand for Religious Tracts in various parts of the world, the new Tracts that had been printed, the Auxiliary Societies, and their contributions (among which we obverved £100. from Leeds;) and states the issue of Tracts from the Depository during the past year, at 4,830,770, pointing out the means of more extensive distribution, and calling for renewed support.

Rev. Mr. *Mejanel* from Paris, and the Rev. Mr. *Ward* from Serampore, pointed out the acceptableness and utility of Religious Tracts abroad, and more especially in India, of which Mr. W. gave an extraordinary instance in the conversion of a Brahmin of high cast. Dr. J. P. Smith, Rev. Jenkin Thomas, Rev. Legh Richmond, and several other gentlemen, advocated the cause of the Society, in the most able manner.

RELIGIOUS TRACTS.

SOME students of the Irish Evangelical Society, who are at present in London, will return to Ireland in a few weeks, and will be thankful for any donations of Religious Tracts for distribution in that Country. To be left at the Publisher's, directed for Mr. G. Rose, any time during the month of July.

BRITISH AND FOREIGN SCHOOL SOCIETY.

ON Monday May 25th, was held the Anniversary of a School Society, formed at Ditchling, Sussex, under the auspices of the above parent Institution. There are two excellent School-rooms, built by R. Chatfield, Esq. of that place, at his own expense, for 130 boys, and 90 girls, both which are full; children being received from several adjoining parishes. The Rev. Mr. Ashburnham, the Vicar, Rev. S. Clarke, Curate of Plumpton, and several other ministers, attended and spoke in favour of the schools. Mr. Millar, Secretary to the Parent Society, also attended, and mentioned the praiseworthy conduct of Mr. Green, the Master of Ditchling School, who has travelled upwards of 2000 miles, to form and superintend Sunday-schools in the surrounding villages.

We are requested to add to the account given in our last No. of the Anniversary of the *Parent* Institution, the Treasurer's (Mr. Allen's) statement of accounts for the past year, from which it appears the expenditure amounted to £2,432. 3*s*. 2*d*.

RECEIPTS.

	l.	*s.*	*d.*			
Subscription of His Majesty	100.					
Ditto Sundries	663	7	6			
Donations	1,012	15	11			
Balance of Accounts, for Slates, Lessons, &c.	197	12	5			
Legacy	61	4	0			
				2,034	19	10
Expended more than Income				397	3	4
Former deficiency				718	19	6
Due to the Treasurer				1,116	2	10

We cannot help expressing both our surprise and regret, that an Institution calculated for so extensive usefulness is not supported by a larger list of annual Subscribers, on which its permanancy must principally depend, and beg leave to suggest, that a liberal support of Schools of this description would afford the most effectual protection against any farther attempt to subject the children of the Dissenting poor to ecclesiastical control.

PORT OF LONDON SOCIETY.

JUNE 4th, being the Anniversary of the birth of our late excellent Sovereign, the Right Hon. Admiral Lord Gambier, R. H. Marten, Esq. Treasurer, and other supporters of the above Institution, met on board the *Floating Chapel*, for Divine service. Rev. Dr. Collyer, preached from the last 2 verses of the 1st book of Chronicles,—"All his reign, and his might, and the times that went over him and over all the kingdom and the countries;" which text he improved by a review of the late eventful reign, the pious character of the Sovereign, and the many important Societies, religious and benevolent, formed in that period, and some of them under the special sanction of the Sovereign. The Rev. Messrs. Townsend and Chapman engaged in prayer, before and after sermon.

CORONATION.

We understand that the "Port of London Society," together with the "Seamen's Friend Society," will meet on board the Floating Chapel on the Thames, at 2 o'clock on the day appointed for his Majesty's Coronation, to implore the Divine blessing on our King and Country. Several other religious bodies, we are told, will meet on the same day, for a similar purpose.

RECENT DEATH.—June 4, died the Rev. *R. Wearing*, in the 69th year of his age. Farther particulars in our next.

MISSIONARY CHRONICLE

FOR JULY 1821.

Proceedings of the Annual Meeting of the Society, for the despatch of Business, at Queen Street Chapel, on Thursday, May the 10th.

(Concluded from page 267 of the last Number.)

Rev. Isaac Saunders, Rector of St. Ann's, Blackfriars.—"This is the first time I have had the honour of being present at your Anniversary Meeting. I call it an *honour*, and I assure you I feel it to be such. It is not that I have been unconcerned about Missionary labour, or the effect of Missionary labour, but I have been called to act with another body of professing Christians, in another part of the Missionary vineyard; and though I have, with propriety, felt peculiar interest in that station, yet I have felt a concern that the whole field of Missionary labour might be properly cultivated. If I have not, therefore, borne the burden and heat of the day with you, yet I have shared in the pleasure you have enjoyed this day, by all those who are following the triumphant car of our Immanuel, and cordially unite in that chorus which you have just sung, "The Lord God Omnipotent reigneth." My motion is—

"That the Thanks of this Meeting be given to the Treasurer, Secretaries, and Directors, and to all who have rendered their services in conducting the affairs of the Society during the past year."

I cannot allow myself to retire without saying a few words. The Treasurer, Secretaries, and Directors, have had the management of this Society. Some have collected your bounty; others have, as it were, cut out the channels in which it is to run; while your Secretaries have been corresponding with the Missionaries in your service, that they might communicate to you from year to year the great things which God has done by your instrumentality.

There is a glorious co-operation of Christians in the present day, in advancing the interests of religion. We are uniting in the erection of one great building, and though jealousies may have separated us in times past, God grant that this day may witness the death of all jealousies, and the final termination of all prejudices. The Bible Society has been alluded to; but does the Bible Society look with jealousy on this Society? Or this Society upon the Bible Society? Do they not rather act together, in the true spirit of Christian union. The Bible Society reminds me of him who was sent as the harbinger of our Lord Jesus Christ, who went out not many months before, to prepare his way, and make his paths straight; and now we see that the most effectual preparation for the Missionaries is the circulation of the Holy Scriptures. The Holy Scriptures go forth, and unattended with any suspicion. It pleases God to open the hearts of men in all nations to receive these harbingers; their minds are thus prepared for the Missionary, who finds ample space for his labours, and the people are glad to hear of the salvation of God. Great has been the good your Society has effected. In what place, I may ask, after the Report read this morning—in what place has not your light shone? What an example has your Society presented! I think it may be said of your Society, and I speak it without any design to flatter, She is the Mother of us all. There was light existing in other Societies before, but here we may learn what may be done by co-operation and union.

My motion alludes to your Treasurer, Secretaries, &c. Allow me to recommend you to address fervent prayers to God, that He may direct them—that He who has the treasury of all things, may place his divine treasure in their hearts; and that the Secretaries may labour under the inspiration of the Most High. O what wonders are effected by prayer! God the Spirit must direct the heart of your Directors, that they may find suitable men for this great work, not merely men of literature, but men filled with the Spirit of the living God. But do not think you have done your work here. O let your prayer accompany the Missionary, who leaves all he loves at home, and takes with him a heart still liable to temptation, and who

requires all that strength of mind which a man can possess, and all that Divine influence which the heart of man can feel, that he may not make shipwreck of faith and a good conscience.

One more observation. You have entered on a great work; but it is only begun. At first many discouragements arose, and many began to despair, because you did not immediately succeed; but you have waited for the early and latter rain; and what we have seen this day proves that God is with you of a truth. And now a new scene opens before your eyes—the island of Madagascar. Your Calebs and your Joshuas have gone to that promised land, and this morning your eyes have seen the first fruits of their grapes—*black ripe* may I say? Yes; and who would look at the countenance of him who sat in that chair, and observe the delight which sparkled in his eyes,—and who can think of the king of that island sending such a letter as we have heard, without having his eyes suffused with tears, and his heart filled with joy, that God has put his hand on the island of Madagascar; and let these first ripe fruits be cheering to you, and let no one say, "The city is walled up to heaven." No, the people are already carried captive: Go forward then, in your work, and may "the Lord of hosts go before you, and the glory of Israel be your reward."

Lt.-Colonel J. Munro seconded the motion, and said, "I thank you for the notice you have been pleased to take of my services in India, though, from not being in the habit of public speaking, I cannot express my gratitude in the manner I would wish.

The history of the British power in India appears to afford unquestionable evidence of the design of Providence for the diffusion of the Christian religion in that country. The course of our conquests there has been by miracles—the means we possessed were so inadequate to the purpose, that we can ascribe it only to the direct interposition of Providence that the Gospel has, by means of our ascendency, been so introduced into that immense country.

We have all heard of the power of the Mysore government—of Hyder-Ali, and of Tippoo Saib. We found many difficulties from that power; but after Tippoo Saib had been suffered to reign a while, Seringapatam fell into our hands. From that period the British empire in India was established; and we may be allowed to hope that our successes will contribute to the progress of the Gospel in India: and there is one circumstance connected with our conquests, which the natives have particularly noticed, (the Brahmins have mentioned it to me;) they have seen the conquests of the Mahrattas and others attended with plunder and misery; while, on the contrary, the British conquests have been attended with no evils that could be avoided. Nor are the people of India inattentive to the state of morals among us. The condition of the people there affords great encouragement to believe that the Gospel will prevail among them. The Mahometans have no translation of the Koran in any of their languages; they sometimes go to their Mosques, but no duties are enforced upon them; their holy books are inaccessible to the people, and the priests themselves are very ignorant of them. In this state we may say that religion has no hold upon their hearts, and when the Christian system is made known to them, and supported by a course of education, it will make rapid progress.

I might relate various circumstances to show that they are in a state of gross superstition. We have heard much of the immolation of widows, and of the murder of infants; but these cruelties appear less to deserve our pity than the superstition which leads them to believe that such services are acceptable to God. These practices might, in a degree, be put down by severe regulations; but no system of regulation can effect it entirely; it must be effected by the Gospel of peace, which will, I trust, turn these people from darkness to light, and from the power of Satan to God.

In South Travancore, there is a large class of people who not only worship those idols which may be called demons, but the *evil spirit himself*; supposing that all that is addressed to any spirit is to this evil spirit, and therefore at night they make sacrifices of sheep and lambs to endeavour to remove his anger. I could wish to avoid adverting to the state of morals, but I may say that the employment of religious Missionaries there has contributed much to produce an impression of *Christian morals* upon them. A gentleman high in office told me, when speaking to him on the subject of religion, that a Hindoo female living under his protection said, "Sir, I observe that you perform no kind of religious service. I go to my pagoda; I attend to my religious rites; but I

never see you do any such thing." The gentleman said he was struck with the remark; and if our own countrymen there are so ignorant, how much worse must be the state of the natives. Their ignorance is deplorable indeed, but it will, I trust, fall before the Gospel of truth. What a wide field opens to our view in every part of the world, and so many encouragements opening all around! High as has been the glory that has followed the military exploits of our country, I may hope for still greater glories from *your* efforts; for I may say, that if our religion be true, even in the eyes of philosophers, the conversion of one soul is a higher and nobler work than the most signal triumphs of arts or of arms. I have trespassed too much on your time, but will conclude by expressing my hope that we shall all retire from this meeting, determined more than ever to promote the Missionary cause, and to think nothing done while aught remains to be done."

[As the motion related to the Officers and Directors of the Society, the Chairman, who was included in it, could not of course put the motion; it was therefore put by the Rev. Matthew Wilks, who congratulated the meeting on what they had seen and heard of the union of Christians.]

W. A. Hankey, Esq. Treasurer, acknowledged this vote of thanks, and said,—

"I return you my most cordial thanks. I accept the expressions of your kindness with those feelings which become me, and I will treasure them up in my heart, as a stimulus to devote the remainder of my time to your service."

Mr. Burder also, in a few words, returned thanks, observing, that the officers of the Society had cheerfully borne the burden and heat of the day; and, although the operations of the Society could not be carried on without considerable labour, they would very gladly spend and be spent in so glorious a cause.

Edward Phillips, Esq.—"I am requested to move,

"That the Treasurer and Secretaries be requested to continue in their respective offices for the ensuing year, and that the following gentlemen (*as per List*) be chosen Directors for the ensuing year in the room of those who by rotation retire; that all the other Directors who are eligible be re-chosen; that the Foreign Directors be re-chosen; and that, if any of the new Directors appointed at this Meeting should not accept the office, the Board of Directors be empowered to fill up the vacancies."

Mr. Chairman: At this late period of the Meeting, I should think myself culpable to take up many moments of your time; but who that has the feelings of a man—who that has the feelings of a Christian—can fail to bear his testimony to the excellency of the scenes we have beheld this day? If the philosopher, when he meets his colleague in science, rejoices—if the philanthropist rejoices when he meets his friends to promote the interests of humanity—how much more should the Christian rejoice, who has nobler views, and who enjoys higher prospects at such a meeting as this?

It has been said, "Seek great things, and expect great things." We have already seen great things, and, I trust, we may expect to see still greater things than these. With respect to us in elder life, the scene may perhaps not open much before us while we remain in this world; yet we may indulge a hope that, if we are permitted to enter the world of happy spirits, we shall behold converts arriving in multitudes from those countries which are now the scenes of our labours, and who shall unite with us in that glorious song, "Hallelujah! for the Lord God Omnipotent reigneth."

Sir, let me say, in the language of a respected friend, Your work is but beginning. Continued exertions are necessary, and will be necessary for many years to come; and the contribution of those benevolent friends, whom I see all around me, to aid this great work, will, I doubt not, be cheerfully given; and when we are contributing to so good a work, we may hope that the blessing of God will accompany the gift, and that we shall be no losers by what we bestow; for I myself have found by experience, that the more I have given, the more I have got."

Rev. J. Taylor (*one of the Secretaries of the Wesleyan Missionary Society.*)—"I should not have presumed for a moment to intrude upon the services of this delightful day, had it not happened that, in the absence of a brother Secretary, I am desired to second this motion; in doing which, allow me to express the best wishes of my heart toward this delightful and growing interest. I should feel conscious of a crime did not my heart warm at the delightful intelligence we have heard this day. For myself and my

friends, I say, we will thank God, and take courage at the great success with which he has favoured this Society.

This motion contains a request that your Treasurer, Secretaries, &c. will continue their services. If, Sir, we may estimate the value of their labours, by the measure of success which, by the blessing of God, has followed them, sure I am there is not a heart that will not wish, nor a hand that will not be held up, for a continuance of their exertions.

May you, Sir, long be spared to superintend the Funds of this Institution; and may the venerable Secretary and his colleagues lay before the Christian public, from year to year, such a Report as we have heard to-day; and may the Directors have increasing work and increasing success; and then not only will the members of the Established Church, but of all our various Societies, greatly rejoice in your success, and give thanks to God for conferring it upon you."

Rev. Mr. Coombs (of Salford, Manchester.)—My motion is,

"That the best acknowledgments of this Meeting be presented to the Trustees and Managers of Queen Street Chapel, for the renewed act of their kindness in affording the excellent accommodation which this Meeting has enjoyed."

I know too well what is due from me to this assembly, to attempt to occupy one moment of your time, waiting as you are to listen to the interesting tale of Mr. Campbell. I therefore exercise self-denial; for I should have found it grateful to a youthful heart to have attempted at least to express my sentiments."

Rev. Mr. Jackson, of Green Hammerton, said, I shall second the motion, and make way for Mr. Campbell.

Rev. Mr. Marsden (Wesleyan minister.)—"I step forward on behalf of the preachers and trustees of this Chapel, to thank you for the favour you have done us in accepting this place on the present occasion. We feel it an honour to be engaged in the same work and labour of love; and, in their name, I thank you for occupying this Chapel for so glorious a purpose."

Rev. Mr. Campbell.—"In a journey of two years and a half, and especially in such a journey as I have taken, a multitude of occurrences must have taken place; and it is scarcely possible to select, upon the instant, those particulars which are really the most interesting. I have this to say, to the praise of that God who, I trust, has directed me all my days, that in every situation in which I have been placed, since I left you, I think I have observed the effect of prayer. I found, at times, when fortitude was necessary, that God was pleased to give it: and at other times, when considerable caution was requisite, that God was pleased to give it. My dear brother, Dr. Philip, and myself, in every thing that was important, cordially agreed with each other. We were of one heart and of one mind; and I am confident that the Missionary Society could not have selected a better man, or a man more suitable for this object, in the whole range of my acquaintance. I trust this also was the result of your prayers.

I need not state any thing in regard to our journey of 5 or 6 months in the Colony, because we communicated it to you by letters. On our return from that journey, we found it absolutely necessary that one of us should remain at Cape Town, while the other should proceed to Lattakoo. The latter service devolved on me.

In about two months after leaving Cape Town, I reached Lattakoo; I found Matcebe, the King of the place, alive and in good health; and, in a conversation with him, he said I had fulfilled my engagement in sending him Missionaries, and he had fulfilled his in giving them a kind reception. I wish I could tell of the glorious effects of the truth on his heart, and on the hearts of his subjects; but of this I cannot yet speak. God works not always in haste; he tries the patience and faith of this Society there, as he did at Otaheite.

At a public meeting of the chief captains of the nation, held at Lattakoo, they resolved to relinquish all offensive wars. Now here is a proof of the effect of the Gospel to surrounding tribes. When I left Cape Town, I had no thoughts of exploring new fields higher up in Africa; but in travelling through the wilderness, where there are not many objects to engage the attention, the mind will roam over various subjects. I knew the names of several countries beyond Lattakoo, and I conceived the idea of visiting them. On arriving at that city, I was astonished to find the king of one of those very countries on a visit to the king of Lattakoo (such an occurrence is very rare.) His name is

Coshee, the king of Mashow. I got them to the room where I lodged. I was afraid that Mateebe would oppose my going further, as he is afraid of losing the traffic of the Colony, in consequence of the Mission at Lattakoo. I stated to the two kings what I wished to do, and asked their advice. Coshee looked significantly at Mateebe, as if he had said, speak your mind first. The answer was a noble, and, I believe, a disinterested one; he said, "I will never oppose the progress of the word of God." These were the very words. Coshee appeared to be pleased, but said he could give no opinion unless he were in the midst of his captains in the city of Mashow. Accordingly, we made preparations for our journey. Mr. Read accompanied me. Coshee had left Lattakoo a considerable time before we went.

The first nation we visited was the Red Caffres. I had heard they were exceedingly barbarous, and given to plunder. On approaching their chief town, many of the inhabitants were in the fields. Our travelling houses astonished them. They had never seen, nor perhaps heard of, a waggon, or of any thing drawn by animals. The chiefs and captains, and almost all the people, painted red, rushed out of the town and the fields, and apparently full of wrath; but yet they received us kindly, marched back at the head of our waggons, and directed us to halt in the middle of the town. They had two kings, or governors. I had a meeting with them and the principal people, when I stated the object of my journey, and the willingness with which I believed you would send them instructors. The younger king is about 40, the elder about 60. The young king, whose name is Mahabraleway, said they had much need of the word of God, for they had enemies on all sides of them—they would like to have teachers sent them; that was the mind of the elder king also, and of the chief captains, and the whole body formally consented to it: and if you could behold the misery of those wretched people, you could not but send them the word of God, which alone can make them happy.

The next nation was the Mashows. The king of which, as I stated, I had seen at Lattakoo. I was delighted to see the town, for I found its population greater than any African town I had seen. It contains 12,000 inhabitants. Now, where 12,000 people can live together, there must be a considerable degree of civilization. I had various conversations with Coshee, and with his uncle, Lonally. I had a general meeting with the captains, several of whom spoke. At last a venerable old man, I suppose 80 years of age, rose up. Every eye was fixed upon him; he was evidently the Ahitophel of that nation, and the counsel he gave was—it would be well for them to have such men as I proposed among them, wherefore he thought they ought to accept my proposal. Instantly the whole assembly gave their concurrence, and they treated us with no small kindness.

About seven days higher up from Mashow, is the *Marootzee* country; the chief city is on a mountain, the name of it is *Kurreechane*. My waggons were descending into a valley between me and the hill on which it is built: The inhabitants saw the waggons coming, and you cannot conceive of the eagerness with which the old and young, rich and poor, rushed to see the strangers. We got the waggons brought into the centre of the city. We did not distrust them, nor show any symptoms of fear. Whoever travels among an uncivilized people must avoid discovering fear, for it excites opposition. I found that the old king was dead. His brother, Laquillon, was Regent; for the eldest son being but a minor, could not take the reins of government. Of course my business was with Laquillan. Respecting the object of my visit, at a kind of formal meeting, he said, when he heard that white men were come to Mateebe, teaching him that all men should live peaceably, he said it was what he desired, and he had told Makkabba (the murderer, I fear, of Cowan,) &c. that he was glad of it, and that Makkabba said, he was *not* glad of it, for these predatory expeditions were the way to become rich: but the design recommended itself to Laquillan. Now think of the importance of Missionaries settling there, and how much of Africa would be opened to Europe were they settled there. When you read the account, you will find that the country beyond goes to the east towards the Indian ocean, and to the north towards the Equator; that the population is great, and that it never was known before.

Laquillan could give no answer till he called a meeting of his chief captains. This took place on the 10th of May—this day twelvemonth. To this general assembly of the captains of the Marootzee nation (to consult about Missionary stations) they came from dif-

ferent parts; sat down in rows in their best attire (the finest leopard skin clothes they had) with their spears and battle-axes, and the king sat, like our friend there, in the chair, in the midst of them. They rose up regularly, and gave a yell, as an intimation of their intention to speak. I noticed the oratorial powers of the different speakers. I had an interpreter by my side, and he whispered what they said, and there was much good sense in their speeches. I think it lasted three or four hours, and was conducted with great regularity. Every speaker, at the conclusion of his speech, gave his opinion that it would be wise and proper to accede to my proposal. I consider that place as one of the most important stations which the Society can occupy in Africa. It would soon be connected with Madagascar, as it lies just opposite to it.

I returned by the same way, and visited our station at Lattakoo. They had given up their plundering wars, and there is a respect for the word of God: attendance on the morning and evening service, and a general concern about eternity—things which never occurred to any of their minds before the Missionaries went among them.

I visited in a western direction a number of towns, and every one of them would be glad to receive teachers. There is a general impression on their minds that great benefits would result from the instruction of white men. They had never seen white men, but you would be astonished to find with what celerity intelligence travels among them.

I will mention one of the greatest acts of Christian friendship that ever fell under my notice. It regards *Africaner*, of whom you have often heard. He was the man I was most afraid of when in that country before, in consequence of the multitudes of plunders in which he was engaged. There was a Griqua Captain at the head of a different tribe, between whom and Africaner there were frequent battles. Both of these are now converted to the Christian faith. And Africaner, as an act of kindness to brother Moffat, when it was found that it would not be suitable for Mr. and Mrs. Moffat to go to reside near him, with his people travelled a journey of six days across Africa, to convey Mr. Moffat's books and furniture to Lattakoe. Formerly he had gone as far to attack Berend. On this occasion, Africaner and Berend met together in my tent, and united in singing praises to the God of peace; together bowing their knees at the throne of grace! and when I recollected the enmity that had formerly existed between them, compared with what I then saw, tears of joy flowed from these eyes. O my friends, after the conversion of Africaner and Berend, if a man is as bad as the devil, despair not of his conversion, for the grace of God is infinite.

The last occurrence I shall mention was at Cape Town. The island of *Joanna* lies between that place and Madagascar. The East India ships are accustomed to touch at that island, on their return to England. The king has always acted kindly to the English, and can now speak our language. The eldest son of the king, Geanna, and his chief men, set out on a pilgrimage to Mecca, to visit the tomb of Mahomet. They were taken prisoners and landed on an island. The providence of God sent a ship to that island, and they were brought to Cape Town. When I went to take leave of the Governor, two days before I left it for England, Dr. Philip was with me. On entering the room, the Governor said, I have good news to tell you; the Prince of Joanna has been disappointed of seeing the tomb of Mahomet, at Mecca, and I trust you will be able to lead him to *Jerusalem*.

On the 15th of February, I embarked. We had at first a favourable gale; after that a severe gale, and then a lighter one, but both contrary. Six days ago we were opposite the coast of Portugal, and all hope was lost of being here to-day; but the Lord was pleased to send winds to effect it.

My motion is,

"That this Society, &c. expresses its cordial regard for all Evangelical Missionary Institutions, and wishes for them, in common with itself, a more abundant effusion of the Holy Spirit on all their Missionaries, that their future prosperity may in every respect be more abundant than the past."

Rev. W. B. Williams, (Minister of Ram Chapel, Hackney.) "Though we are speaking of things pertaining to *Eternity*, we must not trespass on the thing called *Time*. I will not, therefore, detain you on the present occasion. When I came on this platform, it was with great pleasure I met so many friends, which I consider as a great proof of union in the Missionary cause; and instead of making any apology for joining with

you this day in this glorious work, I rather feel it a duty to make an apology for not having done so before; but official duties have prevented me. I have often thought of this Society, when I have prayed that God would make known his way upon earth, and his saving health among all nations. An ancient philosopher thought, that if he could find a proper place on which to fix his engines, he would be able to move the world; we *have* found such a place, and let us hope that we are now applying the engine, and that we shall move, not the dead, but the living world. May he who holds the winds and waves in his hands, waft your Missionaries to their destined stations, and may the banner of the Cross be unfurled wherever the heathen dwell, and that the whole earth may resound with Hosannas to our God."

Rev. Mr. Ray, (of Sudbury.) "Permit me, before I put the vote of thanks to the Chairman, to remind you that it is the bounden duty of us all to look higher, and remember that our best and warmest thanks are due to God—the God of Missionaries. "Glory to God in the highest;" and let all the people say, Amen.

My motion is,

"That the cordial thanks of this Meeting be presented to William Alers Hankey, Esq. Treasurer, for his kind and obliging conduct in the Chair this day."

At an adjourned Meeting of the Society, held at Sion Chapel, on Friday the 11th of May 1821, Rev. Matthew Wilks in the Chair.

Resolved unanimously, "That the most cordial thanks of the Society be presented to the Ministers who preached at this Annual Meeting, to those who read prayers, to the Ministers and Churchwardens of St. Bride's Church, for the use of the same, to Rev. John Clayton, for preaching at Gate-street Chapel, and to the several Ministers and Gentlemen who kindly obliged the Society with the use of their respective Chapels on the 9th, 10th, and 11th days of May, 1821."

MISSION TO MADAGASCAR.

It will be recollected by the members of this Society, that in the year 1818, Mr. Jones and Mr. Bevan, (with their wives) were sent as Missionaries to Madagascar. After having resided for some time at the Mauritius, they landed at Tamatave in Madagascar, where they were soon taken ill. Mr. Bevan and his wife died. Mrs. Jones also died, and Mr. Jones was so much reduced by illness that he was obliged to return to the Mauritius in hope of regaining his health. This was, after a long time, effected in such a degree as enabled him again to visit Madagascar. He left the Mauritius Sept. 4, 1820, with Mr. Hastie, a Government agent, employed by Governor Farquhar, to complete a treaty previously proposed between the King and the British Government, by which the Slave Trade, which had been carried on to a prodigious extent, might be totally abolished.

Mr. J. reached *Tamatave* on the 9th of September. On the 16th they commenced their journey to *Tananarive*, nearly 300 miles inland, and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly 40 miles in extent. Some of the rivers which they crossed were so deep that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, "I never saw in North Wales mountains and roads so difficult to pass as some of these."

In the course of their journey, they met groupes of the natives, who were on their way to Tamatave to be sold to the Slave dealers, many of whom reside there, and from whence they are exported. They met at one time 100 of those unfortunate people; at another time 200, and near a town called *Ampasimfoots* about 1000. "It was dreadful (he says) to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market—some were children between six and eight years of age, separated from their parents for ever. My heart ached, to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight

would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic."

On Tuesday, October 3, they arrived about noon at the foot of the lofty hill on which Tananarive, the residence of the king, is situated, where they waited to know the pleasure of the king. They were soon informed, by two persons dressed as field officers, that the king would receive them at four in the afternoon. After this the two princes, who had been at the Mauritius for education, came to them, to visit their tutor, Mr. Hastie. The king's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill, a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the court-yard of the palace, the drums beat, and the king came forward to receive them. The room into which they were introduced was beautifully ornamented with silver. The king desired them to be seated, Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, near the king's, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse, that was sent among others.

In several conferences held with Mr. Hastie, &c. the proposed treaty was fully considered, and it appeared that the great difficulty in the way of its accomplishment was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr. H. stated fully and forcibly the evils of the Slave trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved, at all events, to sign the treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts, ten at the Mauritius, and ten in England. Mr. Jones expressed his belief that the London Missionary Society would take some of them under their care, for education; a translation was also shown to him of our Report concerning Madagascar. What had been effected in Otaheite, and the other islands in the South Sea, was also related to him; and the Missionary sketch was shown him, exhibiting the destrucion of the idols, and the building of a chapel.

The moment arrived which was to decide the welfare of millions. A Kabar was held; the proclamation, abolishing the Slave trade, was published, and freedom was hailed by thousands with transport of joy—freedom as the gift of the British nation. Thus was a wide door opened, both for christianizing and civilizing four millions of Madagascars, and the door of slavery, it is hoped, bolted for ever. The cannons were fired, and the people were dancing and singing for joy, hailing their king and the British nation with incessant shouts. Never was such a day before known in Madagascar! "While I was looking," says Mr. Jones, "at the Union flag of Great Britain and Madagascar flying high in the court yard, and all the people around me smiling in my face, my eyes flowed with tears of inexpressible joy."

Mr. Jones had an opportunity afterwards of conversing fully with the king's secretary, on the subject of missions, informing him that the Missionary Society sent out not only persons to instruct people in religion, but various artificers, as in Africa and the South Sea islands. This was explained to the king, who said he was perfectly willing that Mr. J. should write to the Society for as many Missionaries as he pleased, and that he would give them liberty, protection, and every encouragement, provided the number be mixed with good artificers, so that his people may be instructed in Christianity, and also in the different arts and trades—such as goldsmiths, weavers, including silk weavers (for there is much silk there) carpenters, miners, tanners, shoemakers, and particularly those of the finest arts and trades. "I think (says Mr. J.) that the greatest number of Missionaries sent here should be good artificers; and a few ought to be well-instructed in the knowledge of languages, medicine, agriculture, &c. Females will also be protected and encouraged, to teach sewing, embroidery, &c."

So intent was the king on the improvement of his subjects, that in the course of conversation, he said, "*If your government will instruct my people, I am theirs for ever.*"

The Directors have (with the permission of Government) taken under their care nine youths who are come from Madagascar to be instructed, first in the English language, and then in those mechanical and other arts which they were sent to acquire.

Prince Rataffe, with whom they came from the Mauritius, is just about to return in the Columbo. He will be accompanied by a Missionary, the Rev. Mr. Jeffreys, who received his education at the seminary for young ministers, at Blackburn, under the care of the Rev. Mr. Fletcher (Mr. J. will be accompanied by Mrs. J.)

The Directors have also engaged several missionary artisans, who will probably follow them in a few weeks, in another vessel.

MAURITIUS AND MADAGASCAR.

WE are extremely happy to learn, by letters from the Rev. David Griffith, addressed to the Secretaries, dated Feb. 19 and 20, that he and Mrs. G. who sailed from the Downs, Oct. 30, 1820, arrived in safety at the Mauritius on the 23d of Jan. 1821, having accomplished their long voyage in less than three months. They encountered a dreadful gale near the Cape of Good Hope on the 4th of January, when the danger was apparently great, but they were mercifully preserved.

They were very affectionately received at Port Louis by Mr. and Mrs. Le Brun, at whose house they took up their residence. They were also treated with much kindness by his Excellency Governor Farquhar, and C. Telfair, Esq. both of whom take a lively interest in the Madagascar mission. The Governor has favoured Mr. Griffith with the use of his valuable collection of Vocabularies and Memoirs of Madagascar, which he was to study until the time of his proceeding to that island, which was expected to be in the month of April, when he would accompany Mr. Hastie, the government agent, to Tanararive, the royal residence; but it was judged expedient to leave Mrs. Griffith, for the present, at Port Louis in the Mauritius, with Mr. and Mrs. Le Brun.

Mr. Griffith describes the state of the mission under Mr. Le Brun to be very prosperous. The church under his care consists of 32 members, and he has a large and attentive congregation, but greatly needs a commodious place of worship. He has also a flourishing school, consisting of 110 boys and 84 girls, who receive daily instruction, and who attend the worship of God with great decorum: and "considering (says Mr. G.) the gross immorality of the populace, the wretched condition of the slaves, and the superstitions of a bigotted sect of religionists, it may be truly said, that, by the blessing of God, he has done wonders!"

A letter has also been received from Governor Farquhar, describing the state of the Madagascar mission to be very promising, and stating the earnest wish of Mr. Jones for additional help, which we are happy to think he has, ere this, received. We are also informed, that there is an intention to establish a Professorship of the Madagascar language in the College of Mauritius.

MISSIONARY ORDINATION.

Mr. JOHN JEFFREYS, late student in the Blackburn Academy, was set apart to the office of a Christian Missionary, at Chapel Street Chapel, Blackburn, on the evening of May the 30th, ult. The Rev. W. Roby, of Manchester, delivered an introductory discourse, founded on the "Commission given by the Saviour to his Disciples," and explanatory of the principles which required and justified a Missionary Ordination. He then proposed to ask the questions usually proposed on such occasions; to which Mr. Jeffreys returned answers that excited the deepest and most powerful sympathies of a large and crowded auditory. The Rev. John Thomas, of Chorley, engaged in the ordination-prayer; after which the Rev. Joseph Fletcher delivered an address to Mr. Jeffreys, on the duties and obligations of his office, from Acts xxvi. 17, 18. Mr. Jeffreys then took leave of his friends in an affectionate valedictory address, and concluded the interesting and solemn service by prayer. Mr. J. had nearly completed his studies at the Blackburn Academy, and has been recently appointed by the Directors of the London Missionary Society to Madagascar, and is expected to sail with Prince Rataffe, in the Columbo, in the present month.

ISLAND OF ST. HELENA.

FOR some time past there have been a few pious persons on the island of St. Helena, who have associated for prayer and other religious exercises; and while they have been impressed with the value of their own souls, have also felt for the immortal interests of

others. From a Missionary-box in the place of meeting, they have sent several small sums to the Treasurer of the Missionary Society; finding, however, that the Missionary-box began to fail, a public meeting was held in the month of March 1820, for the purpose of raising more ample means for sending the Gospel to them that were ready to perish, when an Auxiliary Missionary Society was formed. Mr. M'Daniel began with prayer, and Messrs. Evans and Burton, Baptist Missionaries, having touched at the island on their way to India, took parts in the service, the latter of whom preached from 1 John v. 19. The sum of sixpence per month constitutes membership, and the donation of twelve guineas membership for life; at which rates several must have entered, *for the sum of* 106*l.* 4*s.* 3*d. has been sent to our Treasurer, as the amount of one year's subscriptions!* Capt. Broadway, of the Royal Artillery, Secretary; and Mr. T. M'Daniel, Treasurer.

MISSIONARY ANNIVERSARY.

The Eighth Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, was held at Halifax, the 5th, 6th, and 7th of June 1821, and at no former Anniversary has a livelier interest been excited, or a more liberal spirit been manifested. The services commenced on the Tuesday evening, at the Rev. E. Parsons's, (Sion Chapel,) where, after prayer had been offered by Messrs. Ely and Jefferson, the introductory sermon was preached by Mr. Scales; and Mr. Rhodes, of Wexford, Ireland, concluded. On Wednesday morning a considerable number of ministers, and other gentlemen connected with the Society, breakfasted together in the school-room of the Square Chapel, (Rev. Mr. Cockin,) and afterwards formed themselves into a Committee for the arrangement of business, &c. In the forenoon, an appropriate and impressive discourse was preached at Sion Chapel, by Mr. East, of Birmingham, from 1 John iv. 16, 17. Mr. Bennett, Tutor of the Rotherham Academy, read the Scriptures and prayed before, and Mr. Pool, of Kippin, prayed after the sermon.

The public Meeting for business was held in the Square Chapel at half-past two: Mr. Potter, of Honley, prayed; and Geo. Rawson, Esq. the Treasurer, was called to the chair, and addressed the meeting. The acceptance of the Report was moved by Mr. Bennett, and seconded by Mr. Scott. Thanks to the General Treasurer and Secretary, the District Secretaries and Committee, were proposed by Mr. Rhodes, and seconded by Mr. Ely, of Rochdale; to the Branch Societies, Juvenile Associations, &c. by Mr. Heron, Treasurer to the Lancashire Missionary Society, and seconded by Mr. Taylor, of Bradford. A Resolution expressive of goodwill towards all other Missionary Institutions was moved by Mr. Cockin, of Halifax, and seconded by Mr. Parsons, of Leeds. About five o'clock the Meeting adjourned, to prevent the weariness which long services often occasion, and was resumed in the evening at half-past six. Mr. Bruce, of Wakefield, prayed; and various Resolutions were proposed and supported by Messrs. East, Moorhouse, Coombs, Hudswell, John Cockin, Rawson, Hawkins, Vint, Jefferson, Boothroyd, France, Joseph Mather, Crisp, and Lees. Mr. Montgomery, of Sheffield, in an interesting speech, proposed a motion which recorded the interest taken by the Meeting in the South Sea Mission, its admiration of the conduct of Mr. George Bennet, their friend and countryman, who has recently departed for those seas, in company with the Rev. D. Tyerman, and its fervent wishes and prayers for their preservation and success. Mr. J. Clapham, of Leeds, also moved a Resolution, calling upon the Meeting to employ earnest and incessant prayer for the success of this and all other Missionary Societies. On Thursday morning, there was a public breakfast in the School-room of Sion Chapel; after which, the friends who had assembled proceeded to business, and entered into various arrangements with a view to the greater efficiency of this Auxiliary Society, and especially to the better organization of some of the Districts.

At the Square Chapel, a truly eloquent and animating discourse, from Luke xix. 40. was preached by Mr. Jay, of Bath, who, on this occasion visited Yorkshire for the first time: great interest was consequently excited, and though the morning was unfavourable, a large congregation assembled, and a liberal collection was made. Mr. Vint, Tutor of the Academy at Idle, read and prayed before the sermon, and Dr. Boothroyd concluded. In the afternoon there was also a very numerous congregation at the same place, to hear an elaborate and able vindication of Missions against the objections usually

urged, and the evils often charged to their account, by Mr. Hamilton, of Leeds, from Luke xii. 49, 50. in the discussion of which, he powerfully and abundantly demonstrated that the same objections and evils were equally chargeable upon the introduction of Christianity itself. Dr. Clunie prayed before, and Mr. Laird after the sermon.

The pleasing solemnities of this Anniversary were concluded at Sion Chapel with the administration of the Lord's Supper. Mr. East presided; the introductory prayer was offered by Mr. Waterhouse; Messrs. Boothroyd and Taylor addressed the Communicants, who were numerous and of various denominations; Mr. East made a solemn appeal to the spectators; and Mr. Scales read the parting hymn, and concluded with prayer.

The Collections after the different services exceeded £210. The Contributions of the Auxiliary for the past year were nearly £1300. The next Annual Meeting will be held at Huddersfield.

CHURCH MISSIONARY SOCIETY.

MONDAY Evening, April 30th, the 21st Anniversary of this Society was introduced by the annual Sermon at St. Bride's Church, Fleet-street, which was preached by the Rev. William Jowett, M.A. (one of the Society's agents in the Mediterranean.) from Rev. iii. 22. "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." The Preacher considered, 1. With what degree of attention or neglect the voice of the Spirit has hitherto been received. 2. What the Spirit yet saith to the Church of Christ at large—inferring from these views the plain line of duty which lies before the Society, and the strong appeal to the Christian world which may be grounded thereon.

The Annual General Meeting of the Society was held the following day (Tuesday, May 1) at Freemasons'-hall, the noble President, Lord Gambier, in the Chair. At twelve o'clock his Lordship opened the meeting with his usual piety and fervour, after which the Report was read by the Rev. Mr. Pratt, Secretary to the Society. From this document it appeared that the receipts of last year amounted to about £31,000, and its expenditure to about £1000 more. Two legacies had been left the Society, making together £1500, and very considerable sums had been contributed by Associations and Auxiliary Societies; and the Archbishop of Tuam had honoured them by becoming a Vice-patron of the Society.

A series of resolutions were then moved, nearly similar to those on former occasions, and were supported, in moving and seconding them, by Lord Viscount Lorton, the Bishop of Gloucester, Lord Calthorpe, the Right Hon. Charles Grant, M.P. and the Rev. Messrs. Dealtry, Jowett, Burn, Wilson, W. Thompson, (Chaplain to the East India Company at Madras), Hon. and Rev. G. T. Noel, Dr. Thorpe and Dr. Steinkopff. Mr. Thompson, from India, particularly adverted to the awful state of that Country. "The wants of India (said he) are still the same. The destruction of infants, and the burning of widows, still continue; and the wheels of the car of Juggernaut still crush many of its deluded victims." Mr. T. mentioned two awful instances of Suttees which he had witnessed, in one of which, through the poverty of the relations, the bodies had been slowly consumed for want of fuel—in the other, the devoted woman made all the resistance in her power, but in vain.

A vote of thanks was also given to Sir Charles M'Carthy, who, being present, declared he should return to Sierra Leone with a determination, for the remainder of his life, to use his utmost exertions to promote the happiness of the Negro population.

The Collection at the Church and Hall amounted together to £355. 6*s*.

FEMALE EDUCATION IN INDIA.

OUR readers will recollect that in the Missionary Chronicle for October last we inserted a Copy of an "Address to British Ladies, on Female Education in India:" We have now the pleasure of stating, that the appeal thus made to the Ladies was so far successful as to raise the sum of 521*l*. 9*s*. besides 1000*l*. Sicca Rupees, which the Directors of the London Missionary Society agreed to apply to the same object. These exertions induced the Ladies of the British and Foreign School Society to select a proper person for this important object, and we have every reason to believe that they have been directed by Providence in the choice of Miss Cooke. That lady appears to possess every requisite talent, joined to decided personal piety, and a devoted mind to the instruction of the heathen. After being duly initiated in the British system of Education, Miss

Cooke embarked on the 28th of May, with the Rev. Mr. Ward, Mrs. Marshman, and several other persons connected with the Serampore Mission, in the Abberton, Capt. Gilpin, for Calcutta. We understand that the vessel left the Coast about the 6th or 7th of June; and we trust that He who rules the winds and the sea will grant them a favourable passage, and render them successful in their endeavours to enlighten those who yet sit in darkness.

From the most authentic accounts, there are 100 millions of souls in India subject to the British Government, and we therefore hope the Ladies will not cease their exertions till Female education is become general.

AMERICAN MISSION TO OWHYEE, &c.

We mentioned in our last that several of the Chiefs of the Sandwich islands had destroyed their idols, and that Tamoree, king of Atooi, had written to his son at Boston, in favour of Christianity: The following is a copy of that letter, which arrived after his son had left Boston, with the missionaries destined for Owhyhee, &c.

Island of Atooi, Nov. 27, 1819.

Son George — Your long absence from me and your friends makes me very solicitous concerning your health and welfare, though I trust you dwell in safety, and hope your time is better occupied than if you were at home with us. I want to see you once more before I die, and hope you will not miss the opportunity of coming home next year in the brig which I have agreed to purchase of Capt. Dixy Wilds, of Boston, or in one of those ships intended for these islands.—I received your letters dated Oct. 8, and Nov. 1816, and was very much pleased to hear you were so pleasantly situated and so kindly treated by the Americans.

I was a little displeased at your opinion concerning my religious ceremonies, and speaking so disdainfully of my wooden idols, but I am at last convinced of my error, have left all my taboos, and have this day renounced all my wooden gods, and soon intend to make firewood of my churches and idols; and I hope you will soon be among us to show us the way we should walk. I don't wish you to send me any more letters, as I cannot read them; neither do I know whether they are wrote by you or some other person in your name, to deceive me. I sometimes have great fears that you are dead, and the white men send me such letters to deceive me. But I trust that if you are alive I shall have the pleasure of seeing you in 15 months. If you prefer America to your own native land for a residence for life, I hope you will at least come and make me a visit, and then return, and I will pay for your passage; for I want to see you face to face, that I may know you are alive, for I put little or no trust in written letters.

So wishing you all the blessings that this world can afford,

I remain your loving Father,

Tamoree, (*his* ✕ *mark*)

King of Atooi.

BAPTIST MISSIONARY SOCIETY,

This Society assembled on Wednesday, June the 20th, at Queen Street Chapel, when an excellent sermon was preached by the Rev. Mr. Crisp, one of the Tutors of the Bapist Academy, Bristol, from Zech. iv. 6, 7. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts," &c.

The conversion of the heathen world was represented as a difficult undertaking—which could not be accomplished by human energy—but must be effected by the powerful influence of the Holy Spirit. These topics were very ably discussed, and practically improved.

Dr. Newman prayed before, and Mr. Burder after the sermon.

In the evening of the same day, the Rev. J. Ivimey preached at Sion Chapel, from Col. i. 12—14. "Giving thanks unto the Father," &c. The subject was Christian Gratitude—the reasons for exciting it, and some of the ways by which it should be manifested. Mr. Saffery began in prayer, and Mr. Upton concluded.

A Prayer Meeting was held on Thursday morning, June 21, at nine o'clock, in Eagle Street Meeting, for the success of the Mission, when Messrs. Prentis, of Battle, Tyso, of Wallingford, and Miall, of Portsea, engaged in prayer; and an address was delivered by Mr. Jenkin Thomas, from "Thy kingdom come."

The Annual Meeting for business was held in Spa-Fields Chapel, on Thursday morning at 11 o'clock. Jos. Gutteridge, Esq. in the Chair. The Report, which contained most pleasing and important information, was read by Mr. Dyer, one of the Secretaries; and the several Resolutions were moved and seconded by the following ministers and gentlemen, Rev. Messrs. Crisp, Hughes, Campbell, Collyer, Ivimey, Marsden, Arundel,

Jenkin Thomas, &c. and by Mr. Roberts, and B. Shaw, Esq. who was chosen Treasurer in the room of Mr. Burls, who had resigned, &c. &c.

The Assembly was very large, and the service deeply interesting. The several sums collected for the Mission, at different places, amounted to £393.

London Missionary Society.

NOTICES.

DEPUTATION TO SCOTLAND.

THE Rev. W. Jay, of Bath, and the Rev. J. Leifchild, of Kensington, have kindly complied with the request of the Directors to visit Scotland this summer, on behalf of the Missionary Society. They commenced their labours by preaching in Edinburgh on the 17th of June. It is their intention to remain in Scotland for five Sabbaths, and to preach in most of the large towns in that country.

DEPUTATION TO IRELAND.

AT the urgent request of our friends in Ireland, the Directors have agreed to send a deputation to that part of the United Kingdom this summer, and have engaged the Rev. J. A. Stephenson, Vicar of Lympsham, the Rev. Dr. Stewart, of Liverpool, and the Rev. J. Hyatt, of London, who are expected to preach in Dublin on Sabbath July 8th; and after attending the Anniversary of the Hibernian Auxiliary Missionary Society in that City, to proceed in different directions through the country.

It is hoped that they will be assisted by the Rev. Dr. Raffles, who intends to visit Ireland about the same time, on other business.

ON the 18th of July the ordination of three Missionaries, namely Messrs. M. Hill, J. Hill, and J. B. Warden, who are appointed by the Directors to India, is intended to be at Hanley, Staffordshire: the Rev. W. Roby is engaged to give the introductory address, which, with other services, will be in the morning at *Hope Chapel;* and the Rev. J. A. James has engaged to deliver the charge at the *Tabernacle* in the evening. Services half-past ten, and half-past six.

THE next Anniversary of the Somerset Auxiliary Missionary Society is intended to be at Glastonbury, August the 1st, 1821, the Rev. J. B. Innes, and the Rev. W. Chapman, of London, as the deputation from the Parent Society, have engaged to be present.

THE Rev. Messrs. Eccles, of London, and Gilbert, of Hull, are deputed to visit the Churches in the Northern Counties, on behalf of the Society.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April, to 16 June, 1821, inclusive.*]

From 16th April to 16th May 1821.

IN LONDON AND ITS VICINITY.

Barbican Sunday School; by Miss Bird, Treasurer		3	7 3
London Road.—Rev. T. Harper & Friends		5	8 0
Aldermanbury Postern Missionary Association; Mrs. Richardson, Treasurer		3	7 1
Bethnal Green Juvenile Society; by Miss Haye		7	3 0
Legacy under the Will of the late Mrs. Ann Bradford.—Mrs. E. Burgess sole Executrix		5	0 0
Legacy from T. Rogers		18	7 6
Stepney Auxiliary Missionary Society.			
Male Branch.—Mr. Monds, Treasurer	27 8 10		
Female Branch.—Miss M. H. A. Hankey, Treasurer	63 3 0		
		90	11 10
Mint Sunday School Auxiliary Missionary Society.—Mr. T. Lewis, Treasurer		14	5 6
Spa Fields Chapel.—Collection at the Designation of sundry persons to the South Sea Islands		77	11 0
Miss Tite.—Ailsbury Street.—Produce of a Missionary Box; per Rev. Mr. Davies		4	0 0
Camden Town.—A Quarter's Subscriptions; by Miss D.—per Rev. T. Richards		0	13
M. P.—Addition to the amount of the Tabernacle Auxiliary Missionary Society		0	8 6
Rev. Dr. Winter.—Amount of Weekly Subscriptions, from Mr. P. White and family, 9, Bridges Street, Covent Garden	3 11 0		
Donation from a Member of the Scots Church, Swallow Street	1 1 0		
		4	12 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

South Wales Auxiliary Missionary Society.—Rev. David Peter.			
Subscription.—Mr. C.	1	1	0
Lanedy.—Rev. S. Price	2	7	0
A Young Lady; by ditto	0	10	0
Bethania & Bontyberem, ditto	1	8	6
Three Crosses.—Rev. J. Evans	1	7	0
Godrerhôs.—Rev. Mr. Edwards	1	1	0
Brintag.—Mr. P. Thomas	1	0	0
St. Florence.—Rev. B. Evans	2	0	0
		10	14 6

Monmouthshire.——Newport.—Welsh Calvinistic Methodists. Collected by Miss Jenkins.... 1 17 8
Sundry Friends; by Mr. Lewis Edwards 3 7 4
5 5 0

Berks.—Reading.—Castle Street Chapel; after Sermons by Rev. Mr. Sherman 93 0 0
Windsor.—Rev. A. Redford.—Juvenile Missionary Society 15 0 0
Sunday School Children..... 2 14 0
Proceeds of a Missionary Box at a Weekly Prayer Meeting 0 15 6
18 9 6

Cambridgeshire.—Isle of Ely.—Moiety of a Collection at the half-yearly Association 3 5 2

Devon.—Ashburton.—Rev. John Kelly.
Subscriptions..... 12 12 0
Penny-a-week ditto..... 3 5 0
15 17 0
Tiverton.—Rev. Mr. Noble and Friends 11 18 0
Totness.—Rev. T. Windeatt.—Penny-a-week Society 12 0 0

Dorsetshire.—Dorchester.—Rev. L. Hall.—Auxiliary Missionary Society.
Male Branch 2 10 0
Female ditto 6 13 1
Subscriptions..... 3 0 6
Contributions at a Prayer Meeting..... 3 2 9
15 6 4

Essex.—Parslow's-Wood Common; by Mr. S. Giffin 1 10 0

Hants.—Gosport.—Rev. Dr. Bogue and Congregation.
Subscriptions..... 32 13 6
Collection 9 19 9
Female Auxiliary Missionary Society 9 11 3
52 4 6
Ringwood.—J. B.—Donation 1 0 0
Titchfield.—Rev John Flower and Congregation 8 0 9
Emsworth.—Rev. Mr. Cooper.—Produce of a Missionary Temple 1 2 6
Isle of Wight.—Newport.—Rev. D. Tyerman's Congregation.—Penny-a-week Subscriptions 8 7 6
Ryde.—Rev. J. S. Guyer and Congregation..... 10 0 0

Kent.——Ramsgate.——Rev. G. Townsend 22 16 6
Sunday School Children..... 1 13 6
24 10 0

Lancashire.—Wigan.—Mrs. Rachel Melling.—Life Subscription by Rev. A. Steill 10 0 0

Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; by Mr. R. Rouse, Treasurer..... 5 15 6
Staines Auxiliary Missionary Society.
Male Branch.—Penny-a-week Subscriptions..... 16 11 2
Female ditto 6 1 10
Interest received on Subscriptions collected Weekly and put into the Savings' Bank to the end of the year 0 10 0
Donations 0 2 6
Produce of a Missionary Box in a poor Man's cottage on St. Ann's Heath 2 5 0
Ditto of two Missionary Boxes at the Meeting Doors 1 9 0
Ditto of a Box for Fines, in Collectors Evening School 0 1 6
Collection after the Annual Sermon 5 11 6
32 12 6

Norfolk.—Harleston Auxiliary Missionary Society.—Rev. T. Fisher..... 5 0 0

Northamptonshire.—Peterboro'.—T. W... 1 0 0
Oxfordshire.—Peppard.—Rev. J. Walker and Congregation 2 0 0
Bicester.—Rev. R. Fletcher and Congregation 6 1 7

Rutlandshire.—Oakham.—A few Friends; by Rev. J. Glover.—per Rev. B. Rayson 5 0 0

Salop.—Wem.—Rev. Peter Edwards and Congregation.—Penny-a-week Society 7 0 0
Bridgenorth; by Rev. S. Barber.—Pupils of ditto..... 2 15 4
Penny-a-week Society..... 3 10 4
Collection 4 1 10
Donation..... 0 10 6
Subscriptions..... 2 0 0
12 18 0

Suffolk.—Beccles District.
Beccles.——Rev. J. Sloper 26 13 7½
Bungay.—Rev. H. March 13 1 10
Halesworth.—Rev. J. Dennant 6 5 0
Southwold.—Rev. T. Nottage 8 10 6
Walpole.—Rev. Mr. Wearing..... 3 15 0
Wrentham.—Rev. A. Ritchie..... 6 0 0
64 5 11½

Bury District.
Bury St. Edmund's.—Rev. C. Dewhirst 27 9 0
Lavenham.—Rev. T. Hickman 1 1 0
Melford.—Rev. D. Ford 4 0 0
Sudbury.—Rev. J. M. Ray 42 8 8
Wattesfield.—Rev. Mr. Garthwaite .. 17 1 6
Wickhambrook.——Rev. S. Johnson.. 11 7 0
103 7 2

Ipswich District.
East Bergholt.—Rev. T. Muscutt 17 0 0
Framlingham & Rendham..... 16 4 0
Debenham.—Rev. G. Pearce 10 2 6
Hadleigh.——Rev. J. H. Cox 12 15 9
Ipswich.—Rev. C. Atkinson 18 6 4
Ditto E. Davies 3 0 0
Nayland.—Rev. Mr. Smith 0 10 0
Needham Market.—A. Bromiley..... 5 5 10
Stowmarket.—Rev. W. Ward 11 4 3½
Woodbridge.—Rev. B. Price..... 5 0 0
99 8 8½
267 1 10

Staffordshire.—Leek.—Rev. Mr. Marrow and Congregation.—Female Missionary Society 7 12 0

Surrey.—Claremont.—Produce of a Missionary Box at the Gardener's House 2 1 2¼
Haslemere.—Rev. D. Evans.
Sunday School 2 5 5
Donations 1 5 6
Shutter Mill Sunday School 1 10 7
5 1 6
Guildford.—Rev. S. Percy.—Weekly Subscriptions 16 17 4

Sussex.—Petworth.—Rev. Mr. Edwards.—Sunday School Children 1 7 2

Wilts.—Tisbury.—Rev. Mr. Hopkins and three Friends 5 5 0
Wilton.—Rev. J. Bristow, C. and V. .. 0 15 0

Westmorland. — Kendal. — From a few Children towards the Education of Native Children in India 0 6 6
Worcestershire.—Kidderminster. —Old Meeting. — Female Friends; per Mr. J. Bunnell 12 0 0
Collected at the Monthly Prayer Meetings 6 10 0
Female Sabbath School 1 10 0
20 0 0

Scotland.—Wick and Pulteney Missionary Society. — Rev. R. Calder.—Per Rev. John Dyer 6 10 0
Jersey.—Rev. F. Perrot and Friends 13 13 0
St. Helena.—Produce of a Missionary Box 26 0 0
Auxiliary Missionary Society.—Mr. T. M'Daniel, Treasurer.—Capt. Broadway, Secretary 106 4 3

From 16th May to 16th June 1821.

IN LONDON AND ITS VICINITY.

A Friend to the Cause 100 0 0
I. T. H. 21 0 0
W. A., No. 2, Yarmouth Street 3 0 0
Mr. Tindale, Cock Hill, Ratcliffe.—Donation for the Madagascar Mission.... 20 0 0
Savings of a poor Blind Young Woman at Newington 0 4 6
A Friend; per Rev. Edw Davies, for the support of a Native Teacher in South Travancore, to be called "Edward Lewis Davies" 10 10 0
Produce of a Missionary Box in the shop of Mr. Fortune, Portugal Street, Lincoln's Inn, being the fifth Contribution 4 8 5
Rev. T. Harper and Congregation, London Road 5 4 0
Proportion of Assets on a Legacy, under the Will of Mrs. Rebecca Tomkins, late of Moorfields, of 300*l.* Navy 5 per Cents. Messrs. Hammond, Tomkins, and Fletcher, Executors 186 14 8
Per the Estate of Jane Saunders, John-street, Tottenham-court-road.—Rev. J. Morison, Executor 18 0 0
Friends, Penny-a-week Society 6 2 6
The Boys, at the Orphan School, City-road 1 3 3

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Beaconsfield.—Rev. Mr. Harsant and Friends 6 0 0
Dorset. — Beaminster. — Mrs. Gale.—Penny-a-Week Subscription; per Mrs. Hunter 5 0 0
Durham. — Darlington. — Rev. Charles Gollop.—Missionary Association..... 15 3 6
Essex.—Bungay and Denton United Congregation for the support of a Native Teacher in India, to be called "John Owen."—By S. Ray, Treasurer 10 0 0
Gloucester.—Legacy under the Will of the late Rev. Ebenezer Cornell, being a Moiety of 100*l.* 5 per Cent. stock. Per Rev. W. Bishop, Executor .. 53 15 0
Less Expenses 5 17 6
47 17 6
Hants.—Basingstoke.—A few Friends .. 1 10 0
Southampton:—Rev. T. Adkins.—Annual Subscriptions 39 13 0
Collections 33 12 9
Penny-a-week Society 3 17 2
First Class of Children in Female Sunday School 0 12 2
77 15 1
Romsey.—Rev. J. Reynolds and Congregation..... 20 13 3
Ringwood.—Rev. A. Bishop.—Contributions of Friends 11 6 2
Isle of Wight.—West Cowes.—Collection at Sion Chapel 9 10 0

Newport.—Rev. J. Bruce.—Penny-a-Week Society 8 5 6
Teachers and Children of Sunday School 4 0 6
12 5 6
Middlesex.—Uxbridge.—Rev. G. Redford and Friends.—Annual Collections, after Sermons, per Rev. Messrs. Berry and Orme 27 8 0
Juvenile Missionary Society 4 12 0
32 0 0
Kent. — Gravesend. — Rev. W. Kent and Friends.—A Moiety 15 0 0
Subscription 1 1 0
16 1 0
Norfolk.—Great Yarmouth.—Rev. A. Creak. Second year's payment for the support of "John Palmer," Native Teacher, South Travancore 10 0 0
Collection at Lady Huntingdon's Chapel.—Rev. J. Meffin, by Rev. S. Newton, Witham 4 5 0
14 5 0
Norwich.—Norfolk Independent Association in aid of Missions.—T. Brightwell 48 15 4
Oxfordshire.—Witney.—Rev. I. Riggs.—Weekly Subscriptions 5 14 2
Pembrokeshire.—D.—Donation..... 20 0 0
Sussex.—Worthing.—Penny-a-week Society; by Mrs. Ashton 4 2 6
Wilts.—Salisbury.—Rev. J. E. Good and Congregation.—Endless Street Chapel, after Sermons by Rev. J. Leifchild 26 0 0
Subscription 1 1 0
27 1 0
Trowbridge.—Mr. Chapman.—Donation 50 0 0
Yorkshire.—West Riding Auxiliary Missionary Society.—G. Rawson, Esq. Treasurer 700 0 0
Wilsden.—Mr. Geo. Tweedy, for the support of a Native Teacher in India, to be called "George Tweedy," Annual 10 0 0
Huddersfield.—Friends for do. to be called "Boothroyd Moorhouse" 10 0 0
Parkton.—Mr. John Oldfield, for ditto—second year's payment 10 0 0
730 0 0
Scotland.—Peterhead.—Rev. John Kilgour.—Missionary Association 6 14 0
Dumfries.—Rev. A. Fyffe.—Missionary Society 16 0 0
Borrowstownes Bible Society Fund.—Per Rev. Dr. Rennie..... 5 0 0
Denny Auxiliary Missionary Society.—Rev. J. Harrower 10 0 0
Greenock.—Per Mr. Turbitt.—Female Association 15 0 0
Leith Juvenile Missionary Society; per Rev. G. Payne..... 10 0 0

ERRATUM.

In the May Chronicle Collection from Holt, Wilts. for Rev. S. Lowell, *read* Rev. J. Hamlyn.

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

To Mrs. Tappy, for Guthrie's Grammar, &c.—Rev. J. Davison, Chudleigh, for Burkitt on the New Testament; Hervey's Theron and Aspasio; Bevan's Life of Paul; Wilcox's Sermons, &c.—Mr. Orchard, for Byfield on the Colossians.—Mrs. Kingdon, for Life of Martyn.—Miss Jones, for Paley's Evidences, Hervey's Meditations, &c.—Mr. Efford, for Watts's Hymns, &c.—Mr. Pethricke, for four pieces of Worsted Binding.—Messrs. Taperill, Wilkis, T. Pulling, and G. Pulling, Underhay, &c. for sundry Books.—Mr. Joseph Shaw, for Turretini Theologia, Christian Guardian, Jewish Expositor, Paley's Natural Theology, and 12 Williams's Catechism.—Miss Moore, for Dr. Bogue's Discourse.—Rev. E. Lake, Worcester, for 209 of Hints for a general Union of Christians for Prayer.—A Friend, per Rev. J. N. Goulty, Henley, for Boston's Fourfold State; and nine Artisans' Knives.—Mrs. West, of Northampton Square, for 1 dozen and 9 Penknives.—Rev. J. Kirby and Friends, Lewes, for Kirby's Funeral Sermons for George the 3d; 1 dozen of Mason's History of Jesus; 1 dozen of Campbell's Worlds Displayed.—Mr Holdgate, Mulberry Gardens, for 37 Sunday School Spelling Books.—Mrs. Pelah, for five Reports of Bible Society, &c.—Mrs. Cox, Mile End Road, for 16 old Books.—Mr. Dimmock, per Rev. Richard Newland, Hanley, for Usher's Body of Divinity, &c.—Mrs. Owen, Carnarvon, for seven Black Lead Pencils, &c.—Miss Clark, Hackney, a quantity of Pearl Buttons.—Mr. James Rusher, for 500 Watts's First Catechism.—Mr. Corker, of Yarm, for Dr. Bates's Works, Bishop Hall's Works, Keach's Metaphors, Luther on the Galatians, Flavel's Catechism, &c.—A Friend, for 3 dozen of Thoughts on Secret Prayer, &c.—Rev. T Morell, St. Neots', for his Studies in History, for the Anglo-Chinese College, 4 vols. handsomely bound—J. G. of E. H. for 1 vol. Christian Guardian.—Mrs. Tappy; a Friend at Fulham; I. G. of E. H.; Joseph Shaw; a Friend, per Rev. Mr. Hillyard; Two unknown Friends; a Friend at Berkwell, per Rev. J. Sibrie; a few Friends at Hull, per Captain Forster; M. P.; M. B.; and F. M.; Mrs. Pelch; Mrs. Cox; a Friend to Missions; Mr. Dimmock, per Rev. Rich. Newland; Mrs. Owen; and Miss Clark;—for 26 volumes, and 820 Nos. of Evangelical Magazines, &c.

Donations in Aid of the Anglo-Chinese College at Malacca.

A Churchman; per Rev. J. Julian	2	0	0
A Friend ditto	0	10	0
Mr. Benjamin King, Stowmarket, Suffolk, ditto	0	10	0

For the Education of Native Females in India.

Miss Walker, Ponders End.—Annual	1	1	0
A few Female Friends at Shrewsbury	1	1	0

POETRY.

HYMN COMPOSED FOR A MISSIONARY MEETING,

By the Rev. Reginald Heber.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain;
They call us to deliver
Their land from Error's chain.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only Man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The Heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The Lamp of Life deny?
Salvation! oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name!

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

A MISSIONARY HYMN.

While gazing upward, from afar
The dawning beam we now descry,
We hail the rise of Judah's star,
Refulgent as it gleams on high.

Oh, soon shall that resplendent ray
Through distant climes diffuse its light,
Shall turn their evening into day,
And change their dimness into sight.

Where'er the foot of man hath trod,
Each tribe and kindred from afar
Shall rend their garments, bless their God,
And hail the rise of Judah's star.

PETER.



Freeman sc.

Revd. John Brown.
Biggar, Scotland.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST 1821.

A BRIEF MEMOIR OF THE LATE ROBERT SPEAR, ESQ.

OF MANCHESTER.

(*Abridged from the First Number of the* Investigator.)

MR. SPEAR was so sincere and zealous a friend to evangelical religion, and to the active means of late years adopted to support it, that we feel it our duty to preserve a memorial of his character; and not having received an original Memoir, adopt with pleasure the following particulars from the above respectable publication, which we have been some time waiting for an opportunity to insert.

Mr. Robert Spear was born in Manchester, November 27th, 1762. His father was a respectable linen draper, and a native of Scotland. Both his parents were dissenters, and the former for many years an active member and deacon of the Independent Church in Cannon Street, Manchester.

Young Mr. Spear received his education in part at the public grammar school of that populous town, and finished it at a private seminary near Liverpool. He was a youth of great promise, and from the age of 15 gave evidence of decided piety. By an alarming illness at this period his mind was much inclined toward the ministry; but his talents appearing to his friends more suitable to trade, he was persuaded to relinquish that idea, and was bound apprentice to Messrs. Clegg and Kirkham, who were among the first cotton-dealers in Manchester.

About the same period, Mr. S. appears to have joined the church of which his father was a deacon, and from that time took a deep interest in its concerns. His conduct in business was also so highly satisfactory to his employers, that, in the last year of his apprenticeship, he was intrusted by them, in conjunction with two other houses, with an important mission to Lisbon to purchase Brazil cotton, and made a very successful and advantageous speculation. But what is more pertinent to our subject, and will be far more interesting to our readers is, that though he visited a place so devoted to superstition, and was compelled to mix in the high and fashionable circles, he preserved both his conduct and principles uncontaminated; though, as might naturally be supposed, he suffered much ridicule from his companions, on account of his religious scruples, particularly in his strict observation of the sabbath.

On Mr. S's return from Lisbon, and the expiration of his indentures, he entered into business on his own account, and with good success. After about two years, he engaged in partnership (so far as regarded the cotton trade only) with Mr. R. Arkwright (son of Sir R. A—) which, owing to the circumstances of the times, was but of short duration,

and occasioned to Mr. S. considerable loss; but though necessarily separated in business, they lived on terms of friendship till Mr. A's death.

Soon after this, Mr. S. entered in a mercantile connexion with Messrs. Brocklehurst and Whittenbury, also of Manchester, which continued till 1793 or 4; after which he recommenced business alone, and, by the blessing of God, realized a very considerable property.

Mr. Spear was also twice married, and has left a daughter by his first marriage, and several children by the second.

But our principal concern (as we have already intimated) is with Mr. Spear's religious character and conduct. In the support of the cause of Christ, and the interests of philanthropy, he was generous to a degree that many would call profuse; and gave, not only his money, but his time and talents to such objects as were within his reach; but his interference was not assuming, nor his charity ostentatious; an example of which occurred at the first Missionary Collection at Moseley Street Chapel, when he put 300*l.* privately into the Missionary Box; but the amount of the sum betrayed him.

He also contributed liberally to the support of village preaching in his native county, and of Sunday Schools. In 1803, he built a neat and commodious chapel in Cross Street, a village about 6 miles from Manchester, which cost about 800*l.*, the whole expense of which (except about 50*l.*) was defrayed by Mr. Spear and a relation, who furnished 20*l.* to every 50*l.* of Mr. S. He also built a day-school adjoining, to the concerns of which he gave his personal attendance, whereby he discovered himself so much imposed upon, by parents who needed not such assistance, that he turned this benevolence into another channel.

Deeply impressed with the importance of learning to a Christian minister, he liberally assisted Rotherham Academy, then under the care of Dr. Ed. Williams, and made a journey to London, together with Messrs. Walker and Clapham, to engage the friends of religion in the metropolis on its behalf. He also formed one himself on the same principle, though on a smaller scale, at Manchester. In another excursion, however, which he made with several ministers through the Highlands of Scotland, for the promotion of religion, he contracted an asthmatic complaint, which compelled him to withdraw, first from all active concern in business, and then from his native town and from all secular concerns. In 1809, he wound up his affairs in trade, and retired to Mill Bank, about 12 miles from Manchester.

Here Mr. S., still mindful of the spiritual interests of his neighbours, and especially the poor, fitted up a barn as a place of worship, and established a Sunday School. His pastor (Mr. Bradley, of Manchester) was invited to open the new chapel; but the concourse of hearers was so great, that he had the pulpit (which was moveable) carried out of doors—officiated himself as clerk, and opened the service with giving out these striking words,

> "I'm not asham'd to own my Lord,
> Or to defend his cause," &c.

In the close of the morning service, he also affectionately addressed the people, assuring them that his object in coming to reside among them was to do them good both in soul and body. Many appeared to be effectually wrought upon by the services of that Sabbath day, and a church and congregation were soon after formed upon the spot.

Soon after this event, Mr. Spear's garden and hot-houses were robbed of a considerable quantity of valuable fruit. This was on Saturday night; next morning he had a pla-

card stuck against the wall, stating, that if the depredator would come to him, he would not only forgive, but, if in distress, relieve his necessities. This so interested the feelings of his neighbours, as to raise his character for benevolence very high among them; and though it does not appear that the thief confessed, yet the indignation excited against the offence was so general, and so great, that he was robbed no more.

Mr. Spear was, however, never settled after he left Manchester: a depression of spirits seems to have followed him in his removals, and he was harassed between an anxiety to fix on a station of the most promising usefulness, and a conscientious dread of departing from the path of duty: at length, after much deliberation, counsel, and even hesitation, he fixed his final residence at Edinburgh, where he died. The following account of his last illness is quoted from the periodical work above mentioned:—

"About the middle of August, he was attacked with fever, and confined for a week to his room. - - - - He recovered, however, so as to be able to take exercise, and went up [from Porto Bello, by the sea-side, where he then resided, about 3 miles] to Edinburgh, to meet his eldest daughter, on her arrival from England. But the fever soon returned, accompanied with inflammation. He remained in Edinburgh, and every exertion of medical skill was made to afford him relief. On Monday, 30th of August, he was considered materially better, and great hopes were entertained of his recovery: but these appearances were only flattering and delusive; for, on the following morning, a rapid change for the worse took place; so great, indeed, that it affected his countenance, and gave to his medical attendants a certain indication of his danger, immediately on their entering the room. All hope of life was now taken away. - - - - The dying saint was himself fully aware of it. Early on Tuesday morning, the last day he spent on earth, at the close of which he entered heaven, several of the members of his family being assembled round his bed, he broke silence by this short aspiration—"Let the bright shining of thy countenance appear!" This he repeated several times; and when his daughter expressed her confidence, that his prayer would be answered, he added, with peculiar emphasis, "O, yes!" He was disposed to converse, but was restrained by the express and repeated request of the Physicians; on this account but few of the family were allowed to see him. It was evident that his thoughts were much engaged about eternal things; his prospects of future felicity were unclouded, and his mind was perfectly tranquil. He was not, however, without anxieties for his family; but was quite alive to the deep affliction in which his death would involve them. About 9 in the evening, a few friends being assembled in the house, he was asked if it would be agreeable to him that they should join in prayer on his behalf: He instantly expressed his satisfaction, his countenance brightening into a smile that indicated the glory that filled his soul. He retained his consciousness almost to the last moment: and, at half past 12, on the morning of the first of September [1819] his happy spirit entered into the rest that remaineth to the people of God. A relative, who was present, writes, 'His departure, like his life, was marked, I may say, with an almost enviable serenity. The taper of life gradually sunk lower and lower in the socket, till he departed, without a struggle, a groan, or the

smallest apparent unwillingness.'" —(p. 27.)

The respectable work from which we have just quoted, devotes several pages to a sketch of Mr. Spear's character, by an inmate of his family; but we cannot follow any farther. We can only give the bare outline or rather skeleton of that sketch. "He was a man of genuine humility before God, (and) meekness before men.—His candour was great. —— His kindness was great to all with whom he had to do.—His benevolence formed the element in which he lived.—His liberality was unbounded. — His prudence was consummate. — His integrity was unimpeached and unimpeachable.—His enterprise and activity were conspicuous.—His regularity in all his conduct was striking. — His devotion was eminent and constant.—His friendship was steady and lasting.—His charity was great to all good men.—He was a man of peace.—He was a man of trust, and never divulged a secret. —His delicacy was partly the result of all his other qualities, and partly an original faculty given to him of God.—His life was chequered and varied."

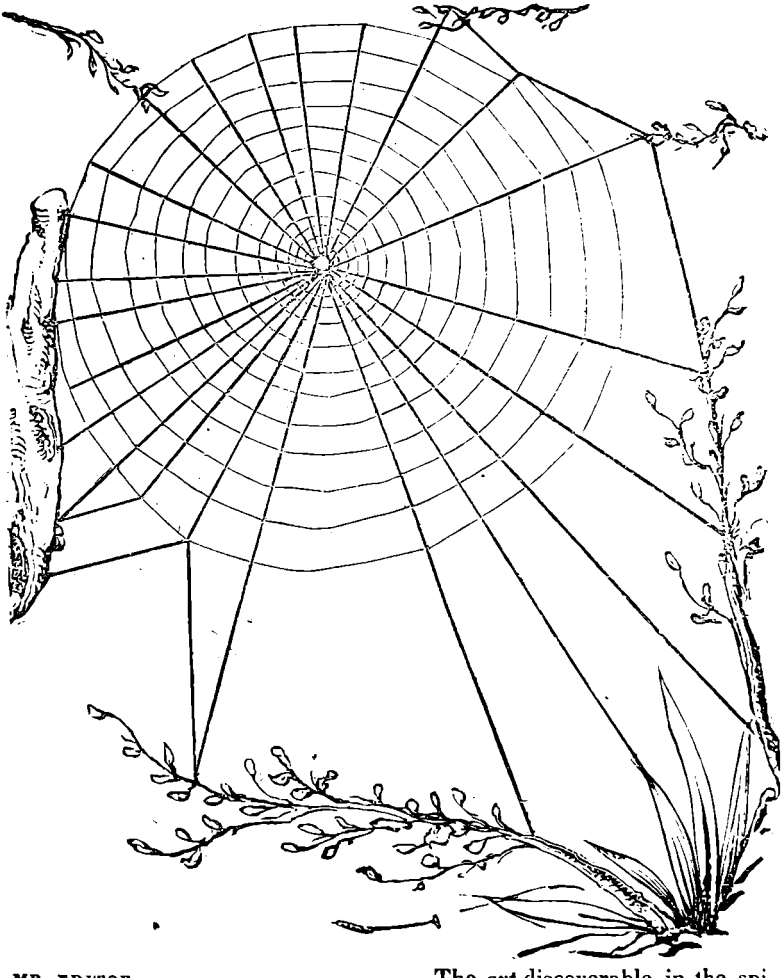
ERASMUS,

On permitting the common people to read the Scriptures.

The following Extract from the Commentary of Erasmus, on the first Psalm, written long before the existence of Bible Societies, shows what was the opinion of that great man, though himself a Catholic, on the subject:—

"But now there are some who think that all imaginable care should be taken lest the common people should at all read the Sacred Scriptures in the vulgar tongue; they cry out, the common people have no intelligence, they will fall into heresy; as if, indeed, the doctrine of Christ were of that kind that only a few Theologians could understand it. Nay, as no one was more plain and simple than Christ himself, so nothing is plainer than his doctrine. Let the orator read his word, he will find food for the soul. Let the most learned read it, he will find something to learn. In fine, the Scriptures are understood, not so much through genius as piety; the Spirit, and not Aristotle, teaches them; grace, not reasoning, unfolds them; inspiration, not syllogism, gives understanding of them. If the knowledge of the mystical sense of them is the gift of the Divine Spirit, which Paul calls the gift of prophecy, why should we shut out the whole Christian commonalty from participating this gift? Cannot the Spirit of Christ impart himself to whom he pleases? Into whom is he more wont to descend than into the humble and the meek? Not into him who is swollen and haughty with a false persuasion of his learning; not into him who confides in captious sophistical intricacies; not to him who is inflated with Aristotelian ratiocinations. Christ himself gives thanks to the Father, because he had hidden the mysteries of heavenly wisdom from the wise, and revealed them unto babes. That Divine Spirit has, believe me, objects of aversion as well as of delight; nor can I be induced to believe that he would honour any one with the communion of himself, who, relying on so many Aristotelian syllogisms, so many dogmas of Gentile philosophers; many, who, depending not on the knowledge of these things, but on a most false persuasion of his skill in them, shall attempt with irreverence and confidence to penetrate the recesses of sacred literature. *But truly I fear that they who wish the people to be excluded from the word of God, are not impelled so much by a sense of the danger to them, as by self-interest and self-love, namely, they wish that every thing may be sought from them as from oracles.*"

SKETCH OF A SPIDER'S WEB.



MR. EDITOR,

As you occasionally give a *wood cut* representation of such topics as are capable of graphic illustration, I herewith send you a sketch of the SPIDER'S WEB, taken as suspended with several others in my garden; and as the sacred writers design our instruction by such an allusion, I beg to accompany the sketch with a few remarks.

The *art* discoverable in the spider's web suggests to us the wiles of Satan, by which he endeavours to entangle and destroy unwary souls. Nor is it difficult to trace a resemblance between the spider and the great enemy of mankind: malignity and cruelty are their two leading features. They both maintain their cause by deception. Hence, as the web entangles the

unsuspecting fly, the Apostle intimates, that those whom Satan takes captive are caught in "the *snare* of the devil." 2 Tim. ii. 26. No sooner is the insect entangled, than the spider rushes forward to dispatch his prey: and was it not by filling the heart of Judas with his covetousness, that Satan beguiled him to betray the Saviour? Then his inward torment becoming insupportable, he went and hanged himself!

"Thus he supports his cruel throne
By mischief and deceit;
And drags the sons of Adam down
To darkness and the pit."

The more we consider the dexterous proceedings of the spider, the more will the subtilty of Satan be illustrated. Both observe *time* and *place*. The spider works under the cover of darkness, and in the morning we are struck with surprise to see the numerous nets spread out ready for their prey. The season of our former ignorance is often the time in which devices, fraught with the most dreadful results, are prepared by Satan; and being then ignorant of his devices, no wonder that we are taken captive by him at his will. But against believers also does this wicked one constantly plot; hence the exhortation, to "Put on the whole armour of God, that ye may be able to stand in the *evil day*." Eph. vi. 13. Our danger lies in the web being wrought unseen; and when wrought it is of so fine a texture as scarcely to be discernable by those for whom it is prepared. "Surely, in vain the net is spread in the sight of any bird." To see the danger, is half the remedy; but *secrecy* is the principle of all who frame wicked devices. "Come with us," they say to those who will join them, "let us wait for blood, let us lurk privily for the innocent without cause." The spider chooses the fittest place where to spread his net. Like to the harlot, Prov. vii. 12. "He lieth in wait at every corner." Thus Satan adapts his temptations to every age, disposition, and situation, among men."

"Now he persuades 'how easy 'tis
To walk the road to heav'n:'
Anon, he swells our sins, and cries
'They cannot be forgiv'n.'"

The extent of the spider's web takes in a large circumference: peculiar craft appears in this, as the probability of success is thereby proportionably increased. Thus Satan aims to occupy every step of ground we take, and lays his manifold temptations so artfully, that, like as in the strait between Sylla and Charybdis, we can only escape by keeping strictly in the narrow way that leads to heaven.

Not only is the web so finely wrought as almost to prevent suspicion, but the spider generally keeps himself out of sight in the day time; yet, though not seen, he is always on the watch, keeping his legs just in contact with some extreme point of the web, that, by the tremulous motion caused by the touch of the fly, he might be instantly apprised; when, in an instant, like a lion from his thicket, he pounces on his prey. So Satan rests not, day nor night, except some one be taken in his snare. Even if the sons of God meet together, Satan comes among them. (Job. i. 6.) Yea, if Joshua stand before the angel of the Lord, Satan is seen "standing at his right hand, to resist him." (Zech. iii. 1.)

The apertures of the web are kept as open as may consist with the certainty of their not being large enough to let the fly pass through without being entangled. Satan guards against creating alarm by the boldness of his temptations; and therefore endeavours, by degrees, to draw sinners into his snares; but whosoever falls therein, it will be to his hurt. "A wound and dishonour

shall he get, and his reproach shall not be wiped away." (Prov. v. 35.)

To what extremity must that man be driven, or how void of judgment, who uses the spider's web as a source of reliance! Yet Bildad, the Shuhite, says, "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a *spider's web.*" Is not this text descriptive of all who go about seeking to establish a righteousness of their own, instead of submitting themselves to the righteousness of God? Whosoever lays that as the basis of his hope, "He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure." (Job viii. 13—15.) If used as a covering, "their webs shall not become garments, neither shall they cover themselves with their works." (Isa. lix. 6.) Rather let every convinced sinner build by faith "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Let youth especially "ponder the path of their feet, so shall all their ways be established." "Turn not to the right hand, nor to the left: remove thy foot from evil." Amidst the numerous dangers, both seen and unseen, which may await you, "Wilt thou not from this time cry unto God, my Father, thou shalt be the guide of my youth?" J. C.

Thames Ditton.

ON ANGER.

ANGER is one of those hasty and powerful ebullitions of the human mind which is not only frequently exerted, but is sometimes so strong and outrageous as to involve in the greatest difficulties and danger, both the person in whose bosom it burns, and those against whom it is directed.

Heathen moralists have not only admitted the great impropriety of indulging this injurious passion, but they have given many reasons to induce men to avoid being hurried away by its influence; but it is in the pages of inspiration that we are shown the evil nature of this passion, and furnished with those lessons of instruction which are calculated to restrain the professors of religion, who may be exposed to the temptation. It is evident that they are not sufficiently influenced by these admonitions, and that it may be of use to present to their view some of the maxims which have been laid down by Christian and moral writers, and illustrate and enforce them by some of those lessons and examples, with which the word of God abounds.

This passion operates in the bosom so suddenly, and so involuntarily hurries its victim forward to such rash and dangerous measures, that it cannot be too strongly deprecated. Our remarks on this subject are not only addressed to those who have already too much indulged this headstrong passion, to the great injury of themselves and all around them, but we claim the attention of the young and inexperienced, whose principles and habits are scarcely yet formed. We hope the representations here made will put them on their guard against the earliest and slightest approaches to the indulgence of a hasty and passionate temper, and induce them to cultivate that cool and reflective habit which promotes self-control, and forms an impenetrable shield against sudden and ungovernable bursts of anger.

SELECT SAYINGS ON ANGER.

I. "When any spoke evil of Titus Vespasian, he was used to say he was above false reports; and, if they were true, he had more reason to be angry with himself than with the relater."—*Spencer.*

Thus said Shimei, when he cursed, Come out, come out, thou bloody man.—

Then said Abishai to the king, Let me go over, and take off his head. And David said to Abishai, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* Let him alone, and let him curse; for the Lord hath bidden him.—2 *Sam.* xvi. 7, 9, 11.

II. "He that administers either correction or reproof whilst under the influence of passion, is liable to the just and cutting retort, 'Physician, heal thyself.'"—*Anonymous.*

Thou therefore which teacheth another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?—*Rom.* ii. 21.

III. "The mind that does not run upon a level, is always in danger of being overturned."—*Reid.*

I said, I will take heed to my ways, that I sin not with my tongue.—*Psa.* xxxix. 1.

Ye ought to be quiet, and to do nothing rashly.—*Acts* xix. 36.

IV. "The meek and the gentle are more excellent than the passionate, be they ever so great or ever so prosperous."—*Anonymous.*

He that is slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. xvi. 32.

V. "Some men are not only angry at trifles, but are enraged at what ought to produce both gratitude and pleasure."—*Anonymous.*

And Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.—1 *Sam.* xvii. 28.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death. Then said the Lord, thou hast had pity on the gourd, for the which thou hast not laboured, neither made it grow: - - - And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle.—Jonah iv. 9—11.

VI. "He that is soon angry with another, has just reason to be angry with himself."—*Anonymous.*

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.—*Eccl.* vii. 9.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.—*Eph.* iv. 31.

VII. "Anger in dispute is like an unquiet horse in a dusty road. It raiseth so much dust in the eyes of the understanding, that it blinds it; and lays the enraged disputant so open, that you hit him where you please."—*William, E. of Bedford.*

And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?—It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.—*Gen.* xxxi. 26—29.

VIII. "The intoxication of anger, like that of the grape, shews us to others, but hides us from ourselves: we injure our own cause in the opinion of the world when we too eagerly defend it"—*Rev. C. Cotton's Many Things.*

And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? There be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*—1 *Sam.* xxv. 10, 11.

IX. "Prudent counsels, and mild expostulations, often prevent the mischiefs which anger and revenge were on the point of perpetrating."—*Anonymous.*

Wrath is cruel, and anger is outrageous.—*Prov.* xxvii. 4.

Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* to him: and he hath requited me evil for good. So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light. And when Abigail saw David, she lighted, and fell at his feet, and said, Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men. I pray thee forgive the trespass of

thine handmaid. David said to Abigail, Blessed *be* the Lord God of Israel, which sent thee this day to meet me: And blessed *be* thy advice, and blessed *be* thou, which hath kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.—1 *Sam.* xxv. 21. 23. 25. 32. 33.

X. It is said, "Every man is either a fool or a physician at a certain age. So every Christian is either a madman or a divine: a madman if he give his passions the rein, a divine if he restrain them."—*Spencer.*

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.—*James* iii. 3. 8. 10.

XI. "Anger is a sword with two edges, it wounds the persons whom it strikes, and those who use it: the latter perhaps most fatally."

Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel.—*Gen.* xlix. 7.

He teareth himself in his anger.—*Job* xviii. 4.

XII. "The only way to be angry without sin, is to be angry at nothing but sin."—*Anonymous.*

And I was very angry when I heard their cry, and these words.—*Neh.* v. 6.

Be angry, and sin not; let not the sun go down upon thy wrath. Neither give place to the devil.—*Eph.* iv. 26, 27.

If there is any thing more needed to expose the odious and mischievous nature of anger, and its baneful influence on the social interests and happiness of man, we need only to recall to our recollection those murderous duels to which it has of late given rise. J. T.

ORIGINAL LETTERS OF LADY HUNTINGDON. No. II.

DEAR ——

I WISH much to hear from you, and above all that you have some thoughts of yet seeing England. When you want help for this purpose, let me know. I should have sent you the account of our great day at the College, but Mrs. Shirley undertook it, so surely promising you should have it, that I cannot doubt but you have had it before now. The life of our Welsh friends does still enliven all near them, and I think your brethren here promise many blessings to the church. Our work is spreading beyond the bounds of all our hopes; the Lord is powerfully at work by the College in most of the counties of England and Wales, and many precious deaths prove daily the last enemy was vanquished by him who hung at Calvary upon the cross, as the poor sinner's substitute. This gives wings to my faith, and humbles me patiently to bear and suffer my many trials and difficulties for Christ, and his elects' sake. I should write much oftener to you, but my business is both so much and so important to my heart, that I live with my pen in my hand. While my heart is in heaven, begging wisdom and faithfulness from above to follow that blessed Lamb of God, whithersoever he goes, faith can only follow him, and this will lead us into many of those dark hours his own precious soul sustained for us; and, if we are true followers of him, the path must be the same. I am but too often willing to substitute sight and reason for faith; but I soon find that not one victory is ever to be obtained by either, that will not do in secret between the Lord and us. Plausible appearances may make us hope falsely for a season, but the Babel must come down, and the poverty of our hearts brought to cry to him who only has all power in heaven and in earth; and thus the Christian's God be found to have all the praise in time, and all the glory for eternity. I have often found the greatest sweetness in difficulties both spiritual and temporal, as in these the exertions of his love are

proved the most certainly and most effectually. I am a greater preacher of faith than ever; and I do daily see, feel, and know *that only* works righteousness—*that* only obtains promises—*that only* purifies the heart—that only obtains the sanctifying influences of the Holy Ghost. O, dear ——, may your soul and mine enjoy this great and mighty gift of God; and without faith it is *impossible* to please him. This strong and positive declaration of the Apostle ought to make professors tremble, and ministers cry day and night to God for this powerful faith. I am sorry to say it is losing ground in the professing church; a nominal creed is rising up, which will make a parcel of Pagans, called Christians, fighting till they make religion a party, rather than *sensible* sinners, or *sensible* believers. May the Lord preserve us from this dark day that appears spreading over the church of God. Heart conversion is not the point [with many,] and I am forced from conscience to bear my testimony against this. The doctrines of Christ, and the witness of his power as God, are as distinct as midnight and full blaze of sunshine; but in this glorious testimony, received by faith, may you and all your flock stand. I don't find one bit of sound ground any where else. The devil hides this sure footing for God's people: he well knows the gates of his kingdom will never prevail against it. Death is faith's captive, hell its conquered spoil, holiness its life, and heaven its sure and eternal consequence. I know I must go this way, or I could never stir one step of the road to it, and with it I can smile at the utter weakness of hell and all its agents; ever finding our dear and faithful High Priest too hard for all his devices, and by it preserved from the false church that looks well, even so well as (if possible) to deceive the very elect, and unites to the true with unalterable fellowship, in that spirit true faith gives.

You will expect some particulars to gladden your heart, but I should not know where now to begin or where to end. I have one congregation at Norwich, four thousand hearers, six hundred communicants, and this under two students, who write me word about thirty were added to that society in three weeks. May our gracious Lord continue to bless you more and more, and cause you to rejoice in him who lived and died, and now (O wonderful love!) intercedes for sinners, and whose I am. I ever desire to remain Your truly faithful and affectionate Friend,

S. HUNTINGDON.

College, Oct. 15, 1776.

CAUSES OF THE NEGLECT OF THE COMMISSION OF CHRIST. —MATT. xxviii. 19.

(Extracted from Mr. Ward's Farewell Letters, and inserted by request.)*

1. IT is an awful fact, that the spirit of missions has to Christianize the church, before the church can Christianize the world. There is scarcely a single body of Christians on earth that has not lost the primitive energy and enterprise, in a thorough subjection to doctrinal or practical SELFISHNESS.

2. If we were merely in a profound sleep, we might be roused; but the state of large bodies of professing Christians reminds one of a garrison, who, to keep out the enemy, have kept up the drawbridges so long that they cannot be lowered again, and thus all egress is prevented. In the state of still larger Christian bodies, we are reminded of a garrison, who have become so fond of garrison duty, and garrison fare, that they have no wish

* See our Review of this work in a subsequent page.

to enter upon the campaign and engage the enemy.

3. But there are certain theories and practices still tenaciously adhered to, which are either directly at variance with the commission of Christ, or which paralyse all missionary energy.

4. Those views of the divine sovereignty which diminish, in the mind of the recipient, all compassion for the unconverted, and every influential impression of the absolute and inseparable connexion between the end and the means, must necessarily produce an indifference to the use of means, where vigorous effort is required, and where expense is to be incurred.

5. Those ideas of the atonement which prevent a minister from pressing the Gospel calls and invitations upon the attention of the unconverted, must in a great degree unfit such a person for the work assigned to ministers in the commission of the Lord Jesus.

6. It is too common to confine the Christian ministry to the building up of the church. Many ministers, I fear, seldom preach but to believers, and about their duties and privileges. Treating the Bible as a text-book, and finding it full of that which is to make the man of God perfect, they imagine that they cannot be wrong while they preach from the Bible and according to it; seldom asking themselves this question, "To accomplish what objects was the Christian ministry instituted?" But ought we not to understand, that the Bible is thus full of instruction to the believer, that he may stand in less need of the labours of him, whose main work is to call sinners to repent and believe the Gospel? Is it any wonder, when the minister makes so small a reference to the unconverted, that the people should feel no concern for the heathen? It cannot be matter of surprise, that additions to such churches are so rare: the conversion of sinners is not sought after; it makes no prominent part of the work of the minister. And if he were to devote much of his preaching to the calling of sinners, he would inevitably be placed among those who are mere novices in the knowledge of Christian mysteries. A celebrated preacher in Scotland was spoken of one day, in my hearing, for this very reason, as standing in need of some one to teach him the way of the Lord more perfectly. And thus the Christian ministry is confined to teaching, and the sublime work of preaching is almost laid aside. Hence a vast pulpit preparation is necessary to produce incessant variety, to humour the taste of the people, to keep them satisfied with their state, and to avoid the shadow of an opinion which has not passed the human ordeal. In the cold and dull effects arising out of this system, we see the infliction of that punishment which might be expected to follow such a departure from the charge given at Bethany. Not only are sinners not converted, but these services, except where extraordinary talents are possessed, are, for the most part, exceedingly destitute of interest. A meeting for prayer is often much more edifying. The fact is, that most of the professors in England, &c. labour under a preaching surfeit: hence so many bad humours break out, plainly indicative of the nature of the disease. And yet some ministers are alarmed, lest the engagements of their hearers in Sunday Schools and other exercises should destroy their personal religion. But Gospel blessings are to be expected much more in active engagements, than in a care only for personal enjoyments: see Genesis xii. 2. Prov. xi. 25. And the evident blessing of God resting on those who thus devote themselves

to the good of others, especially of the rising generation, removes every shadow of doubt on this interesting point. When a minister, whose life has been spent in the work of teaching, and whose ministry has had little reference to the extension of the kingdom of Christ, comes to die, he can have no share in the consolation flowing from Daniel xii. 3. "They that turn many to righteousness shall shine as the stars for ever and ever." How different the close of a life in which the minister has spent all his energies in pleasing his people, to that of the minister, however small his parts, who has been successful in "winning souls." Prov. xi. 30.

7. Other ministers dwell almost exclusively on the privileges of believers; scarcely daring to touch at all on duty and obligation, lest they should be considered as legalists; and this is so suited to the unsanctified taste of men, that the hearers not unfrequently compel the minister to become himself the example of the effects of his own doctrine: they contribute scarcely enough to keep him from starving. How should such congregations do any thing for maintaining ministers among the heathen?

8. It is possible also so to preach on the subject of election, as to please a congregation by bringing them to indulge the most contracted ideas of the kingdom of Christ, exhibiting it only in connexion with the awful displays of divine justice, instead of expanding the mind, and stimulating it to exertion, by exhibitions equally scriptural, but in which we behold the whole world brought into the fold of Christ. The baneful effects, on missions, of such partial displays of this scriptural doctrine (given to comfort believers, but believers of an order of piety to which few in our day attain), need not be enlarged upon.

9. In the same spirit of selfishness a society, say of three hundred members, maintain a man to gratify them by a religious exhibition every sabbath-day, without any reference to the state of the unconverted, or at least with a very partial one. Hence three parts out of four of the congregations in America and England do nothing, or next to nothing, for the conversion of the wicked in their own streets. The heathen, placed fifteen thousand miles from them, are not likely, in such a state of feeling, to be remembered.

10. But the greatest impediment to the introduction and culture of a right spirit on this most important subject, will, perhaps, be found in such a love of the world as stands reproved in the fifth chapter of the Acts of the Apostles. It was not without reference to a state of the church like that of the present times, that the sin of Ananias and Sapphira was so awfully punished, just when the Gospel was beginning its progress through the world.

HUTCHINSONIANISM.

From Bogue and Bennett's History of Dissenters. Vol. IV. p. 44. N.

After conquering the resistance of repulsive tempers and fatiguing language, we find this system maintains, that the source of wisdom has given, in the Hebrew Scriptures, all true philosophy, as well as theology; that it is, therefore, necessary to examine into the radical idea of the words he [Moses] has employed; that, in order to this, we must discard the vowel points, which are a modern, if not a diabolical, device, to conceal, rather than convey, the contents of the Bible; that when the Mosaic history is understood, it confutes all other systems of the universe, not excepting the Newtonian, with its doctrines of gravity, attraction, and repulsion; that the world is a machine of a limited ex-

tent, of which the sun is the main-spring, at the centre, the most dense state of air forming a wall at the extremity, and all the planets revolving upon mechanical principles; that the deluge was an exhibition of the Creator's power to reduce the earth to its first principles, and form it again; that the visible creation was intended to be an image of the Creator, his attributes and relations towards his creatures; that the heavens, or celestial fluid, composed of fire, light, and air, are designed to teach the Trinity of Father, Son, and Spirit; that the Deity imparted a knowledge of all these mysteries to the first parents of the human race, who were placed, not in the paradise of Epicurus, but in a kind of observatory, or school of philosophy; that, after the fall, visible representations of the Trinity in unity were given in the Cherubim, on the east of Eden, placed in a tabernacle, similar to that of Moses, where our fallen parents worshipped, being taught the right of sacrificing, circumcision, and other symbolic ceremonies; that, from thence, a revelation may be said to have been given to the whole human race, without which man could know nothing of God or religion; that the idolatry of the heathen was only an apostasy from the true philosophy, by worshipping the works, instead of learning from them the author of nature; that to recover the true philosophico-theology, the Mosaic economy was given, representing, in its tabernacle and utensils, the structure of the universe, as well as prefiguring a Saviour, who should be the Creator, tabernacling among his own works, to make expiation for sin by a sacrifice, of which all nations have retained the aboriginal tradition; that the temple of Solomon was a figure of Christ's humanity, as the Saviour himself declared, in which, as a temple, dwelt all the fulness of the Godhead bodily, while it was also a grand monument to the creative honours of the Deity; and, finally, that the figurative language of Scripture is not mere allusion or embellishment, but an application of the material world to its true design of teaching spiritual and divine doctrine.

If this sketch of Hutchinsonianism, hasty and compendious as it is, be thought disproportionably protracted, let it be remembered that the system has founded a school in religion and philosophy, has been warmly espoused by bishops and their clergy, taught by the most distinguished scholars, and cherished by some of the most devout believers in Revelation, as an antidote to what they deem the atheistic tendency of the Newtonian philosophy. It has, indeed, been rendered ridiculous by some injudicious friends, among whom may be ranked Mr. Romaine; but the pious manner of Bishop Horne will insinuate its principles into the breasts of the devout, the erudition of Parkhurst recommend it to the studious, and the cultivated taste of Mr. Jones may procure it admirers among the lovers of elegant learning.

ANECDOTE.

A poor blind Girl brought to a Clergyman, 30 shillings for the Missionary cause. He objected, saying, "You are a poor blind girl, and cannot afford to give so much." "I am, indeed, blind," said she, "but I can afford to give these 30 shillings, better, perhaps, than you suppose;"—"How so?"—"I am, Sir, a basket-maker, and can work as well in the dark as in the light. Now I am sure in the last dark winter, it must have cost those girls who have eyes, more than 30 shillings for candles to work by, which I have saved, and therefore hope you will take it for the Missionaries."—(*Missionary Anecdotes*, p. 318.

OBITUARY.

MRS. REBECCA BEDDOME.

On Lord's-Day, June 10, 1821, died at Romsey, Hants, in her 34th year, Rebecca the wife of John Reynolds Beddome, Esq. surgeon; and youngest daughter of the Rev. Robert Winter, D.D. of inflammation on the chest, which in less than four days terminated her mortal existence.

The commencement of Christian life in the deeply regretted subject of this Memoir, was not attended with any of those strong and marked feelings which are sometimes experienced. Blessed with the privileges of religious education, and enured from her childhood to the observance of the sabbath and the sanctuary, she was insensibly and gradually led to the reception of divine truth, and to that sanctification of heart in which true religion consists. In a letter addressed to her father, before she was received into Church-fellowship, she says, "I have known no sudden transition with respect to my religious views, no particular event or admonition, which led me to see the value of real vital Christianity; but gradually and imperceptibly have I been convinced of the evil and danger attending sin, of the necessity of a change of heart, and an application to the fountain set open for sinners." But the change, although gradual and gentle, was accompanied with every desirable evidence of its reality.

Having given herself first to the Lord, she than gave herself to his people, according to his will. On Friday, Jan. 3, 1812, she became a member of the Church in New-Court, Carey-Street, London, of which her father is the pastor, and with which many of her ancestors, and other honoured and revered relatives, have been connected, from the year 1706; when the place of worship still occupied by the congregation, was erected. To the ministry of her father, and to the interests of that religious society over which he presides, she ever felt a warm and lively attachment; she grew visibly in the knowledge of Christianity, and in an experience of its power. Her Church-membership was from its commencement far from being merely nominal. Her active exertions, while she remained in the house of her parents, and had no domestic cares to engage her attention, were very great. In connexion with a considerable number of pious young people of her own sex, and united with the same Christian society, she was sedulously attentive to the best interests of the young and the poor. The female branch of the numerous Sunday-school, supported by the New-Court congregation, owed, under God, a considerable proportion of its prosperity and usefulness to her indefatigable exertions. And her afflicted and bereaved father acknowledges with thankfulness, that he has often been animated with zeal, and prompted to perseverance, by the activity and decision of his beloved daughter. Such was her attachment to the Church with which her first religious connexions were formed, that she would never allow her name to be erased from its records; and although removed to a distance, she was gratified by considering herself as still under her father's pastoral care, and united to the people of whom he has the oversight.

In 1813, providence opened to her a new sphere of duty and of happiness in relative life, when she was united in marriage, to J. R. Beddome, Esq. of Romsey, Hants, grandson of the late Rev. B. Beddome, of Bourton, Gloucestershire, whose memory is blessed in every denomination of Christians, and whose excellent Village Discourses are the means, in many little assemblies of pious people, of diffusing the knowledge and influence of the gospel. While her friends in London lost the immediate benefit of her exertion and of her example, they rejoiced to think, that in another circle she was continuing to promote that great object, for which principally life is desirable. To the claims and the duties

of personal religion, she was increasingly attentive; in an affectionate attachment to her husband, and her children, she had few superiors. The opening minds of her children excited her warmest regard; she was beginning to store their memories, their understandings, and their hearts, with the best of principles, when, almost suddenly, her exertions and her life terminated together.

She was not unacquainted with the feelings of parental solicitude, in circumstances of severe domestic trial. The death of one child, and the threatening illness of others, tried and proved the power of the Gospel over her mind. And she was enabled happily to blend with every poignant emotion of distress, dutiful, and even cheerful, acquiescence in the will of her heavenly Father.

Although her constitution was naturally strong, she knew much of personal trouble, arising from pain and disease. But in all these scenes, her spirit was training for "the house not made with hands, eternal in the heavens."

On the 3d of June, she united, in her usual health, in the public worship of the congregation assembling in the Abbey-chapel, Romsey, and partook of the memorials of her Lord's death. On both the Monday and the Tuesday evenings, she attended meetings for prayer in the same place; the former was the Missionary prayer-meeting, held in rotation, in the Independent Baptist, and Wesleyan Chapels. The latter was a private meeting of the Society with which she usually worshipped. On returning home from the last of these services, she joined with much interest at the family altar, in singing the 23d Psalm, little expecting probably, that she was so shortly to "walk through the valley of the shadow of death," there to cast herself on the care of that divine Shepherd, whose presence banishes the fear of evil; whose "rod and staff comfort," and solace the heart of the traveller to Zion, in the last stage of his pilgrimage.

On the evening of Wednesday the 6th of June, having enjoyed the company of a few friends with her accustomed cheerfulness, she discovered symptoms of that painful disorder, which was appointed to terminate her earthly course. During this short and mournful interval, her mind retained all its firmness, and her faith all its power. In such circumstances it cannot be expected that much would transpire which would afford materials for a lengthened detail; indeed, the evidence of interest in the promises of the Gospel arises not from the frame of a death-bed, but from the course and tenor of a holy life. Yet it was pleasing and consolatory to her friends and her nearest relatives, who attended her through the rapid progress of the fatal disorder, to observe her composure, her dependence, and the happy influence of that "good hope through grace," which sustained her mind.

On different occasions, she said to her kind and pious friends, "My soul is clouded; but I know it to be the effect of great bodily suffering. We who have trusted that the Lord is gracious, know in whom we trust;—a time of sickness in not a time to seek the Lord; blessed be God, I have sought, and I have found him."

To a friend who watched with her the last night of her abode in the body, she said, "I hope you will all pray for me; I am in a state of great suffering and danger." Afterwards, while under violent pain, she said to the same friend, "O! if I had only mortal strength to support me, what would become of me? mere mortal power shall fade and die." To another person, she said, "If Christ were not an Almighty Redeemer, what should I now do?"

An interview of a few minutes, which it was the privilege of her father to have with her, within one hour of her dissolution, is to his mind an object of solemn and delightful remembrance, which he will gratefully cherish, so long as the powers of recollection are continued. She joined with him in prayer with the greatest interest, expressed her hope in the Lord Jesus Christ, in a manner most consoling to his heart, and felt evident pleasure in applying to herself the expressive language of the Psalmist, on which he told her, that the Rev. J. Reynolds had just been addressing the congregation, Psalm xl. 17: "I am poor and needy, yet the Lord thinketh

upon me; thou art my help and my deliverer, make no tarrying, O my God." "Yes," she replied, "and till we see that we are indeed poor and needy, we shall not take the great salvation." And then she added, "Religion is not a work to be delayed to such an hour as this: what a mercy, that I have built on a foundation which cannot disappoint me!"

The time of her departure was now nearly at hand; but a very few minutes before it took place, she said, with a firm voice, to her dearest earthly friend, "God is my support: may the Lord comfort you!" After this, when it was supposed that all was over, her pious and attentive nurse thought that she perceived some faint sign of respiration, and gently whispered in her ear, "Is Christ precious?" She replied in the lowest accent, but perfectly distinct, "O yes." When she had said this, she fell asleep; and that Jesus, who was precious to her in life and in death, received her departing spirit. "Blessed are the dead who die in the Lord."

On Saturday, June 16, her remains were deposited in the burying-ground belonging to the congregation of the Abbey-chapel, followed by her bereaved husband, her afflicted parent, and a long train of brothers, sisters, and more remote relatives, who "sorrowed not as those who have no hope." The Rev. J. Reynolds delivered an appropriate address to a large congregation.

On the morning of Lord's-Day, June 17, he preached an excellent and suitable discourse, on 1 Cor. iii. 21—23. "All things are yours," &c. In the evening of that day, in compliance with the earnest desire of his afflicted son-in-law, also of his friend Mr. Reynolds, Dr. Winter attempted to comfort his own heart and the hearts of others, and to point out the use to be made of this totally unexpected event, by preaching to a crowded congregation, from Job xv. 11. "Are the consolations of God small with thee?" On the 24th of June, he repeated at New Court, the substance of the same discourse, from which the foregoing particulars are chiefly extracted. And happy will he be, if, by the blessing of God, these imperfect recollections should be instrumental in leading any readers of this article, to be "followers of those, who, through faith and patience, inherit the promises."

R. W.

RECENT DEATHS.

June 4th, died, the Rev. R. Wearing, in the 69th year of his age. He was pastor of the Independent Church at Rendham, in Suffolk, 28 years, and sent out from thence seven young men into the Christian ministry, six of whom survive, and are now labouring in the vineyard of Christ. Mr. W— afterwards removed to Walpole, where he laboured 10 years, and then closed his days in peace, after a severe illness of about three months. He was supported to the last by the truths he had made the grand subject of his ministry. Christ and him crucified was his constant theme. His death was improved at Walpole, from Phil. iv. 9, by the Rev. J. Dennant.

On the same day, at Buckingham, Mr. T. Hackett, student at Newport Pagnell Academy. His death was occasioned by a sudden inflammatory attack, with which he was seized at 12 o'clock on the Saturday night preceding, and which proved fatal at the expiration of 48 hours. The period of Mr. Hackett's residence at the Academy had nearly closed, and he had gone to Buckingham, with the design of supplying the pulpit in the Rev. Mr. Barling's Meeting on the sabbath. Thus the hopes of his tutor (by whom, as well as by his Christian friends in general, he was much esteemed,) were painfully disappointed, and the church of Christ deprived of the services of one whose piety and good natural talents, improved by diligent attention to preparatory studies, had given promise of his being a respectable and useful minister of the Gospel.

REVIEW OF RELIGIOUS PUBLICATIONS.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy; to which is prefixed, a Preface, containing Strictures on the recent Publications of Mr. Belsham and Dr. Carpenter: with an Analysis of 1 John v. 20, &c. By the *Bishop of St. David's.* 8vo. 12*s.* Hatchard.

Scripture and Antiquity united in a Christian's Testimony against the recent Publications, &c.; to which is added, The Unitarian Catechised. By the same. 8vo. 1*s.* 6*d.* Hatchard.

WHILE some of our prelates appear to have nothing so much at heart, as to drive, or to keep out of the church, the most zealous and efficient opponents of Popery and Socinianism, it is well that other Bishops labour to withstand the progress of these fatal errors. The venerable author of the publications before us, has frequently occupied both the fields of controversy; and, like Blucher, of invincible memory, if sometimes foiled, only returns to the attack with greater vigour. Captain Gifford, a Socinian officer in the navy, having volunteered the forlorn hope in one more assault on revealed truth, Dr. Carpenter prematurely concluded that it would prove to be irresistible. "The *veteran* advocate's victorious reply," says he, "to the Bishop of St. David's, *must have convinced* the Bishop, that, as far as he himself is concerned, the controversy is ended." If *any thing* could convince Dr. C. that he ever committed a mistake, these publications would surely have that effect. We harbour doubts, nevertheless; for he seems incapable of being convinced that Bishop Bull (a zealous Trinitarian) did not mean to *deny* that Christ was worshipped by the primitive Christians, when he asserted (in opposition to the popish worship of saints and angels, as mediators,) that they prayed to God only, through the alone mediation of Jesus Christ!"

As the Bishop's Preface to his volume of Tracts, with its appendages, are the only parts of it that are new, and as the most material portions of these are reprinted separately in the pamphlet, we need not extend our remarks beyond its contents. On the whole, we can with pleasure recommend it to our readers, as comprising, in a small compass and a cheap form, sound arguments against specious objections to the doctrine of the Trinity. Though firmly, they are temperately maintained, without that repulsive acrimony which too often characterizes controversy. The *catechetical* part we would recommend to Bishop Marsh, as a needful supplement to his 87 questions proposed to candidates for orders. It would only increase them to 130; and *some* addition is indispensable, to shew that his lordship believes either the Father, the Son, or the Holy Spirit, to be God, otherwise than by *office.* It is well known that *persona* is commonly used by classic writers in an official sense, like *parson* in our own language. That Socinians often enter into the Church of England, is notorious; and it is no less natural; because, however good, or however bad, an established Church may be, it is certain to be the most *fashionable* form of religion. Papists are likely to act more conscientiously: but if any of *them* wished to take orders, they might cordially answer *every* question of the Bishop of Peterborough, completely to his Lordship's satisfaction.

It is chiefly on the use of the term *person* that we think it needful to subjoin any particular remark on the pamphlet before us. It properly denotes, not the "whole nature, body, soul, and spirit," (1 Thess. v. 23.) but the natural *form*, or figure, of a human being. A woman may have a fine *person*, without being remarkable for either sense or sensibility: and a man, who grossly neglects his person, may, notwithstanding, diligently cultivate his mind. Our translators, therefore, very properly translate προσωπον by *person.* They use it but once for ὑποστασις, which signifies rather the *substance* than the *form* of any thing. So the Romans used the term *persona* for a dramatic character, in distinction from the actor who performed it. It is, consequently, a strange perversion of the term, as applied to the Trinity, to interpret it, a distinct intelligent being: yet this is not only charged upon Trinitarians by Socinians, but even with some ground for the accusation. It is commonly evaded only by declining to give *any* explanation of the term; yet, if unintelligible, why should it be used?—The person of our Lord Jesus Christ, as of "God manifest in the flesh," was assimilated to ours in this life; and when his people are raised up again, it will be in the likeness of *his* glorious person. Their *personality* will no more be superseded,

than their existence from death till the resurrection; but we can only conceive it to be *spiritual*, as the *name* of the Holy Spirit implies *his* person to be. The person of the Father is not, like that of the Son, conformed to a subordinate nature, but wholly divine; and, therefore to us, and to all *created* beings, inscrutable; being known only by the Son, and the Spirit of God; and by *their* agency, either sensibly or intellectually, made known to *us*. DEITY, whether in the Father, in the Son, or in the Holy Spirit, is eternally and essentially *the same*. Personal distinctions of Deity *preceded* creation. The whole economy of redemption and everlasting salvation is deduced from them. With humble gratitude let us rejoice in what is revealed of these sublime truths; without daring, or desiring, to obtrude on the eternal state and unsearchable counsels of God. Compare Gen. i. 1, 2, 26, 27.; John i. 1, 3, 14, 18.; Matt. xxviii. 19.; 2 Cor. xiii. 14.; Coloss. i. 15—17.; Heb. i. 1—3.; Philip ii. 6, 7.; Matt. xi. 27.; 1 Cor. ii. 11.; John xiv. 9. 26.—xvii. 5.; Phil. i. 23. —iii. 21.; 2 Cor. v. 8.; 1 Cor. xv. 44, 45, 49.

Distinct ideas of subjects that constitute the foundation of a sinner's hope are extremely desirable for the advancement both of peace and of holiness: but much confusion, and some error, may not be incompatable with genuine piety. The best and most learned men have varied greatly one from another in expressing their views of the Trinity. Pious people at present do not usually restrict these to limits that were strongly defined by Athanasius. He clearly maintained that the Father is eternal, the Son eternal, and the Holy Spirit eternal; yet, he has plainly asserted, that there are not three eternal, but one eternal. When Bishop Burgess, p. 21, remarks, that, to know God, "is not to *confound* the persons, like the Sabellians, by considering them as mere names of one and the same being," it may be needful to caution against the inference, that more than *one and the same being* could be God: for, it is obvious, that, of several co-existent *beings*, none can be GOD.

That Sabellians consider the divine persons to be either merely nominal, or at most official, we apprehend to be true; and that such sentiments are incompatible with Scripture, which asserts, that "in the beginning the WORD" not only "was God," but "was (present) with God." But it does not follow (as the author cites from Dr. Clarke, pp. 33, 45,) that Sabellianism is the same with Socinianism. The Bishop has taken proper pains to resist the claims of Socinians to Dr. Clarke, Sir Isaac Newton, and Mr. Locke, as their adherents: but by confounding with them all who have leaned to Sabellianism, he would concede to them names far more eminent than these, for piety and evangelical zeal. Trinitarians cannot be too careful to form their own sentiments solely from the Scriptures, nor too willing that *all* should do the same.

Farewell Letters, to a Few Friends in Britain and America, on returning to Bengal, in 1821. By William Ward, of Serampore. 12mo. 6*s*. Black & Co.

WE are happy in announcing to the public, and especially to the friends of Missions, this very interesting volume. Our readers will be able to form, from the following subjects of the letters, some idea of their importance.

These letters are dedicated to Mr. and Mrs. Bethune, of New York. Letter 1, contains reflections on returning to England. 2, The present spiritual state of the world, and the causes in the Church which have led to the neglect of the command of Christ, to preach the Gospel to every creature. 3. The future state of the Heathen. 4. On the Hindoo philosophy. 5. The Hindoo popular superstition. 6. On the state of female society in India. 7. The cruelties connected with the Hindoo superstition. 8. The impurities of the Hindoo worship. 9. The concern of many of the Hindoos respecting a future state. 10. The necessity of prayer for divine influence. 11. The triumphs of the Missionary cause in India. 12. The number and character of the Hindoo converts. 13. The progress of the translations of the Holy Scriptures into the languages of India. 14. The necessity and progress of education in India. 15. On the late great moral changes in the east and on the Serampore College. 16. The striking nature of the change wrought in the views and character of a converted Hindoo. 17. The certainty of the final and universal triumph of Christianity. 18. The importance and the duties of the Missionary life. 19. The origin of the Mennonites, clearly tracing them to the Waldenses. 20. The manner of worship, &c. among the Mennonites. 21. The opinions of the Mennonites. 22. The number of Mennonite churches. 23. The present state of religion in Holland. 24. The present state of religion in America. 25. The constitution and present state of the Episcopal Church in America. 26. The answers to prayer,

as seen in the present remarkable movements among the Heathen.

Our readers, who are acquainted with the character, and labours of Mr. Ward, who has been a Missionary in India 20 years, will expect a fund of information and entertainment in these letters; nor will they be mistaken. Many articles of intelligence respecting the "abominable idolatries," and cruel superstitions of the Hindoos, are new to us; and his pungent exhortations to increased exertions are such, as we trust will animate thousands of British Christians, to a degree of zeal and liberality better proportioned to the exigency of the case, than has hitherto been known.

The 2d letter, respecting the causes which have led to the neglect of Christ's command to evangelize the world, are very striking, and demand our serious consideration. The fact is certain, but we do not remember to have seen the causes so clearly developed; and have therefore acceded to the request of a correspondent, by inserting a considerable extract from this letter at p. 326.

But we do not fully understand Mr. Ward, where he says, (p. 234) "the plan at present of localizing a minister for a mere Sunday exhibition, making no provision whatever for preaching the gospel to every creature, I cannot consider but as selfish and vicious. It is surely the duty of every Christian society, to maintain, in the first place, an evangelist expressly for preaching to the unconverted," &c. Now we have no objection to any Church or Churches, maintaining or helping to maintain, an evangelist for the instruction of the unconverted, either at home or abroad; but we cannot approve of representing the regular labours of a pastor, among the members of his Church, as "a mere Sunday exhibition." This is a degrading description of an office divinely appointed, and we conceive that the first duty of a pastor, is to feed that portion of the Church of God which is intrusted to his care. This ought first to be done, and the other (the instruction of the ignorant) not to be left undone; and though some ministers may be too much in the habit of preaching to believers only, we hope this is not a general case.

Letter 18, containing "Advice on the importance and duties of a Missionary life," will, we trust, be read and well considered by all future Missionaries.

Four of these Letters relate to the Mennonites, or Dutch Baptists, who are said to have been "descended from the tolerably pure evangelical Waldenses," and whom he represents (the *Dutch* Waldenses at least) as rejecters of Infant Baptism. But we are by no means convinced, that the original Waldenses were baptists; and some writers in this Magazine have, we think, proved the contrary. Mr. W. himself admits, p. 253, that "there is no reference to baptism in any of the confessions of faith of the Waldenses." We confess, we do not perceive, what connexion this subject has with the general tenor of the volume, and although the author speaks very candidly of all religious denominations, he seems to us to have forced in this subject, to favour the views of his own religious connexions.

But this is a venal fault, if a fault it be; we are exceedingly pleased with the volume, and sincerely wish that it may obtain, as we expect it will, a very wide circulation; nor have we any doubt that it will promote, as Mr. Ward's personal visit to Britain and America has done, the great cause of missions to the heathen, which is unquestionably and pre-eminently THE CAUSE OF CHRIST.

The Outlaw of Taurus. A Poem To which are added scenes from Sophocles. By *Thomas Dale* of Bene't College, Cambridge. Author of the Widow of Nain, &c. 8vo. Longman and Co.

"THE narrative which constitutes the basis of this poem, is extracted from Eusebius's History of the Western Churches," and may be told in a few words. After the death of the tyrant Domitian, the Apostle John returned from the Isle of Patmos to Ephesus; near which city, he beheld among his audience a youth, whose appearance bespoke a noble mind; turning to the Bishop whom he had just ordained, he exclaimed, "in the presence of the Church, and in the sight of Christ, I commit this youth to your care." The Presbyter admitted him into his family, he was baptized, and awhile abode with him; but at length was enticed away by his former companions, became eminently vicious, and the head of a band of robbers. In the course of time John required his deposit, and learning the apostacy of the youth, hastened to his strong hold, and was seized by the guard, and conducted to their chief. The Apostle rebuked, expostulated, and reclaimed him. The robber became a convert, and was restored to the Church. Such is the substance of the

legend; and out of these scanty materials, the ingenious author has contrived to form an interesting and pathetic tale, drawing from a chaste imagination appropriate incidents, to fill up the chasms in the narrative; such as, a field of slaughter—a disguised lover—a marriage, &c. &c. and embellishing the whole with the higher order of poetic description. The poem opens with a splendid representation of the Ephesian Temple of Diana, the first division of which is in the Spenserian stanza, after which it proceeds in verses of varied length, and of different structure, but all of them excellent of their kind, and proving the author a master in the management of rhymes, and the measurement of cadence; but the chief merit of the poem arises from the just sentiments, the tender feeling, and religious tendency of the whole; that our readers may rightly estimate the work, we select one passage, from St. John's account of the crucifixion. Page 62, 3.

That star of David's royal line,
The promis'd king—the seed divine—
The Lord who reigns enthroned above
In human guise, to know—and love—
The favoured lot was mine;
For me, though meanest far of all,
The Saviour deigned his friend to call;
And while he lived—and when he died,
I still was nearest to his side.
I saw him in the judgment-hall,
Denied by one—renounced by *all*,—
I stood the cross of horror by,
And watched him in his agony.
I marked the sun's meridian light
Slow darken in impervious night;
As if he loathed to lend his ray,
To shine on that accursed day;
I felt the sullen earthquake's shock,
The heaving ground, the rending rock,
When the pale tenants of the tomb
Arose from earth's convulsive womb.—

Oh never, never canst thou know,
What then for thee the Saviour bore;
The pangs of that mysterious woe,
That wrung his frame at every pore;
The weight that prest upon his brow,
The fever of his bosom's core!

Yes! man for man perchance may brave
The horrors of the yawning grave,
And friend for friend, or child for sire,
Undaunted and unmoved expire,
From love, or pity, or from pride:
But who can die as Jesus died?—
A sweet but solitary beam,
An emanation from above,
Glimmers o'er life's uncertain dream,
We hail that beam, and call it love.

But fainter than the polestar's ray
Before the noontide blaze of day;
And lighter than the viewless sand
Beneath the wave that sweeps the strand,
Is all of love that man can know,
All that in angel-breasts can glow;
Compared, O Lord of Hosts! with thine—
Eternal—fathomless—divine!
That love—whose praise with quenchless fire,
Inflames the blest seraphic choir;
Where perfect rapture reigns above,
And love is all—for thou art love.

The Obligation of the Churches to Support their Ministers. A Sermon, preached at Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821. By *James Bennett.* 8vo. 1*s.* 6*d.* Westley.

THE text of this valuable discourse is, 1 Cor. ix. 11. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Mr. Bennett directs the attention of his hearers—I. To the divine appointment, that the churches of Christ should support their minister—II. To the various modes adopted to attain this instituted end—III. To the extent to which this duty should be carried. Under this head, Mr. Bennett shews—1. That it should satisfy the claims of justice—2. That it should be such as will accord with the language of Scripture—3. That it should be such as will promote the highest interests of the Church—4. That it should be such as may best promote the conversion of the world—5. To the agents by which this work must be accomplished. Of these are specified—1. The deacons—2. The people who compose the flock.

In the strongest terms, we would recommend this discourse to the attention of all our readers. We can assure them it deserves, and will amply repay, their careful perusal. It makes at once the most powerful appeal to the understanding and to the heart of a Christian. Most earnestly would we request those who sustain the office of deacon to read this Sermon, and to lend it to the leading members of the church and congregation with which they may be connected. We do hope it will produce a general and powerful impression, on a subject intimately connected with the prosperity of churches, as well as with the comfort of ministers. We cannot do justice to the sound arguments and convincing repre-

sentations by which the discourse is distinguished, by any extracts so limited as our pages require, yet we select the following as a fair specimen of the whole:—

"Christians declare, with equal truth and warmth, that the ministry demands the whole man, that no employment will less admit of a divided heart; they are quick sighted to perceive when a minister gives but a moiety of his powers to their edification, and yet they leave him to be distracted by all the solicitudes attendant on a straitened income. Is this justice?

"A minister's salary is often so inadequate, that, unless he could work miracles to multiply the loaves and fishes, they will not hold out; if he is not a man of criminal insensibility to the claims of justice, he must be distracted with solicitude, to devise the ways and means to meet his creditors; or he must employ the larger part of his time in secular labours for his support. His hearers know that he is not endued with the power of working miracles; they insist upon his being a man of high sense of justice; they will have all his time; and will not increase his income. Is this justice?

"Our surprise and censure are increased, when we observe, that the same persons who adjudge the lowest recompense, demand the loftiest talent. They are never satisfied, without such powers in the pulpit, as would, in any other place, secure a fortune, and yet refuse to allow the minister a mere living. Is this justice?"

The Character and Reward of the Faithful Minister. A Sermon, occasioned by the Death of the late Rev. John Berry. By *J. A. James.* 8vo. 1*s.* 6*d.* Berry.

This interesting discourse contains an able discussion on a text peculiarly appropriate. 1 Pet. v. 4. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The eloquent preacher, *First*, Describes the nature, qualifications, and duties, of the ministerial office, as stated in the context—*Secondly*, The Christian pastor's subordination and responsibility to Christ—*Thirdly*, His glorious reward. Under each head we meet with many striking thoughts, weighty sentiments, and forcible appeals. The narrative of the life and labours and decease of Mr. Berry is given at considerable length, and is distinguished equally by discernment and by feeling.

Mr. Berry, it appears, on completing his studies at Homerton Academy, commenced his ministry at Shaftesbury. After two years, he removed to Romsey, where he preached with acceptance and success fourteen years. He then removed to West-Bromwich, which he quitted to enter on the arduous and important labours of a Tutor in the Academy where he received his own education. "In the year 1800, he resigned the professor's chair, and accepted an invitation from the church at Camberwell to become its pastor, amongst whom, beloved and esteemed, he laboured with great acceptance for nearly twelve years." Removing, in consequence of the state of his health, to the neighbourhood of Birmingham, his native town, for nearly seven years he preached on the afternoon of the Lord's day, to the church and congregation under the pastoral care of Mr. James. "From the beginning of his illness, the frame of his mind was that of serene tranquillity and peaceful hope. Gently as an infant sinks to rest on the bosom of its mother, and while his children were watching him to the slumbers of the night, did he fall asleep in Jesus."

True and False Religion practically considered, with the best means to promote Vital Godliness; every part proved from the Bible, and confirmed by quotations from the best authors, &c. By the Rev. G. G. Scraggs, A.M. 12mo. 7*s.* Westley.

This is chiefly a compilation of good passages from evangelical and judicious writers, on the important subjects announced in the title. The author's own recommendation of his work, is that "his theological principles are well known to be strictly evangelical, of the old school, which he sets forth according to modern suitable improvements of arrangement and language;" and it is also recommended by the Rev. G. Ford, J. P. Smith, D.D. W. B. Collyer, D.D. J. Clayton, jun. and Alex. Fletcher, who observed that "the plan is new and methodical; the subjects are experimental; and the quotations are from the best authors; so that they think the work likely to be useful to serious persons and the religious public." A considerable number of ministers appear to have subscribed to the publication. The last chapter contains a list of select books, chiefly on experimental subjects. The work, though not uniformly correct, certainly contains a large mass of valuable sentiments, from the most pious and approved divines.

The best Provision for the Poor. A Sermon at the opening of St. Matthew's Chapel, Manchester Poor-house. By R. Bradley, Chaplain. 8vo. Westley.

THIS plain and practical discourse was preached on occasion of opening a Chapel for the paupers of Manchester; and certainly, we cannot too strongly recommend preaching the Gospel to the poor, in a plain, simple, and affectionate manner. We should hardly think it necessary on such an occasion, to shoot out into eulogium on the Church, the prayer-book, and "the Lord Bishop of the Diocese," however excellent they may all be.

LITERARY NOTICES.

THE Rev. John Campbell, of Kingsland, London, will very shortly publish "An Account of his Second Visit to South Africa." As the journey was undertaken at the request of the Missionary Society, it will contain a very brief account of the state of Missions in those distant regions, and suggest what he conceives to be the proper means of rendering Missionary exertions in that quarter more successful. The journey occupied two years and a half, during which he travelled upwards of 3000 miles through a country, a great part of which had never been explored. His track was different from that of his former journey. He also penetrated upwards of 300 miles farther than Lattakoo. He found, as indeed he had been led to conjecture, that the regions of Africa became more populous, as well as more civilized, as he advanced towards the Equator. Mr. C. has delineated the manners and customs of the various tribes of men which inhabit the vast extent of country through which he travelled. The progress of agriculture among the Mashow and Marootzee nations is described, and an account given of both their capitals—the former consisting of twelve, and the latter of sixteen thousand inhabitants. Great care has been taken to afford a faithful representation of whatever was calculated to illustrate the state of the arts and manufactures among them; and, in general, the degree of civilization to which they have attained. For this purpose, an account is given of the food, the clothing, occupations, &c. of the natives—their rites and ceremonies—their form of government—the power of their Kings—the influence which the chiefs or captains possess in the administration of affairs, and the manner in which they exercise it in their meetings for public business—their mode for carrying on war, &c. The work will also contain a map of the country, engravings of some of the towns, and drawings illustrative of the dress, manners, &c. of the inhabitants.

SELECT LIST.

THE Annual Report of the London Missionary Society; with an Appendix. Also, the Four Sermons preached at the late Anniversary. Report, 1*s.* 6*d.* Sermons, each 1*s.*; or, stitched together, 3*s.*

Lectures in Divinity. By the late Rev. Principal Hill, of St. Andrew's. 3 vols. 8vo. 1*l.* 16*s.*

An Enquiry into the Books of the New Testament. By J. Cook, D.D. 8vo. 12*s.*

A Brief Address to the Friends of Dr. J. Priestley's System of Religion. By Chris. Young. 3*s.*

A Compendium of the Evidences of Christianity. By Paley, Beattie, Porteus, Sherlock, Lyttleton, Jortin, Bell, Duchal, Butler, and others. 6 vols. 18mo. (with Portraits) neat.

Lectures on some Important Branches of Practical Religion. By Tho. Raffles, LL.D. 12mo. 7*s.*

The History of William and his Little Scholar Joseph, with some Account of Joseph's Mother. 18mo. 2*s.* 6*d.*

The Life of Thuanus: with copious Notes to the Dedication of his History of France. By J. H. Walker. 12mo. 4*s.*

A Protestant Historical Catechism, &c. By the same. 1*s.*

Poetical Fragments of Richard Baxter. 18mo. 4*s.* 6*d.*

Hints to Philanthropists: or, a Collective View of the Practical Means for Improving the Condition of the Poor and Labouring Classes of Society. By W. Davis, Bath. 8vo. 4*s.* 6*d.*

An Enquiry into the Infidelity of the Present Times. By the Rev. Jn. Ramsey, A.M. Ormiston.

Remarks on the Rev. T. Tysan's Attack on Protestantism and Bible Societies; in Letters to a Friend. By Jacob Stanley. 8vo. 2*s.*

Purgatory and Prayers for the Dead: a Lecture delivered at Preston. By Tho. Raffles, LL.D. 8vo. 1*s.* 6*d.*

Stanzas written on a Summer's Evening; and other Poems. By G. Milner, Jun. 8vo.

Brief Observations on the Waldenses, and their Sufferings in 1820. By G. Lowther. 8vo.

A New Edition of the late Rev. Jn. Newton's Works. 12 vols. 12mo. 2*l.* 2*s.*

Fifteenth Annual Report of the African Institution. 8vo. 2*s.*

Eighth Annual Report of the London Society for Female Servants. 8vo. 6*d.*

Annual Report of the Sunday School Union, for 1821. 8vo. 1*s.*

RELIGIOUS INTELLIGENCE.

LONDON.

ORDINATION OF GENEVESE MINISTERS.

Monday, June 25. At the Rev. John Clayton's Jun. Meeting-house, in the Poultry, London; Messieurs Emile Guers and Jean Guillaume Gonthièr, were ordained pastors of a Church, which has been founded on congregational principles at Geneva. Mr. Innes opened the service by a narrative of circumstances; Mr. John Townsend read the Scriptures, and offered up an appropriate prayer; the Introductory discourse, and the proposing of suitable questions, was by Dr. Pye Smith; and, as the necessity of the case required, in the French language. The ordination-prayer, with laying on of hands by a considerable number of ministers of both the Presbyterian and the Congregational denominations, was by Dr. Waugh; the charge, founded on 2 Tim. ii. 15. was delivered in French, by Mr. George Clayton; a sermon was then preached by Dr. Collyer, on 1 Cor. xiv. 33; and Mr. Hooper concluded the service with prayer.

This separate Church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva; but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state-authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs, and from profane scoffers in the higher classes: but their prudent and exemplary conduct has raised them higher and higher, in the esteem of the better part of their fellow-citizens, and liberated them in a great measure from cruel mockeries. While they regard the *choice* of pastors as the imprescriptible right of the people over whom they are to preside, they conceive that the *ordination* of chosen pastors ought, according to the New Testament, to be solemnized by two or more other pastors, with the imposition of hands and prayer. In sending their pastors to England for this purpose, they had also, besides other reasons, the motive of a strong desire to testify their fellowship in faith and order, with the Evangelical Dissenters of this country. These two estimable young ministers had been long known by name and character, to friends of the gospel in London; and the most gratifying testimonies have been borne to them in writing, by some of the ministers most distinguished for learning, piety, and decided attachment to the gospel, in Switzerland and France. They had studied in the College of Geneva, one of them eight years, and the other nine; as the honourable attestations of the Dean and other professors (who in the same documents lament their separation from the establishment) amply declare; and they were ready to have been admitted to the ministry in that establishment, had not their own conscientious principles prevented.

It may be allowed us to remark, with admiration and gratitude, what a visible, and even surprising progress, the interests of the gospel have made in Geneva, within five years. Those of the established pastors in the city and vicinity, who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth, with increasing clearness and energy; and many pleasing proofs of the divine blessing attend their labours; though their preaching in rotation with their anti-evangelical colleagues cannot but be a most discouraging and hurtful circumstance. Happily, however, this painful hindrance does not attach to every one of the faithful and evangelical pastors. Monsieur Malan, who was ejected for his fidelity, from both the Church and the College, preaches with great fervour in a Chapel which he has erected on his own ground, out of the walls of the city, and which will hold nearly 900 persons: but, since he does not disapprove of the ecclesiastical constitution of his country, as it was established by Calvin and his coadjutors in the Republic, he does not regard himself as a separatist. The Congregational Church may, therefore, be regarded as forming a third class, and is properly a dissenting community; but its pastors and members maintain the most affectionate union of heart, and as far as possible of co-operation, with the evangelical ministers in the establishment, and with M. Malan, and with their pious friends. Concerning them all, we cordially say,—May the Lord increase them a thousand-fold, in

numbers, edification, and usefulness! May peace be within their walls, and prosperity within their palaces!

ANNIVERSARIES
OF DISSENTING ACADEMIES.

THE Eighteenth Anniversary of the Village Itinerancy was held at Hackney, on Wednesday the 16th of May, when the Rev. Rowland Hill delivered a suitable and impressive Sermon, after the usual annual business. In the evening, Messrs. Widgery and Little, two of the Society's students, delivered each a discourse. The Rev. Messrs. Collison, Wilks, Seaton, Fisher, Platt, Aston, North, of Ware; Roberts, from Ireland; E. J. Jones and Brown, of Anerley, engaged in the devotional services, or in conducting the public business of the day.

The company consisted, in great part, of aged Ministers and other pious persons, who number with the earliest friends of the Institution; many late, and most of the present Students, with their friends, and the Society's various officers, were present; and when seated to partake of the plain but suitable refreshment usually provided, the scene suggested to the contemplative mind the grateful idea of a family meeting in the father's house.

From the Report which was read, it appeared that the Society is in beneficial and extensive operation under the divine blessing; though the expenditure for the past year has exceeded the receipts upwards of 150*l*.

HOMERTON ACADEMY.

THE Annual Meeting of the friends and subscribers to this Institution took place on the 26th, 27th, and 28th of June. A most admirable Sermon was preached by the Rev. T. Craig, of Bocking, at the Meeting House in New Broad Street, which he has most earnestly been requested to publish. Two of the senior students, Messrs. Steer and Edwards, delivered public orations; the first, on "A comparative view of the old and new dispensations of divine grace;" and the second, on "The moral and religious advantages of Nonconformity." The classical examination of the Students was conducted privately by the Rev. S. Newton, of Witham, and the Rev. W. Wall, of London, according to the arrangement adopted last year; and that of the Academical Students in Theology and various branches of science, in public, at the Academy, agreeably to the usual order; at which examination the Rev. S. Newton presided. The result of the examinations this year was highly satisfactory; and the friends of the Institution, who were present, expressed the most pleasing sentiments of delight in the improving prosperity and usefulness of the Institution.

HOXTON ACADEMY.

ON Tuesday, July 3, the annual examination of the students was conducted in the presence of a considerable number of ministers. The Rev. Dr. Manuel presided at the examination in the languages, and the Rev. Dr. Waugh at the examination in the other departments of academic studies. The class of the *fourth* year read, in Chaldee, part of the book of Daniel; and in Greek, part of the third Olynthiac of Demosthenes. They read also their preparations from the Divinity Tutor's lecture, on the design of the redemption of Christ. The class of the *third* year read, in Hebrew, the first four chapters of Isaiah; in Greek, a part of the first book of Homer's Iliad; in Latin, a part of the Life of Agricola by Tacitus; also their preparations from the Divinity Tutor's lectures, on the inspiration of the sacred Scriptures, and on the application of the Scriptures to purposes theoretical and practical. They were examined also on a variety of subjects connected with the critical study of the New Testament.—The class of the *second* year read in Greek, one of Lucian's Dialogues; and, in Latin, a portion of the first book of Livy. They were also examined on the Philosophy of Mind; and essays were read on some subjects connected with the lectures they had received. They were examined also on a series of problems, in the third book of Euclid's Elements.—The class of the *first* year read, in Greek, a portion of Æsop's Fables, and in Latin, part of the sixth book of Virgil's Æneid; and were examined on the philosophy of Grammar and of Rhetoric. The examiners expressed great satisfaction on the display of the diligence and proficiency of the students.

On Wednesday evening, three of the senior students delivered short discourses at the Chapel adjoining the Academy, before a numerous assembly of the friends of the Institution; Mr. Gear, on the connexion of the Divinity of Christ, with other leading doctrines of Christianity; Mr. Pain, on the Law

established by the Gospel; Mr. Roberts, on Divine Influence.

On Thursday evening, the Annual Meeting of the Subscribers was held at the City of London Tavern; Thomas Wilson, Esq. was called to the chair. The Meeting was addressed by T. Pellatt, Esq. and by the Rev. Messrs. John Burder, J. Stratton, J. Blackburn, Jos. Turnbull, Jos. Freeman, John Hooper, B. Jeanes, Robt. Hunt, G. Harris, J. Dawson, and T. Cloutt.

From the Report of the Tutors and the Committee, it appears that nine students have, during the past year, entered on stations of usefulness. Mr. H. Bromley has been settled at Appledore, Devon; Mr. J. Matheson, at Durham; Mr. J. Griffin, at Exeter; Mr. W. Low, at Norwood; Mr. John Davies, at Bath; Mr. H. Mort, at Bromyard, Herefordshire; Mr. R. Soper, at Louth, Lincolnshire; Mr. J. Redford, at Stansted, Essex; and Mr. J. Elborough, at Thetford, Norfolk. The Report also stated, that "introduced by the Rev. S. Lowell, the Treasurer had recently the gratification of receiving at Bristol £42. as donations, besides additional subscriptions amounting to sixty guineas annually. Notwithstanding these valuable accessions, the expenditure has exceeded the income."

HOXTON ASSOCIATION.

On Tuesday evening, July 3, a Sermon of no ordinary excellence was preached at Hoxton Chapel, by the Rev. G. Redford, of Uxbridge, before the Ministers of the Association, on the Claims of Reason and of Revelation. On Wednesday morning, the ministers held their annual meeting at the King's Head Tavern in the Poultry; when an essay, displaying great research, was read by the Rev. Dr. Harris, on the Salvation of Infants. After some discussion on the subject of the essay, it was unanimously resolved, to request Dr. Harris to publish it. With equal unanimity a similar request was made to Mr. Redford, to induce him to publish his discourse. It is hoped that both will shortly appear. Mr. Redford intimated his intention of publishing the substance of his Sermon in the form of a Tract.

NEWPORT PAGNELL EVANGELICAL INSTITUTION

On Wednesday, the 23d of May, the Anniversary of this Institution was held at the Rev. Mr. Bull's Meeting House at Newport, when the Rev. G. Clayton, of Walworth, preached in the morning, from Matt. iv. 18, 19; and the Rev. D. W. Aston, of Buckingham, in the evening, from Isa. lvi. 8.

In the afternoon, a most satisfactory Report of the state of the Academy, and the proficiency of the Students, was made to the numerous friends assembled, who testified the lively interest they felt in the prosperity of this useful Institution, by the increased amount of the collections. The Committee have, however, still to lament that its usefulness should be impeded by the inadequacy of its funds, which are by no means equal to the support of the present number of Students.

The Annual Meeting of the friends of this Institution, residing in London and its vicinity, was held on Wednesday evening, the 11th of July, at the King's Head in the Poultry, to receive the Annual Report of the Committee, &c.

On the preceding evening (Tuesday the 10th July) a Sermon, on behalf of the Institution, was preached by the Rev. Dr. Waugh, at the Poultry Chapel.

ROTHERHAM COLLEGE.

Tuesday, June 26th, the examining Committee of the Rotherham Independent College met, and spent the day in investigating the progress of the Students, and delivered a Report, of which we give the following extract:—

"The junior Hebrew Class read to the Committee Gen. xvi. and Psa. xxx. and parsed the former. The senior Hebræans were examined in Ezekiel and the Psalms: a part of the same class were examined in Syriac, in the seventeenth chapter of Matthew's Gospel, comparing this language with the Hebrew; in Arabic they read before the Committee one surat of the Koran, and part of a chapter in Genesis.

In Theology, the Students in their second and third years had received between 30 and 40 lectures, and were examined on various theological topics, and on the evidences of revealed religion. The same class had received Lectures on the evidences of Divine Revelation, on Biblical Criticism, and on Rhetoric; and the Junior Class had passed through a course of Logic.

The First Class, composed of students in their first year, read to the Committee a written translation of the Eclogues, and were examined in the Æneid.

The Second Class, in their 2d and 3d years, were examined in Cicero de Natura Deorum, and in Livy. This class also read to the Committee, in Homer's Iliad in Greek, and the 1st book of Herodotus.

The Third Class, composed of Students in their 3d year, read to the Committee in the 4th satire of Juvenal, also in Epictetus and Thucydides.

All the students, through the whole year, have been employed in the devotional study of the Greek Scriptures; part of Deuteronomy and Luke were read to your Committee.

The elements of Algebra have occupied some part of the attention of the students, and they advanced in this study to the knowledge of simple equations. Interrupted as their studies have been by the absence of the Tutors, through the pecuniary embarrassments of the Institution, it is with great pleasure we record their progress.

The students also delivered Themes before the annual meeting of the Subscribers; Mr. Johnson, in Latin, on the Ubiquity of God; Mr. Woodwark, in Greek, on the Lord's Supper; and Mr. Matthews, in Greek, on Man's proneness to superstition.

In the evening, at the Chapel, Mr. Smith delivered an essay on the Existence of God; Mr. Gatley, on the Divinity of Christ; and Mr. Rogers, on the Influences of the Holy Spirit; after which, Mr. Hammond of Handsworth, who had been educated in the Institution, addressed the students on their "peculiar duties, dangers, trials, and encouragements."

The number of students during the past year was sixteen; for the depressed state of the Funds did not admit of receiving more. There is still a considerable deficiency of funds, and a heavy balance against the Institution.

John Clapham, Esq. and George Rawson, Esq. of Leeds, were appointed Vice Treasurers, in the place of G. Bennett, Esq. of Sheffield, who is gone to serve the Missionary Society, in the South Sea Islands.

AFRICAN AND ASIATIC SOCIETY.

THE Annual General Meeting of this Society was held at Free Masons' Hall on Friday, June the 29th, W. Wilberforce, Esq. M.P. President, in the Chair. Previous to the business of the Meeting being entered upon, upwards of 200 of the sable tribe were regaled in an adjoining room with a good plain dinner, and were then introduced to the company. The Report was read by the Rev. C. Benthin. It stated the vast increase of objects, and adverted to the success which had attended the Society's efforts, in the happy deaths of several of the poor creatures who had been brought to a knowledge of the truth by their means, as also of the many children who have been usefully employed in reading the Bible to their parents. The motions were moved and seconded by the Hon. and Rev. Gerard Noel, Rev. W. Gurney, Rev. Messrs. Faulkner, J. Thomas, J. K. Foster; and by Capt. Gordon, R.N. Lieut. Gordon, R.N.; Z. Macaulay, W. H. Trant, Geo. Brookes, Gordon Forbes, Esqrs. &c. Mr. Wilberforce introduced Sir Cha. M'Carthey to the Meeting, who warmly commended its object. We lament that the Report stated the Society to be in debt 200*l.* without any funds whatever to rely upon. It was resolved, with a view to render the object of the Society more generally understood, that for the future it be denominated, "The Society for the Relief and Instruction of Poor Africans and Asiatics, resident in London and its Vicinity." The benevolent objects of this Society may be forwarded, by transmitting subscriptions to the Treasurers, Z. Macaulay and G. Brookes, Esqrs. or their Bankers.

PORT OF LONDON SOCIETY.

ON Thursday, July 19th, being the day of the CORONATION, the Port of London and the Bethel Union Societies met on board the Floating Chapel, to implore the blessing of Almighty God upon the Monarch of these realms in the solemn act of Coronation. The assembly was composed of Masters of ships and their families, with many Seamen and persons from the shore.

At the commencement of the service, a letter was read from Leith, stating, that the Seamen of that Port would assemble at the same time on board their Floating Chapel, for the same purpose.

The Rev. Mr. Angus commenced with prayer, and the 100th Psalm being sung, the comprehensive prayer of King Solomon at the dedication of the temple was read in a very impressive manner. The Rev. Geo. Smith followed in prayer. The Treasurer then read a letter from New York, stating the encouraging progress of the word of God among seamen

at that Port; and that, on the Sabbath preceding the date of the letter, the Mariners' Church, which would hold upwards of 1000 people, was crowded; that ministers of all denominations, who preached "Jesus Christ and him crucified," as the only way of salvation, willingly merged all minor differences of sentiment, in the great purpose of urging sinners to flee from the wrath to come. The Rev. Cha. Hyatt read Psa. lxvii: and Mr. Jeffreys, Missionary to the Island of Madagascar; Lieut. Nicholls, R.N. Secretary of the Bethel Union; and Capt. Simpson, of the Juno, (on board of which ship the first Prayer Meeting for sailors was held in the Thames,) engaged in prayer. The fervent effusion of hearts impressed with the important transactions of the day, influenced greatly the feelings of the assembly, and the whole service was of the most pleasing description. May the blessings of Almighty God rest upon the King, and the great people committed to his charge!

BOARDING-HOUSES FOR SEAMEN.

We are informed that the Committee of the "British and Foreign Seaman's Friend," have taken a house near the London Dock, where sailors, on their arrival from foreign voyages, may be lodged and boarded at a moderate expense, under the superintendence of a pious brother seaman. Other houses also are proposed.

By this expedient, seamen may be preserved from becoming, as they often have been, a prey to crimps and other villains, voracious as sharks, who by artful pretences rob the poor fellows of all the money accruing to them from a long voyage.

Funds will be wanted for the purchase of furniture, beds, &c. and Donations and Subscriptions thankfully received at the Banking-house of Sir John Perring and Co. Cornhill; at the Society's Room, 18, Aldermanbury, &c. &c.

BENEVOLENT LEGACIES.

In the enjoyment of a good hope through grace, on Monday June 18, died Mrs. M. Thornton of Hull. During life, her benevolence was readily extended to cases of private distress; and her donations to religious and charitable Institutions were frequent and liberal; nor did she overlook these important establishments in the closing scene of life. Among other bequests to public objects, are the following:—

Bible Society	£80.
Church of England Missionary Soc.	80.
London Ditto.	80.
Baptist Ditto	80.
Moravian Ditto.	80.
Holderness Mission	40.
Society for Deaf and Dumb Children	30.

RECEIPTS OF THE PRINCIPAL RELIGIOUS CHARITIES IN LONDON FOR THE YEAR ENDING LADY-DAY 1821.

Brit. & Foreign Bible Society	£89,154
Soc. for Promoting Christian Knowledge	55,100
Church Missionary Society	31,200
London Missionary Society	26,174
Methodist Missionary Society	22,500
Baptist Missionary Society	13,200
Soc. for Propagating the Gospel	13,000
Society for the Conversion of the Jews	10,789
National Society for Education	8000
Religious Tract Society	7561
Hibernian Society	7049
Moravian Missions	5000
Naval & Military Bible Society	2348
Brit. & Foreign School Society	2035
Prayer Book and Homily Soc.	1993
Total....	£295,103

NEW CHURCHES.

It is said that 85 new churches are built, or about to be built, which are to contain sittings for 150,000 persons, at the expense of one million sterling.

NOTICES.

HOME MISSIONARY SOCIETY.

The Committee respectfully inform the Subscribers and religious Public, that the Second Annivesary of the formation of the Society will be held on Tuesday, Wednesday, and Thursday, the 7th, 8th, and 9th of August.

On Tuesday evening, a Meeting of ministers, subscribers, and friends, will be held at the Rev. E. Jones's Chapel, Silver Street, Wood Street, when an Address will be delivered, and several of the Missionaries will communicate many interesting particulars of their success, &c.

On Wednesday, two sermons will be preached. In the morning, at Surrey Chapel, by the Rev. James Bennett, Theological Tutor at Rotherham Academy. In the evening, at the Rev.

John Clayton's Chapel, in the Poultry, by the Rev. William Thorp, of Bristol.

On Thursday evening, the Anniversary will be concluded by a Meeting for especial prayer, at the Rev. Tho. Stollery's Chapel, Chapel Street, Soho, for imploring the outpouring of the Holy Spirit on all Missionary efforts at home and abroad.

The morning service of Wednesday will commence at 11 o'clock, and the evening at half past 6. Collections will be made for the Society.

COUNTESS OF HUNTINGDON'S COLLEGE.

THE 29th Anniversary of Cheshunt College (postponed from the 28th of June) will be held on Thursday the 23d of August. The Rev. Dr. Waugh, of Wells Street, Oxford Street, is expected to preach. Service to commence in the morning at 11 o'clock.

DISTRIBUTION OF PROFITS

To the Widows of Evangelical Ministers, voted at a Meeting of Editors July 12, 1821.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
E. H.	Indep.	Rev. J. Clayton...	6	M. B.	Indep.	J. Clayton.....	6
E. G.	.....	G. Burder....	6	J. R.	.....	E. Parsons...	6
A. A.	... .	G. Collison ..	6	W—e.	.....	Donation	5
M. C.	....	W. F. Platt..	6	R—y.	C. M.	Ditto.....	5
M. G.	.....	E. Parsons . .	6	J. G.	Indep.	J. Raban	6
J. C.	.....	Ditto	6	W. P.	.....	Donation	5
E. N.	.....	G. Collison ...	6			SCOTLAND.	
S. M.	.....	Dr. Smith ..	6	J. Y.	Presb.	Dr. Waugh ..	5
A. H.	Estab.	S. Greatheed .	6	C. F.	.....	Ditto	5
E. T.	Indep.	W. F. Platt ..	6	M. G.	.....	J. Smart	5
A. I.	.....	G. Burder....	6	E. R.	.....	Ditto.....	5
M. E.	.....	G. Collison ..	6	A. H.	.....	Dr. Waugh ..	5
M. G.	.....	W. F. Platt ..	6	M'C.	Indep.	G. Ewing	5
E. H.	.....	J. Raban	6	J. C.	.....	Ditto.....	5
A. M.	.....	Dr. Winter ...	6	M'G.	Presb.	H. F. Burder	5
M. M. M.	C. M.	M. Wilks	6	B—e.	.....	Dr. Waugh ..	5
A. H.	Indep.	J. Bennett....	6	J—e.	.....	Ditto.....	5
E. H.	Estab.	R. Hill	6			WALES.	
E. W—y.	Indep.	G. Collison ...	6	A. D.	C. M.	Dr. Winter...	5
J. W.	.....	T. Beck.....	6	A. E.	Indep.	M. Wilks	5
A. K.	Indep.	W. Roby.....	6	E. R.	C. M.	Ditto.....	5
A. G..	.....	Ditto	6	E. M.	Do.	Ditto.....	5
M—h.	.....	Ditto	6	A. L.	Indep.	G. Burder....	5
C. M.	.....	T. Beck.....	5	M. H.	.....	W. F. Platt ..	6
E. W—r.	.....	J. Raban	6	E. P.	.....	J. Townsend..	5
				J—s.	C. M.	T. Beck.....	6

FOREIGN.

FRANCE.

Chateau de Bellevue, pres Paris, July 1st, 1821.

DEAR SIR,

The circumstances which I have simply and faithfully narrated, happened to one of my intimate friends resident in Paris. A considerable diminution of interest must result from a translation of the idiomatic and forcible phraseology of the French departments into the ordinary medium of British conversation; but I have thought it not uninteresting to your readers to know, that while the Pagan world is prepared to receive the Gospel, God, without any visible agency, is also disposing the Continent of Europe, and especially this once enlightened country, to welcome the free and faithful proclamation of his grace. I could record similar facts in the Departments du Nord, pas de Calais, Vaucluse, and Pyrennées, &c.

Yours, most truly,

MARK WILKS.

M. ——, a merchant at the head of one of the first commercial houses in Paris, had lately occasion to visit the manufactories established in the mountainous tracts of the Departments of the Loire and of the Puy de Dôme. The road that conducted him back to Lyons traversed a country rich in natural productions, and glowing with all the charms of an advanced and promising Spring. The nearer view was unusually diversified; not only by the fantastic forms of mountains, the uncertain course of small and tributary streams, and the varying hues of fields of pasture, corn, vines, and vegetables; but by the combinations and contrasts of nature and of art, and the occupations of rural and commercial industry. Factories and furnaces were seen rising amidst barns and *bergeries*—peasants were digging and ploughs gliding amidst forges and founderies of fire-arms—verdant slopes and graceful clumps were scattered amidst the black and ugly mouths of exhausted coal-pits, and the gentle murmur of the rill was subdued by the loud rattle of the loom. Sometimes M——, and his friend, halted amidst all that is delightful and soothing; and, after a short advance, found themselves amidst barrenness, deformity, and confusion. The remoter scenery was not less impressive. Behind them were the ragged mountains of Puy de Dôme; the lofty Tavare lifted its majestic head beside them, and far before appeared the brilliant summit of Mont Blanc.

Though engaged in great mercantile enterprises, and returning from a visit which was to give employment to hundreds of families in the districts he was about to quit, M. —— felt powerfully the effects of the objects that pressed upon his sight; his thoughts were abstracted from the immediate end of his journey, and he was insensibly disposed for serious contemplation and religious sentiment.

In this state of mind he arrived at the skirts of a hamlet, placed on the declivity of a mountain; and being desirous of finding a shorter and more retired track, he stopped at a little house to inquire the way. From the windows, several females were watching the movements of a little child; and, just as M. —— enquired for a road across the mountains, the infant was in danger of being crushed by a coal-cart which had entered the street. The cries and alarms of the females were met by the activity of the travellers, and the companion of M. —— set off to snatch the infant from danger, and place him in security. An elderly female, from the second story, gave M. ——, who was still on his horse, the directions he desired; and, at the same time, expressed her uneasiness that the gentleman should have had the trouble to seek the child. "Madam, (interrupted M. ——,) My friend is only performing his duty: we ought to do to another as we would that another should do to us; and, in this wretched world, we are bound to assist each other. You are kind enough to direct us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the Gospel presents us the example of our Lord Jesus Christ, who, when we were in ignorance and danger, came to our world to seek and to save that which was lost." "Ah! Sir, (replied the good woman,) you are very condescending, and what you say is very true; but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger." "Madam, (resumed M. ——,) we are all strangers here, and sojourners bound to eternity: there is but one road, one guide, one Saviour, who can conduct us safely; if we feel this, young or old, rich or poor, we are all one in Christ; and, however scattered on earth, shall all arrive at the heavenly city, to which he is gone to prepare mansions for us." "These doctrines, Sir, (exclaimed the

female,) support the hearts of many of us, who have scarcely travelled beyond our own commune; and it is so rare and so delightful to hear them from others, that, if it will not be an abuse of your Christian politeness, I would request you to alight and to visit my humble apartment." "I shall comply most cheerfully with your request, (replied M.——,) for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell for ever on Mount Zion." My friend M.—— mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and her grand-daughters, all busily employed in five looms, filled with galoons and ribbons, destined for the capital and the most distant cities of the world. The good widow was between 60 and 70 years of age; her appearance was neat and clean: and all the arrangements of her apartment, bespoke industry, frugality, and piety. "Ah! Sir, (she exclaimed, as M.—— entered,) how happy am I to receive such a visitor!" "Madam, (replied M.——) I am not worthy to enter under this roof." "Why, Sir, (exclaimed the widow,) you talked to us of Jesus Christ, and —" "Yes, Madam; but I am a poor guilty sinner, and hope only for salvation through the cross. I was yesterday at St. ——,where they were planting a cross with great ceremony; were you there?" "No, Sir; for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts, and are not crucified to the world. But, Sir, if you will not be offended, may I ask what you are called?" M.——, pretending to give a general sense to the French phraseology,answered, "My name, Madam, is ——." "Thank you, Sir, I shall not forget; but this is not what I meant: I wished to know whether you are Protestant or Catholic, a pastor or a priest?" "Madam, I have not the honour to be either; I am a merchant: I desire to be a Christian, and to have no other title but a disciple of Christ." "That is exactly as we are here, Sir, (exclaimed the good widow, and added,) but, as you are so frank, are you, Sir, Catholic or Protestant?" "Catholic," replied M.——. Madam looked confused, and observed, "That it was rare for the Catholics to talk as her visitor had done." "I am a Catholic, (resumed M.——,) but not a member of the *Roman* Catholic Church. I love all that love our Lord Jesus in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the Good Shepherd and bishop of souls." "O what a favour the Lord has granted us to meet with a Christian like ourselves, (said the affected widow, looking round her,) we desire to live in charity with all mankind. But, to be frank also, Sir, we do not go to mass, nor to confession, nor yet to church; for we do not learn from our Testament, which indeed is almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls; and, we believe, we can serve God as acceptably on a mountain, or in a chamber, or in a cave, as in the finest church." "I confess, Madam, in my turn, (said M.——,) that I am exceedingly astonished to find such persons on such a spot; pray how many may there be of your sentiments?" "Here, Sir, and scattered over the mountains, there are from 3 to 400. We meet on the Sunday evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* and fools; but we can bear this, and, I hope, a great great deal more, for Him who has suffered so much for us."

While the conversation, of which this is a sketch, transpired, the rooms had filled, the neighbours had been informed and introduced, at the request of the worthy hostess; and as many as could quit their occupations, pressed to hear of the things of the kingdom of God. M.—— desired to see the New Testament. It was presented. The title page was gone, the leaves were almost worn to shreds by the hard fingers of the weavers and labourers, and M.—— could not discover the edition. A female, of respectable appearance, approached M.——, and said, "Sir, for several years I have sought every where a New Testament, and I have offered any price for one, in all the neighbouring communes, but in vain. Could you, Sir, possibly procure me a copy, I will gladly pay any sum you demand —" "Madam, I will not only procure you *one*, (replied M.——, eagerly,) but in forty-eight hours I will send you half a dozen." "Is it possible? (exclaimed the astonished villagers,) May we, Sir, believe the good news? May we rely on your promise? It appears too great, too good—we will pay for them now, Sir, if you please." "You may depend on receiving them, (said M.——,) if God prolongs my life. But I entreat you to do me the favour to accept them, as a proof of my Chris-

tian regard, and an expression of my gratitude, for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ." The conversation then turned on the value of the sacred volume, and the sinfulness of those who withheld it from perishing and dejected sinners. After some time, the hostess interrupted the chain, by demanding, "Pray, Sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass." "Great events have taken place, and news is arriving every day, (said M. ——,) from all parts of the world, of the progress of the Gospel, and the fulfilments of the promises of the Holy Scriptures." He then gave to his attentive and enraptured auditory, an outline of the moral changes accomplished by the diffusion of the Bible, the labours of Missionaries, and the establishment of schools; but only such an outline as was suited to their general ignorance of the state of what is called the religious world. And when he had concluded, they all joined in the prayer—Thy kingdom come, thy will be done on earth, as it is done in heaven.

Anxious as was M. —— to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practice only what they found in the scriptures, to cleave to the Lord with full purpose of heart, and promised to use his influence to obtain for them, a pastor who should feed them with knowledge and understanding. The termination of this extraordinary meeting, was procrastinated and affecting, tears of pleasure, gratitude, and regret, streamed from the eyes of the mountaineers, and the traveller, though more deeply moved by having seen the grace of God, than by all the scenes through which he had passed, went on his way rejoicing, and following the directions of the good widow, he arrived at the town of S. —— In this town he had commercial relations, with the principal inhabitants and authorities, and under the impression of all he had witnessed, he enquired, as if with the curiosity of a traveller, the name of the hamlet he had passed on the mountain, and the nature of the employment and the character of its inhabitants. The men, said the mayor, work in the mines, drive the teams, and labour in the fields; and the women and children weave. They are a very curious people, *outrés illumines*, but the most honest work-people of the country. Probity itself;—we have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of an obole, and the kindest creatures in the world; they will take their shirts off their backs to give to any one in distress; indeed, there is no wretchedness among them, for though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass, nor confession, in fact they are not Christians, though the most worthy people in the world,—and so droll,—imagine those poor people, after working all the week, instead of enjoying the Sunday and going to fêtes and balls to amuse themselves, they meet in each other's houses, and sometimes in the mountains, to read some book, and pray and sing hymns. They are very clever work-people, but they pass their Sundays and holidays stupidly enough. This testimony, so honourable to his new acquaintance, was confirmed to M. —— from several quarters; and he learnt from others, what he had not been told by themselves, that besides their honesty and charity, so great is their zeal, that they flock from the different hamlets, and meet in the mountains in cold and bad weather at 8 or 9 o'clock at night, to avoid the interruption of their priestly enemies, and to sing and pray.

These accounts were not calculated to lessen the interest excited in the breast of M. ——and immediately on his arrival at Lyons, he dispatched six copies of the New Testament, and some copies of a tract entitled, "*Les deux viellards*," written by M. Nolan of Geneva. Shortly after his return to Paris, M. —— received through one of his correspondents of Lyons, a letter from the excellent widow with whom he had conversed from the window of the second story. The modesty, dignity, and piety of the composition, has induced me to subjoin a literal translation, not only to evince the influence of true religion, but to satisfy the reader, that in this narration, no exaggerated statement has been made of the characters of the mountaineers of St.——

"Sir, I have the honour to write you, to assure you of my very humble respects, and at the same time to acknowledge the reception of the six copies of the New Testament, which you had the goodness and the generosity to send us. My family, myself, and my neighbours, know not how adequately to express our sincere gratitude; for we have nothing in the world so precious as that sacred volume, which is the best food of our souls, and our certain guide to the heavenly Jerusalem.

"As we believe and are assured that the

Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the Sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the Divine Saviour will be himself your recompence; and that he will give to you, as well as to all of us, the grace to understand, and to seek a part in his second coming; for this ought to be our only and constant desire in the times of darkness and tribulation in which we live.

"It is with this view, Sir, that I entreat you to have the goodness to send six more copies of the sacred volume for several of my friends, who are delighted, not only with the beauty of the type, but especially with the purity of the edition; for it is sufficient to see the name of Monsieur le Maitre de Sacey, to be assured that this edition is strictly conformable to the sacred text. Sir, as the persons who have charged me to entreat you to send six more copies of the New Testament would be sorry to abuse your generosity, they also charge me to say, that if you accomplish their wishes, as your truly Christian kindness induces them to hope, and will mark the price on the books, they shall feel it to be a pleasure and a duty to remit you the amount when I acknowledge the arrival of the parcel. Could you also add six copies of the little tract, entitled, "Les Deux Viellards."

"I entreat you, Sir, to excuse the liberty I have taken, and to believe that, while life remains, I am, in the Spirit of our Lord Jesus Christ,

Your very humble servant,
The WIDOW ———."

M—— hastened to gratify and exceed the wishes expressed in this letter. Instead of six copies, twenty copies of the New Testament were now presented to the widow and her friends, and a dozen instead of six of the Deux Viellards. The parcel was enlarged with copies of the Archives du Christ anisme, The Report of the Bible Society of Paris, The History of Missions, lately published by M. Gaussin, of Sartigny, the French edition of the Report of the London Missionary Society, Dr. Bogue's Essay on the New Testament, The Young Cottager, of which a French edition has been published, at the expense of a young gentleman of Paris, The Sermons of Nardin, which I have reprinted, The Dairyman's Daughter, the French translation, published in London, my *last* copy, and also my *only* remaining copy of Doddridge's Rise and Progress, in French. We wait for their correspondence, to inform us of the impression produced by the arrival of such an unexpected supply. Among those who may read this account, I hope there may be some who will resolve that we shall not want funds to reprint, immediately, a large edition of Doddridge, of the Dairyman's Daughter, and other books and tracts, which are exceedingly wanted, thankfully received, and extensively useful.

INDIA.

BISHOP'S COLLEGE, CALCUTTA.

ON Friday, 15th Oct. 1820, the foundation of this edifice, situated in the College ground, near the Botanic garden, was laid by the Bishop of Calcutta, attended by the Archdeacon and Clergy, and a highly respectable assembly of Ladies and Gentlemen. The Bishop first offered a prayer for a blessing on the intended work, and for divine guidance and support to the professors, the sudents, the missionaries, &c. that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies and divisions, and party views; an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labours of love. Next, a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the "Incorporated Society for the propagation of the Gospel in Foreign parts," &c. Then a prayer for the Church of England, in whose Christian zeal the institution has originated—for the king and royal family; the clergy, &c. &c. that all of these may endeavour to advance the happiness of the natives of this country, and that no habitual deviations from Evangelical holiness, in those who profess the faith of Christ, may do dishonour to their holy calling; for all who may be called and sent to preach to the heathen; and, finally, for the persons there assembled, that a participation in such works of charity might tend to engage them more deeply and surely in the service of God.

A brass plate, with a suitable inscription, in Latin, was then deposited, and the first stone laid by the bishop, pronouncing—

"In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever, I lay this the foundation-stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign parts, to be commonly called and known as Bishop's College, near Calcutta."

MISSIONARY CHRONICLE
FOR AUGUST 1821.

SOUTH AFRICA.

ADDRESS
To the Religious Public, on the erection of a Chapel and Mission House at Cape Town.

AMONG the means of promoting the Gospel in South Africa, and at the same time of providing for its local support, the Directors have long considered it to be of great importance that provision should be made for the stated preaching of the Gospel at Cape Town, in the Colony of the Cape of Good Hope. Not only is this town a highly interesting spot, on account of the number of its inhabitants, and the seat of government, and the relation which it stands in to the Missions of the Society in that quarter of the globe; but from its being a place at which the vast numbers of persons engaged in the commerce of the eastern parts of the world usually touch in their outward and homeward voyages; and its having become a spot to which the higher classes of residents, in the British East India territories, resort for the restoration of their health when injured by the effects of eastern climates. The appointment of the Rev. Dr. Philip, as the representative of the Society at Cape Town, and his peculiar qualifications as a preacher, afforded a favourable opportunity of acting upon this design; but still there existed an obstacle to its receiving its full effect, in the difficulty of obtaining a suitable place of worship, the high price of land, and the vast expense of building in the colony.

At length, however, Divine Providence appears to have removed this great impediment, by affording to Dr. Philip the opportunity of making a purchase, very advantageous, and suitable in every point of view, though requiring a large sum of money to effect it.* The premises are most desirably situated for the intended object of a place of worship, and also a commodious Mission House, for the residence of the Agent of the Society, and for the temporary abode of its Missionaries, whether sent to Africa, or touching at Cape Town on their passage to more distant stations, or for the recovery of health. It will also furnish a place for the furtherance of the important plans on the subject of Education, which enter into the proposed means of promoting the Gospel in that quarter.

The Directors, fully satisfied from the Report of the Rev. John Campbell, as well as of Dr. Philip, of the great importance of the measure thus taken, could not but readily confirm the agreement for the purchase, though requiring not less than £3000 to complete it. The friends of the Society at Cape Town, and other occasional residents, have liberally contributed towards the expense, about £500 or £600, and additions may be expected; but it is to the friends of Missions and of the Gospel in Great Britain, that the hope of Dr. Philip and his associates is chiefly directed, in order to meet the demand.

Whilst the Directors feeling themselves restrained by the obligation which they consider their public duty imposes upon them,—*not to employ the funds entrusted to*

* It is proper to observe, that the property will be duly secured by a Trust-deed, to the Society.

their management, in large grants for the purposes of building, have thought it their duty not to vote more than £500 towards the object, they readily comply with the earnest wishes of Dr. Philip and Mr. Campbell, to lay the case before the religious Public, believing with them, that its importance will obtain for it that liberal attention which will amply supply what the obligations of the Directors will not allow them to advance.

This duty so devolving upon them, the Directors beg leave to perform by the present Address; taking the liberty to add their earnest recommendation of it to the liberality of all those who feel an interest in the extension of the kingdom of the Redeemer in the world at large, and, especially, in those parts of it which are placed by Divine Providence under the authority of the British Government.

The sphere is of a most interesting kind, opening a source of influence upon the spreading of the Gospel, not in Africa only, but in India and other eastern countries; and the great Head of the Church has, in more instances than one, given to the efforts of Dr. Philip, a sanction which justifies the most cheering hopes. Individuals, who have come from India to the Cape in quest of health, have, through the Divine blessing on his ministry, found the greater gift of salvation, and returned to their former stations, gratefully resolving to promote the extension, among the Heathen, of that Gospel which had done so much for themselves.

Donations will be thankfully received, for this object, by the Treasurer, W. A. Hankey, Fenchurch Street, and the Secretaries and Directors of the Society, at the Missionary Rooms, Old Jewry.

SOUTH SEA ISLANDS.

INTERESTING communications have been recently received from New South Wales, Otaheite, &c.

A letter from Mr. Henry Bicknell to Mr. Hodson, dated Taheite, May 22, 1820, came to hand a few days ago, with other letters of a later date. In the above letter, Mr. Bicknell states that his health was then in an improved state, but that others of the Missionaries were very unwell, particularly Mr. Wilson.

In relation to the state of the mission at Taheite, he writes in an encouraging manner; he says, "I have baptized 297 persons;" and, in the various stations he judged that about 2000 had been baptized. "We are living (says Mr. B.) in a remote part of the island, for the sake of the mission, but there is work enough for ten missionaries. About 700 people attend at the chapel near our residence, and I preach to them four times a week; and when from home, at the other districts, more frequently. About 400 belong to the school, where I attend two days in the week, and 20 teachers are employed.

Thus diligently was this good man, (the first individual, we believe, who offered his services to the Society) engaged; and it might have been hoped, from the improved state of his health, that his exertions would be long continued; but we are informed, by a letter from Port Jackson, that his labours are terminated, and that the Lord, whom he faithfully served, has been pleased to call him to his rest and reward.

We are concerned to add, that another labourer, in the same part of the vineyard, Mr. Tessier, is no more in this world. He was advanced in years, and so feeble, that he could not travel, but was useful.

Mr. Wilson also, who has been an efficient labourer, was mentioned in Mr. Bicknell's letter as greatly reduced by illness, so that his recovery was deemed doubtful. We are now informed, that he thought it necessary to remove to Port Jackson, in hope of restoration.

Mr. Darling, who had resided for a time at Eimeo, returned to Otaheite on the 22d of October 1819, and settled at a new station (called Burder's Point) among the people of *Atahuru*. A great alarm of war prevailed at that time, which, however, soon subsided, and a considerable number of the natives have settled near the spot.

In a letter dated June 5, 1820, Mr. Darling says, "We have baptized 151 adults and 287 children. The work of the Lord is prospering among us, and many who were formerly thirsting for blood have become as meek as lambs. This is the Lord's doing, and it is wonderful in our eyes."

"The people of Atahuru consist of two principal divisions; we agreed to supply that at some distance from us every Sabbath; but this would not satisfy them; they determined to remove and live near us, that they might enjoy the means of instruction on the week days also. This they have done. Their principal chief has of late become very attentive, and we intend soon to baptize him. We think it necessary to make a selection of those who offer themselves, for were we to receive all who desire it, we might baptize all the people of Atahuru next week. Those whom we baptize we consider as candidates for the Sacrament of the Lord's Supper, and we catechise them twice a week.

The Gospel of Matthew has been printed at this station, the people received it with great eagerness, and many were much disappointed who could not obtain a copy."

Several other letters from the South Sea islands have come to hand, which we have not room for in the present Number.

HUAHEINE.

WE have received the First (printed) Report of the mission at this island, up to December 1819.

This Report states that at FARE, the district in which the brethren reside, the congregation has considerably increased, and consists generally of 300 or 400 persons. Two of the brethren had made a tour of the island, and it is hoped, that some were awakened to a sense of Divine things.

Schools.

The number of scholars has been greatly augmented. There are schools also at MAEVA and at MAHAPU, and a Sunday-school at each of the three places, which promises much usefulness. The number of scholars at FARE is about 500, and 100 in the Sunday-school; at MAEVA 300, and 80 children; at MAHAPU 250, and 50 children.

Translations.

The good work of translating is going forward. "We have (say the brethren) been enabled to put another portion of the word of God into the hands of the people—an edition of 2000 copies of the Gospel of Matthew, which we finished in October last. They were sought with avidity, and received with gratitude by all. The Gospel of Mark is translated, and the Psalms are in hand." Mr. Nott has also translated the Gospel of John, and the Acts of the Apostles.

Baptism.

"On the 12th of September, we had the happiness to baptize 15, who were proper subjects; among whom were MAHINE and HANT, the principal chiefs of the island; there are also several candidates now under instruction, whom we intend soon to baptize."

Civilization.

We have observed, with peculiar pleasure, the improvement in the outward condition of the people, and their progress in civlization. Several of them have finished very neat plastered dwelling-houses, with doors and windows; and are boarding their bed-rooms. They have also erected a very strong and capacious place of worship, 90 feet by 60; it is plastered within and without, and they are sawing boards for the floor.

Considerable progress has also been made in cultivation; many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit saws, &c. together with paper and writing utensils, are in great demand among them. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their waists, but made up into gowns, which gives them a much more decent appearance. Our sisters have, by every means in their power, contributed to their improvement; and they continually instruct them, in their own respective houses, in needlework; in which some have made considerable proficiency.

We cannot conclude our report, without testifying our gratitude to the Divine author of all good, for the mercies we have received since the commencement of our mission here; and we earnestly intreat an interest in the prayers of all who long for the extension of the Redeemer's kingdom among men, that our feeble hands may be strengthened by the mighty God of Jacob, and we enabled, with a single eye to his glory, and a love for immortal souls, to hold on, till he shall call us from the fields of labour to the abodes of rest."

Further Information.

In a letter from one of the brethren at Huaheine, to a friend, dated June 1820, enclosing the preceding Report, he says, "Since that time (Dec. 1819) our missionary affairs have prospered greatly. Our people, I believe, have finished the best, neatest, and most commodious place of worship in all the islands, though there are several good ones at Tahiti and elsewhere.

Our people may be divided into four classes.

1. *Common hearers.* Almost every one

in the island may be included in this class; and our congregation at Tare Harbour, for many weeks past, has been on the Sabbath from 1400 to 1600, yet our chapel is not nearly full.

2. *Those who are Candidates for Baptism*, and have tickets for admission to a weekly meeting, held every Thursday afternoon for conversation with them. Their number at present is about 570. The conduct and experience of these are carefully inquired into, that we may be able to ascertain who are qualified for Baptism and Church-membership.

3. *The baptized.* We have baptized in all 55, including some children.

4. Those who have been admitted to the Lord's table, are, as yet, only 14; but most of the baptized are judged to be proper subjects for this ordinance also, and are intended for regular church-membership; and probably about 30 more will be shortly baptized, as they desire it earnestly, and their profession and conduct are, in every respect, consistent.

School.

The School under my superintendence (says Mr. D.) has prospered greatly. It consists now of between 700 and 800, including children and adults; and there are now but few in the island who cannot read.

NEW SOUTH WALES.

Extract of a Letter from Mr. James Hayward, Missionary, dated Sydney, February 9, 1821.

—I WROTE you last from Bonavista, and informed you, if I mistake not, of our Captain's relinquishing the voyage, and proceeding thence to America, a circumstance which Mrs. Hayward and myself very much regretted. During the time we were together on board, he showed us kindness, and every mark of respect, and, for our comfort, every attention in his power. He took an affectionate farewell of us. On his quitting the Hope, the command devolved on our first officer.

We left Bonavista on the 29th July, soon after which we had contrary winds, and found our vessel to be leaky. Aug. 12, we crossed the Equator, and stood for the island of Trinidada, where, I believe, the Captain intended to have touched, had the weather permitted. As we advanced to the South, where the vessel had more motion, we found she began more seriously to leak. The water in her hold rose at times nearly a foot in an hour, which employed the seamen night and day at the pump, and excited, in some, apprehensions of danger. The captain, in consequence, was induced to steer for the island of Trisban da Cunha, and on the lee side thereof endeavoured for several hours to lie too, in order, if possible, to discover and secure the leak; in this, however, he failed, but found it soon after he sailed again. We had now the unpleasant prospect of having to make 160 degrees of longitude in a leaky condition, before a hope could be entertained of procuring the assistance we needed, as it was intended we should touch no where else until we arrived at New Holland. Our little vessel, originally designed for speed only, of which we had no reason to complain, was heavy laden, and for a passage of such length, in the seas over which we had to sail, drew too great a depth of water. The consequence was, that when the weather was rough, heavy seas broke on board, and rolled from side to side on her decks in torrents, so that they were covered with water for weeks together. Thus, when the sea was boisterous, and the nights dark, and the idea of being far from port occurred to our minds, our situation on board became dismal and comfortless.

We made the coast of New Holland on the 13th of October, and anchored in Sydney Cove, on the 23d. The first report of land was welcome news to all on board, but to none more so, I believe, than to myself, and my dear wife, who had, during a considerable part of the passage, from the use of bad water, and living principally on salt provisions, to which she had not been accustomed, suffered very severely in her health. Her strength and spirits became much reduced, and her mind, though naturally lively and cheerful, much depressed and dejected, so that for some time previously to our making the port, serious apprehensions were entertained by myself, and others on board, that she would scarcely be able to survive the voyage. However, for her preservation and comfort, every indulgence, in the power of the captain to grant, was got for the purpose. We landed on the evening of the 23d, and immediately went to reside with the relations of Mrs. H. where her health was attended to, and through whose kind attention and the divine goodness, it has been comfortably restored, and she is now anxiously waiting for an opportunity to proceed with me to our station and work, and this we expect to do in the Hope, the vessel we sailed in from England. Our detention here, which has been much longer than we ever wished

or expected, has been occasioned by the absence of the Rev. Mr. Marsden, who had been some months, and was for some weeks before our arrival, in the colony at New Zealand.

At Sydney, we found, on our arrival, Mr. Wilson, who had lately come from the islands to reside for a time in the colony for the benefit of his health, from whom no doubt you will receive every information respecting the islands, &c. which he has to communicate. From him, with sorrow, we heard of the death of the two brethren, Messrs. Bicknell and Tessier, at Otaheite. The death of brother Bicknell will be a serious loss to Mrs. B. and her four children, situated as they are.

The Hope, Mr. Birnie's vessel, is just come in from a voyage, with distressing tidings. She has lost her first officer and five men. We hope now shortly to leave the colony for the islands, and, if we comply with the request of Pomare, not to my old station in Eimeo, but to Matavai, to join him and Mr. Nott, who are both residing there. In order to comply with the king's wish, I must remove my house, now at Eimeo, to Otaheite, and erect it again, which will unavoidably be attended with great labour and expense. How this will be, I shall perhaps be able to inform you by the return of the Hope."

We have stated above, that Mr. Wilson had thought it needful for the recovery of his health, to take a voyage to the colony, where, as we learn from a letter written by him at Sydney, Feb. 7, 1821, he arrived in the Haweis, Sept. 26, 1820.

He says, "By two Russian ships which touched at the islands about a week after we left them, we have received the mournful intelligence of the death of our dear brethren, Bicknell and Tessier; but I am unable to mention any particulars. Brother B. has left his widow with four children, and she herself is but in a poor state of health."

He further says, "I do not wish to remain here one hour longer than is necessary. We expect that the Hope will sail from hence to the islands in about two months, to bring the cocoa-nut oil procured for the Society, when, God willing, brother Hayward, his partner and myself, intend to proceed with her.

VOYAGE OF THE DEPUTATION.

It affords us great pleasure to be enabled to inform our friends, that the *Tuscan*, conveying the Rev. Mr. Tyerman and Mr. Bennet, the Deputation to the South Seas Islands, together with our brethren the artisans and their wives, touched at Madeira on the 28th of May, after a voyage of only nine days. After working their way against contrary winds from the 5th of May, when they embarked at Gravesend, to the 12th, they landed at Portsmouth, where they were most hospitably entertained by our Christian friends, and greatly refreshed. They got under weigh on the 19th, and passed the Lizard light-house about 12 o'clock on Sunday night. On Tuesday, they encountered two heavy gales in the Bay of Biscay, which were succeeded by a short calm; after which they proceeded rapidly to Madeira. Some of the females suffered pretty severely by sea-sickness, but were much better. Mr. T. and Mr. B. speak highly of the friendly behaviour of the captain, &c. They have family worship regularly twice a day, and two sermons on the Sabbath, besides a prayer meeting in the evening. They appear to be very friendly with each other, manifesting a truly pious spirit, which augurs well to the accomplishment of their great object. They intreat the continued prayers of their friends for their health and safety during the rest of their voyage.

MISSIONARY ANNIVERSARIES.

ROYSTON, CAMBRIDGESHIRE.

On Wednesday, April 11th, the Auxiliary Missionary Society for Cambridgeshire and its vicinity, held its Eighth Anniversary at Royston, when two appropriate sermons were preached in the morning by Rev. R. Hill, from Isa. lxiii. 21, and Rev. Mr. Thodey, from Zech. vi. 12, 13. In the afternoon, the Society assembled for public business. Mr. Hill presided, and several interesting addresses were given by the ministers and gentlemen present. The Rev. G. Burder preached in the evening. The numerous congregations that attended were highly gratified, and the sum of 40*l.* was collected for the benefit of the Society.

May 29th. The Twenty-fifth Anniversary of the Somerset Association was held at Rev. Mr. Cuff's Meeting-house, at Wellington. The Rev. G. Cave began the morning worship; the Rev. D. Pyke prayed before the sermon; the Rev. W. Paull preached on the Work of the Holy Spirit, from 1 Cor. xii. 6. last clause; and the Rev. J. Buck concluded. In the afternoon, there was a public meeting in furtherance of the objects of the Association. After singing and prayer by the Rev. R. Winton, the Rev. John Saltren, of Bridport, was requested to take the

Chair. The Address was read by the Rev. T. Golding, the Secretary; and the Resolutions moved and seconded by the Rev. Messrs. Buck, Leach, Wright, Gunn, Paull, Winton, Sherring and Corp; Mr. Spencer, the Treasurer, the Rev. Messrs. Pyke, Housey, Clapson, Cave, Blair and Cuff, and Mr. Waldron. The meeting closed with prayer, by Rev. Mr. Sherring, and singing the 117th Psalm. In the evening, after the Rev. Mr. Saltren had prayed, the Rev. W. B. Leach preached from Titus ii. 13, 14. and the Rev. Mr. Horsey (Baptist Minister) concluded. The services were all interesting and well attended. The ministers of the Association met the preceding afternoon at four o'clock, as is usual, to prepare for the general meeting, and the Rev. J. Saltren preached a sermon from Psalm xl. 9, 10. in the evening.

PRESTON, LANCASHIRE.

On Whit Monday, June 11, the Preston Auxiliary held its Ninth Anniversary in Grimshaw-street Chapel. Edward Dawson, Esq. of Aldcliffe-hall, presided. The Report for the year was read by the Secretary, from which it appeared, that this Society, with its Branches at Elswick, Kirkham, Garstang, &c. had remitted to the Parent Society, since the last Anniversary, upwards of 103*l.* besides incidental expences. The meeting was numerously attended, and addressed by the Rev. Messrs. Griffiths, Greatbatch, Coombs, Thompson, (Wesleyan) Wild, Hope, &c. Much interest was excited, and the interesting services closed by singing "*From all that dwell below the Skies,*" &c.

HOWDEN, YORKSHIRE.

On Thursday, June 21, the Howden Auxiliary Missionary Society held its Anniversary in Providence Chapel. The Rev. Mr. Morley, of Hull, in the chair, (who, after prayer to God) opened the business of the meeting; the Rev. Geo. Browne, of St. Albans, gave some account of the proceedings of the Parent Society, and of the Rev. J. Campbell's second visit to Africa. Several excellent addresses were delivered by the Rev. Messrs. Rawson, Mather, Earle, Mayhew, Nettleship, Milson, Hunt, and Wilkinson, &c. A Missionary spirit appeared to pervade the respectable assembly. Mr. Rawson preached from 1 Cor. xv. 25. on the evening previous to the meeting, and after the meeting, Mr. Brown from John iii. 35. A handsome collection was made for the Parent Society in London after the services.

On Monday evening, July the 2d, at the Missionary Prayer Meeting held at the Rev. Mr. Smith's chapel, Leather Lane, London, Mr. J. Monro, late of St. Neot's, was designated as a Catechist to South Africa. The Rev. Messrs. Smith, G. Williams, Elvey, Burder, Waugh, Campbell, and J. Burder, of Stroud, engaged in the service.

Mr. Monro has attended for a considerable time at the British and Foreign School in the Borough Road, to acquire the British system of instruction, which it is hoped he will be enabled advantageously to practise in Africa.

AMERICAN MISSION TO THE SANDWICH ISLANDS.

The following account of the first interview between *Tamoree*, the king of Atooi, and his son *George Tamoree*, (whose original name was *Hoome-hoome*) who had been absent from his father 17 years, and who accompanied the Missionaries from America to the island, will be perused with no ordinary interest. It is extracted from the Journal of Mr. and Mrs. Ruggles:—

"*May* 3. When we arrived at the house, Tamoree and his Queen were reclining on a sofa; as soon as George entered the door, his father arose, clasped him in his arms, and pressed his nose to his son's, after the manner of the country; both were unable to speak for some time. The scene was truly affecting, and I know not when I have wept more freely. When they had become a little more composed, Tamoree spoke, and said his heart was so joyful that he could not talk much till to-morrow; but discovering brother Whitney and myself, who had till then remained almost unnoticed, he inquired who we were. George then introduced us to him as his friends, who had come from America to accompany him home. The old gentleman then embraced us in the same manner as he had done his son, frequently putting his nose to ours, and calling us his *kicahe* or friends. A supper was soon provided for us, consisting of a couple of hogs, baked whole, after the American manner, several fowls and a dog, cooked after the style of the island, together with potatoes, tarro, bananas, cocoa-nuts, and water-melons, brandy, gin, wines, &c. The table was set in good style, and our supper indeed excellent. A new house was assigned for brother W. and myself during our stay on the Island, a few rods from the king's, and several men to attend upon us. We shall now

retire to rest, after looking up to God with thanksgiving for mercies already received, and humbly praying that a blessing may attend our visit to these heathen. Perhaps it will be the first Christian prayer that was ever offered to God on this Island.

"*May* 4. This morning early, I went to the king's house, and was met at the door by himself and the queen, who took me by each arm, led me in, and seated me between them upon the sofa; and after having several times put their noses to mine, the king inquired if it was true that I had lived with Hoome-hoome (the real name of George) in America, and eat with him, and slept with him, saying his son had told him many things that he could not fully understand, and that I had been his friend a long time, and would stay here and instruct his people to read. I told him it was true, and that the good people of America who loved his son, and loved him and his people, had sent several men and women to instruct his people to read and work as they do in America. When I told him this, he, with his wife, broke out in one voice, "*Miti, miti, nove loah aloha America;*" that is, *Good, good, very great love for America*; and then burst into tears. After a short time, he asked me how long I would be willing to stay and teach his island. I told him I wished to spend my life here, and die here. He then embraced me again, and said, "*Kacke vo'u oe, mahkooah oe o-ou wihenu o ou mahkooah oe,*" that is, *You my son, I you father, my wife you mother.* I endeavoured to tell him something about God, but the subject was entirely new to him, and he could understand but little.

"*May* 10. This morning Tamoree sent for me—said his interpreter was going away, to be gone several days, and he wished to say a few things to me before he went. I want to know, says he, if you love Hoome-hoome, if you love me, if you like to stay here and learn my people. I assured him that I loved his son and him, and I wished to spend my life in doing them good, and not only I, but Mr. Whitney, and all who came with us, wished the same. Hoome-hoome tell me so, says he. He then shed tears freely, and said, I love Hoome-hoome; I love him very much more than my other children:* I thought he was dead; I cry many times because I think he was dead: Some Captains tell me he live in America, but I not believe; I say No, he dead, he no come back: But he live, he come again; my heart very glad. I want my son to help me; he speaks English, and can do my business. But he is young; young men are sometimes wild, they want advice. I want you stay here and help Hoome-hoome, and when vessels come, you and Hoome-hoome go on board and trade, so I make you Chief. I told him I wished not to be a Chief, neither could I do any of his public business, but was willing to advise his son and assist him in every thing consistent with the object for which we came to his Island. He expressed some surprise when I told him I wished not to be a Chief, but when I explained to him what we wished to do, he appeared satisfied and pleased.

"This afternoon the king sent to me, and requested that I would come and read to him in his Bible. I read the first chapter of Genesis, and explained to him what I read as well as I could. He listened with strict attention, frequently asking pertinent questions, and said, I can't understand it all; I want to know it; you must learn my language fast, and then tell me all. No white man before, ever read to me and talk like you.

"*May* 16. Visited the king, and read to him in his Bible. He expresses an earnest desire to know all that is contained in the Bible, saying frequently, I want to understand it; and when you learn my language I shall know it. He often says he wants Atooi to be like America. To-day he told me he would support all the mission family if they would come to Atooi—that he would build as many school-houses as we wished, and a large meeting-house, and have a sabbath-day, and have prayers and singing. It is reviving to my heart to go and converse with the old gentleman, and see his thirst for knowledge, and desire that his people should be informed.

"*June* 2. For several days since, the king and queen have manifested a great desire to learn to read, and sent for us frequently to instruct them; they say they will spend ten years if they can learn to read well in that time. Wherever they go they carry their books with them. I have seen them while bathing in the water, stand with their books in their hands, repeating their lessons. They have expressed fears that we shall

* Tamoree has two other children besides George, a daughter and a son, younger.

not return from Woahoo. I went into the king's house this morning and found the queen bathed in tears; on inquiring the cause, the interpreter said that Mr. W. had told her yesterday that we could not return, and neither she nor the king had rested all night. I told them they had misunderstood Mr. W. and that we did intend to come back as soon as possible. So earnest are they for us to settle with them and instruct them."

LETTER OF TAMOREE, KING OF ATOOI, TO THE REV. DR. WORCESTER, IN AMERICA.

THIS letter was dictated by the King, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

DEAR FRIEND, *Atooi, July* 28, 1820.

I WISH to write a few lines to you, to thank you for the good Book you was so kind as to send by my son. I think it is a good book—one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good; they fool me; they do me no good. I take good care of them; I give them cocoa-nuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here I take care of them: I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead: Some man tell me he no dead: I tell him he lie: I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad.

I must close.

Accept this from your Friend,

KING TAMOREE.

Samuel Worcester, D.D.

LETTER FROM THE QUEEN OF ATOOI TO THE MOTHER OF MRS. RUGGLES.

THIS letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself in a plain legible manner.

DEAR FRIEND, *Atooi, July* 28, 1820.

I AM glad your daughter come here, I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owhyhee; then she learn me how to read, and write, and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my *aloha*, and tell you I am

Your Friend,

CHARLOTTE TAPOOLEE,
Queen of Atooi.

AMERICA.

IN the 22d Report of the Connecticut Missionary Society, Jan. 10, 1821, it is stated that forty Missionaries have been employed by them during the past year, in the states of Vermont, New York, Pensylvania, Ohio, Indiana, Illinois, Kentucky, and Missouri. The preachers employed by this Society spend from six to 20 or 30 weeks in journeys from place to place, as Evangelists, with great and good effect. In the introduction to this Report, the Secretary remarks: "Every revolving year has elucidated, with brighter evidence, the utility of Missionary efforts, and added new trophies of Divine grace to the rising kingdom of the Redeemer. In the good work of spreading the Gospel among the destitute, of establishing Churches, and of comforting the people of God throughout the widely extended frontiers of the United States, the Trustees believe the labours of the Missionaries whom they have been enabled to send into the field, have held a prominent place, and been crowned with signal blessings."

We copy from the concluding remarks the following pleasing passage: "The amount of labour which has been performed can scarcely be estimated. Were it expedient to specify the distance which has been travelled by the Missionaries in the discharge of their duties; the number of sermons they have preached; the meetings for prayer and religious conference they have attended; the schools and families they have visited; the number of believers they have received into the family of Christ; the churches they have organized; the multiplied instances in which the sacraments of the Gospel have been administered; the di-

visions in churches they have healed; the sick and afflicted they have consoled; the dying they have commended to divine mercy; the multitude of saints they have comforted; the number of sinners they have instructed and guided to the Saviour; the moral influence they have spread around them in every direction, increasing the peace, harmony, and temporal prosperity of an extended community; such a catalogue would swell the amount of missionary labour beyond all ordinary conception. The good which may result from such labour is, literally, immeasurable."

BASLE MISSIONARY AND BIBLE SOCIETIES.

Extract of a Letter from the Rev. Mr. Blumhardt, in Basle, to the Rev. Dr. Steinkopff: dated 23d June 1821.

WE have enjoyed a most delightful season in the week just passed. The Lord has indeed crowned us with loving kindnesses and tender mercies. Already on Saturday the 16th of June, Christian friends both of the Bible and Missionary Society arrived in large numbers from the vicinity, and from a distance, to attend the General Meetings; and from day to day the houses of our brethren in this place were filled with visitors, many of whom, constrained by the love of Christ, had come a distance of 25, and some even of 120 miles.

On Trinity Sunday, the Rev. Mr. Gessner, of Zurich, delivered a most appropriate introductory discourse in the principal church; and on Monday evening, the friends of the Bible first met together at Mr. Schnell's house, when arrangements were made for conducting the Meetings, and several important points relating to the dissemination of the Scriptures in Switzerland, discussed.

In the afternoon of Tuesday the 19th, the General Meeting of the Bible Society was held in the church of St. Martin, and was attended by a large proportion of gentlemen distinguished by their station both in church and state; besides an attentive auditory of more than a thousand persons. The Report, read by the Rev. Archdeacon Burckhardt, as well as a comprehensive view of the operations of Bible Societies in general, exhibited by the Rev. Dr. and Professor Merian, produced a strong sensation in the minds of all present, and greatly raised their estimation of the high importance and value of the Biblical cause.

On Wednesday morning the 20th inst. a public examination took place in our Missionary Seminary: for want of room, those only of our friends who came from a considerable distance could be accommodated. The students were examined in the leading doctrines of the Christian faith, in Greek and Hebrew, the Arabic of the Koran, and in the English language. The audience expressed both surprise and satisfaction at the progress they had made. In the afternoon, at three o'clock, our Missionary Meeting began in St. Martin's church. Hundreds of persons flocked from every quarter, and the church was quickly filled with anxious auditors. After a very interesting discourse from the Rev. Mr. Von Brunn, on Rev. xiv. 6, 7. I read the Report, containing a mass of cheering information respecting the work of the Lord within the short period of the last six months of our Missionary Society. The Rev. Mr. Larosche concluded the Meeting with a most suitable and affecting appeal to the assembly.

On Thursday morning, a Meeting for business was held at the Mission-house, which was attended by deputies from our Auxiliary Societies at Schaffhausen, St. Gall, Zurich, Toggenburg, Bern, Strasberg, Stuttgardt, Mezingen, Tuebingen, and Tuttlingen. A great number of other friends were also present; it was truly a time of refreshing for us all. After several extracts had been read from the Society's correspondence with the distant Societies of Nuremberg, Darmstadt, Barmen, and Bremen, the Annual Report was laid before the Meeting; the Rules of our Society, and the general plan of the Missions, were submitted and approved, and a vigorous co-operation was promised. The Lord was evidently in the midst of us; not a dry eye was to be seen; and this delightful assembly broke up, after the most ardent expression of praise to God.

In the afternoon, four of our dear Missionary brethren took leave, two of whom had been solemnly ordained by our Antistes only three days previously. On this occasion they were furnished with instructions. Messrs. Werner and Lang proceed to Halle; Messrs. Dieterich and Zaremba to St. Petersburg, and from thence to the Black Sea. This was an afternoon which will not be forgotten by those present. An audience of more than 600 persons, clergy and laity, was assembled within and without the hall. After a solemn prayer, I gave them their instructions; my address was listened to with deep attention; Messrs. Dieterich and Lang replying in most affecting farewell speeches, when the Rev. Mr. Von Brunn set them apart for the Missionary work with laying on of hands. These

were, indeed, seasons of refreshing from the presence of the Lord, and we are all convinced the most blessed fruits will follow: we already witness them in the increased approbation of our Society on the part of our Government; the removal of many prejudices; a general interest excited among the inhabitants of our town, and the cheerful co-operation of our friends in other places.

Two incidents which occurred during the above period, well deserve to be related: a Christian nobleman transmitted 1000 Swiss francs to our departing Missionaries; and a farmer of Alsace, whose name is not mentioned, sent 200 francs with this short observation: "When I was a boy, being once employed to sow, an experienced farmer said to me, Throw out the seed far, my lad. I did so; and since then I am become rich in worldly goods; I therefore think I ought to do the same in spiritual matters."

We are sorry to hear from Mr. Rönneberg, that our dear Dr. Pinkerton has left St. Petersburg, as two of our brethren, Messrs. Dieterich and Zaremba, are going thither next week.

By a letter of Mr. Rönneberg, we rejoice to see that your Committee have placed a supply of Bibles at their disposal in the languages of the countries they are about to visit. I am convinced the Lord will bless their labours in those parts. If our British brethren can do any thing in promotion of the work there, we shall bless the Lord; if not, we shall persevere in our endeavours, in humble reliance upon him.

ANECBOTE.

A BRAHMIN lately baptized had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years, residing during this time at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets of the city, the rich Hindoos hurried down from their houses and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form.

How little hope could have been entertained of the conversion of this man—sunk in all the brutality of the *jogee*, and intoxicated with pride! and yet, this man, through reading a Tract in the Bengalee language, which was some how or other introduced into his solitude, has given up his rank, the worship of his countrymen, and all his pagan nostrums, and is become a humble disciple of Jesus Christ. After such a conquest, who will despair of any human being?—*See Ward's Farewell Letters, p.* 161.

PRESENTS TO THE SOUTH SEA MISSSION.

Letter from George Bennet, Esq. written to the Secretary on the morning he left London to join the Ship Tuscan at Gravesend.

WITHIN the very few weeks of George Bennet's intended Mission to the South Seas being publicly known, and his actually leaving Sheffield to enter upon it, a great number of Christian friends of various denominations in Sheffield and the neighbourhood sent presents of hardware and clothing, and ornamental gifts for the women and children, &c. at Otaheite, nearly to the amount of £250; besides which, some Ladies, and others at Rotherham, Nottingham, Liverpool, &c. sent handsome and valuable presents—making the whole amount at least to *three hundred guineas!*

George Bennet feels very anxious that the kindness of these numerous and liberal friends should be acknowledged in the Missionary Chronicle; he finds it quite impracticable to send the full list of the numerous names of these friends, nor can he even specify all the places from which the presents came; and, therefore, his indulgent friends will excuse at present more than this general acknowledgment.

The charge has been accepted with much pleasure, and should the indulgent providence of God permit him to have the happiness of returning to his native land, G. B. will feel it a delightful duty to give an account of the honourable stewardship to which his dear friends have appointed him; and he feels encouraged to hope that through their prayers and the supply of the Spirit, he shall obtain mercy to be faithful. And while now very nearly at the moment of sailing from happy England, he affectionately bids them farewell, and prays God ever to keep them all in his most gracious keeping.

Bartlett's Buildings, Saturday Morn. 2 o'clock, May 5, 1821.

In addition to the acknowledgments contained in this letter, the Directors offer their cordial thanks to the following persons, for sundry presents to the South Seas Mission; that is,

To Messrs. Clapham, Brother & Co. Leeds, for two pieces of black cloth; Mr. George Rawson, for two ditto of plaid stuff; Mr. John Scofield, for a bag of seeds; and Miss Walker, for five dozen of spoons; Mr. Williams, of Redditch,

for a box of fish-hooks and needles; Mr. Taylor, of Kingland, for a chest of carpenter's tools; Mr. Cheesewright, for four pit-saws; Anonymous, for three boat-compasses; Mr. Toomer, of Southampton, for a case of fish-hooks, for Rev. D. Tyerman; Mr. Turner, of Camberwell, for 12 pair of spectacles, and one pair for Pomare; Mr. Smith, for a thermometer for ditto; Mr. Perowne, of Norwich, for a hat of peculiar construction for ditto; R. Langton, Esq. for books; Messrs. Alford and Bristol, of Tisbury, for a package of books, by Rev. Mr. Hopkins; Mrs. Butler, of Benson, for a box of linen and books, &c.

NOTICES.

THE Anniversary of the Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society, is proposed to be held on the 14th, 15th, 16th, and 17th days of the present month. The Rev. Dr. Bogue and Mr. Tidman, the deputation to Cornwall, are engaged to preach, and it is hoped the Rev. Messrs. Innes and Chapman, the deputation to Somerset and Devon, will also be present.

ON the 14th, 15th, and 16th of the current month, the Anniversary of the South Wales Auxiliary Missionary Society will (by divine permission) be held at Abergavenny, on which occasion some English minister is expected to preach, and take a part in the public meeting for business.

BIRMINGHAM.

THE Anniversary meeting of the Auxiliary Missionary Society for the counties of Warwick, Stafford and Worcester, will be held at Birmingham, on the 11th 12th and 13th days of September, when the Rev. Drs. Bogue and Waugh, with the Rev. John Campbell, have engaged to assist.

SEVERAL letters have been received, which show that some persons conceive the *Home Missionary Society* to be a branch of the London Missionary Society for the Heathen, established in 1795; it is therefore necessary to observe that he two Institutions are perfectly distinct. *Ed.*

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June, to 16 July, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Legacy of Mr. Thomas Farmer, of Sion Chapel, per Messrs. Teape and Palmer, Executors	10	0	0
R. Donation	1	1	0
Mr. A. per Rev. Mr. Moore, Vauxhall	1	1	0
Nathaniel Robarts, Esq.	10	10	0
A Widow's Mite; by G. B.	0	7	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

Bungay and Denton, Congregations at, for the support of a Native Teacher in India, to be called "John Owen" by S. Ray, Ipswich, instead of, as inserted in the last Chronicle	10	0	0			
Bedfordshire. — Woburn. — Contributions per Rev. Mr. Castleden	4	4	0			
Berks.—Reading.—Ebenezer Chapel Juvenile Missionary Society, by Mr. Bubier	3	0	0			
Essex.—Stratford.—Rev. J. Emblem and friends	13	8	1			
Gloustershire. — Bristol. — Juvenile Missionary Society.—Mr. R. Ferris	25	0	0			
Kent.—Collections per the Rev. Messrs. Chaplin and Jackson	112	8	4			
Further particulars in a future Number.						
Lincoln. — Stamford. — Rev. G. Wright.						
A Soldier of two Kings	0	12	6			
A Soldier's Wife	0	7	6			
				1	0	0
South Wales Auxiliary Missionary Society.—Rev. D. Peter.						
Swansea.—Collection by Rev. T. Davies, Ebenezer Chapel	20	0	0			
Sardis.—Ditto, Rev. W. Thomas	1	3	0			
Haverfordwest — Ditto, Mr. W. Thomas	3	3	0			
Llwyngwair.—Subscription	5	0	0			
				29	6	
Swansea.—Countess of Huntingdon's Chapel. — Rev. W. Kemp. — Juvenile Society, three quarters of a year	24	15	3			
Subscriptions	2	2	0			
				26	17	3
Sussex.—Warbleton.—Bodle street-green. Juvenile Missionary Society; by Mrs. Smith				2	10	0
Wilts.—Hindon.—Teachers and Children Sunday School; by Mr. T. B. Sims				5		

Worcester. — Rev. E. Lake. — Countess of Huntingdon's Chapel. — Half-year's Penny-a-week Subscriptions	13	0	0
Yorkshire. — Leeds. — A few friends for "Wm. Eccles" Native Teacher in Travancore, second year's payment	10	0	0
Carried forward	10	0	0
Brought forward	10	0	0
Do. Mr. John Clapham, jun. for second year's payment..	10	0	0
			20 0 0
Howden. — Auxiliary Missionary Society. — Collected at Anniversary. — Mr. J. Thompson, jun. Secretary	15	0	0

ERRATUM.

In the July Chronicle.—Denny Auxiliary Missionary Society.—Rev. J. Harrower, *for* £10 0 0. *read* £10 10 0

Donations in Aid of the Anglo-Chinese College at Malacca

Mr. Smith, Frampton-on-Severn 3 3 0

For the Education of Native Females in India.

A. C., Peckham 1 0 0
A few Ladies at Wade's Mill; by Mr. Simeoe 0 12 0

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

To Mr. Preston, for 12 Penknives.—Mr. Elleiby, York, per Mr. Westley, for a number of Pamphlets and Magazines.—Rev. T. Young, Margate, for 21 Copies Truth Triumphant.—Mr. Monds, for 18 Nos. Baptist Register.—St. Dionis, for 12 Pamphlets.—Mr. J. Bartlett, for 10 Vols Evangelical Magazine.—Messrs. Monds, Masterton, Hayward, A. T. Mrs. Smith, J. B. and a few Friends; per Mr. Slow, for several Nos. Evangelical Magazine.

POETRY.

Lines written on occasion of the Departure of Missionaries for Jerusalem, taken from the Christian Herald, an American Publication.

HEAVEN'S fiercest wrath has touch'd the temple's spires,
Its lovely wreaths are torn and rent asunder;
Each morn and eve, where glow'd devotion's fires,
Jehovah pour'd his thunder.

O'er the delightsome land wild ruin reigns,
Of villas, cities, towns, the wide-spread grave;
The camel winds across its hallow'd plains,
Or, pausing, drinks the wave.

The scatter'd rocks still lie on Calvary's hill,
And darkness shrouds the Saviour's broken tomb:
O'er mountains, fields, and each sequestered rill
Nods the fierce Turkish plume.

But thou art glorious still, though deep decay
Has seiz'd thy temples, land of high renown!
The sun, at noon, sheds not so sweet a ray
As when his beams go down.

Devoted Youth, go pitch your lowly tent
Near Calvary's hill, or Jordan's sacred stream;
On Bethlehem's plain, or Tabor's steep ascent,
Beneath the star's sweet gleam.

There shall the Arab, drawn by pow'r divine,
Bend his proud step, and pause beneath your shade;
There shall the Turk his waving plume resign,
In peaceful garb array'd.

Ah me! I cannot go your toils to share,
But freely give of well-earn'd praise the meed;
My lowly flock demands my watchful care,
Them must I stay to feed.

Yet oft to you I turn the wand'ring eye
From shady nook, deep dell, or forest's maze,
Or mountain's slope; my pray'r ascends on high,
That Heav'n may guide your ways.

B.



Freeman sc.

Revd. James Bowers,
late of Haverhill,
Suffolk.

Publd. by F. Westley, Stationers Court, Sept. 1821.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

Baptist Library

SEPTEMBER 1821.

Stoke Croft Bristol

MEMOIR OF THE LATE REV. JAMES BOWERS,

PASTOR OF THE INDEPENDENT CHURCH AT HAVERHILL, SUFFOLK.

JAMES BOWERS was born of pious parents in London, Sept. 3, 1762, and was the only survivor of nine children. His father was greatly distinguished for the solidity of his judgment and the fervour of his zeal; and was, for many years, an ornamental member of the Baptist Church at Cripplegate, under the pastoral care of the Rev. John Reynolds.

These affectionate parents, who were most anxiously concerned that the mind of their only child might, in early life, be imbued with the principles of grace, had the high gratification to find, that the seed which had been so carefully sown, and watered by their mutual tears, soon promised to reward all their labours of love.

In the days of his childhood he was the subject of very powerful impressions. A sudden, or remarkable death, an alarming sermon, a funeral, especially of a young person, used to excite in his mind the most affecting emotions. When he was of the age of 12, he went with his father to the Lord's Day Evening Lecture in White Row, to hear Mr. (now Dr.) Rippon preach a funeral sermon for a Mrs. Kingston, the mother of one of his schoolfellows, from Ps. xlviii. 14. "This God is our God," &c. Mr. R. having noticed the vanity of this transitory state in affecting terms, addressed different classes of people, particularly children. "The address (he says) suited to my age, was delivered in a manner so impressive, as to occasion tears to flow in abundance, and led me to think very seriously of my future and eternal state; and from that time I became more thoughtful, and was more attentive to the preaching of the word and religious exercises."

Upon his return home, his father having noticed the effect which the service had produced, asked him whether the emotions he discovered were occasioned by what he had been hearing. "I told him (says Mr. B.) in broken accents, for I was yet in tears—they were. He then desired me to read the Psalm in which were the words of the text. After which he talked with me in a most affectionate manner, himself weeping for joy at what he was called to witness. After prayer and supper, I retired, and most of the night wept over my lost state, almost without intermission."

We must not be surprised, if appearances so lovely, and blossoms so promising, should receive a check,

in a region so unpropitious as this earth is to such tender plants. Such was the experience of our young disciple, for, returning to a school in the vicinity of London, and mingling with his youthful companions, the impressions he had experienced lost much of their energy, although they never wholly left him. But here the all-directing hand of Divine Providence is most strikingly apparent, for, ever mindful of his promise, that where he hath begun a good work he will complete it, this young scion was soon removed to a congenial soil, in being placed in the school at Northampton, under the tuition of the Rev. John Ryland, sen.

Here he acknowledges, with gratitude, that it pleased the Lord to bless him with great religious privileges, with frequent opportunities of hearing the word, of enjoying the company of religious persons, and of being placed in a family composed of some of the brightest examples of true piety. Nor did he less esteem his being favoured with opportunities for devotional exercises in private. "But, with shame, (he says) I must lament, that my improvement bore but little proportion to the greatness of my advantages. My views and feelings were very imperfect; like the man in the Gospel, I saw "men as trees walking." I had much self-righteousness cleaving to me, and for a time was resting too much upon my religious performances. But God, by his gracious Spirit, was pleased to convince me of these unscriptural views, to open to me something of the depths of the iniquity of my own heart, and to fix my attention wholly for righteousness and strength on the Lord Jesus Christ. Thus stripped of my own self-righteousness, I was brought humbled to the feet of Christ, and with the guilty publican, to cry, 'God be merciful to me a sinner!'"

It is cheering to the mind of a traveller to have an entertaining and improving companion; and while he gives and receives pleasure by lively observations upon various occurrences, by the interesting intelligence, or the appropriate narrative, how rapidly have the swiftly gliding hours moved along!

——"O, then the longest summer's day
"Seem'd too, too much in haste; still the full heart
"Had not imparted half."

Such were the pleasures which our youthful pilgrim found in one of his schoolfellows, having corresponding sensibilities, enduring similar conflicts, and animated by the same cheering encouragements. No sooner had they communicated the state of their minds to each other, but they commenced a very close intimacy, and had frequent meetings for prayer and conversation, which proved eminently beneficial.

After a lapse of some months, several of the pupils, who have since been shining characters in the Christian church, were under deep religious impressions. They mingled their feelings together, spent much of their extra time in religious meetings, and formed themselves into a little praying society. Every kind attention and affectionate sanction was given to their endeavours by the heads of the family, particularly the present excellent Dr. Ryland, "who (Mr. B. says) was then one of the tutors in the school; and was pleased to notice me, suggesting the most salutary advice, suited to the circumstances of my mind, with whom I took, and from whom I frequently received, sweet counsel."

In August 1776, when our young friend was about the age of 14, the Rev. Rowland Hill visited Northampton, and preached several times

in Northampton and the neighbouring villages. "All these services (he says) I attended; and being at that time under great darkness of mind, God was pleased to bless the preaching of that eminent servant of Christ, to my relief and encouragement, particularly his sermon on Lord's-Day morning, on Gen. viii. 9. 'But the dove found no rest for the sole of her foot;' and the sermon which he preached the following evening at the Rev. Jno. Newton's church at Olney, from Hebrews vii. 25. 'Wherefore he is able also to save them to the uttermost,' &c. Well do I remember, likewise, his serious and affectionate exhortation to the pupils in the school-room on the Monday morning; at the close of which I retired to my own room, with my whole soul melted with a mixture both of comfort and distress. After this, I waited on Mr. Hill, with whom I had some very encouraging conversation, and from that time, for several months, I was enabled to go on my way rejoicing. Thus, from the year 1772 to 1779, God was pleased to lead me through various scenes alternately, of doubting and believing, of hope and despondency, of joy and sorrow, of pain and pleasure."

In the year 1777, Mr. Bowers was deeply impressed with a sense of his duty to join a Christian church. Having often attended as a spectator the administration of the Lord's Supper, and having been solicited by his pious father and minister to obey the dying command of the divine Redeemer, he at last, after many conflicts between timidity and duty, found all his objections removed, and was brought to a cordial compliance with what he deemed the will of God, and he was admitted to the Lord's table, August 7th, 1778.

At a period of life in which most young men think of making a selection of an occupation for life, it is natural to suppose that the attention of James Bowers was directed to a concern so very interesting to him. Having received a classical education at Northampton, his enquiring mind was strongly inclined to literary pursuits; and having deeply imbibed the truths of the Gospel, he was ardently solicitous to communicate those treasures to others; he therefore made his election of the Gospel ministry.

In order to qualify him with a respectable portion of knowledge, to enable him with credit and usefulness to discharge that important function, his father, at the desire of the church, sent him to the Academy at Bristol, then under the tuition of the Rev. Messrs. Hugh and Caleb Evans, and Mr. John Newton. He became a pupil in this respectable establishment in Sept. 1779, when he had just commenced his 18th year. He prosecuted his academical studies with success for about three years, and having preached occasionally in Bristol, and in the neighbouring counties, he commenced public preacher in 1782.

After this he supplied at various places, Walworth, Portsea, and Saffron Walden, till the autumn of 1785, when he received an invitation to Biggleswade, to supply an ancient, but then declining congregation. Having preached among them some time, the audience very much increasing, and the interest assuming a promising aspect, he agreed to take the oversight of them, and was ordained on the 30th of Nov. 1786, when the late Mr. Robinson, of Cambridge, gave the charge; Mr. Geard, of Hitchin, preached to the people; and Mr. Mayle and others conducted the remaining parts of the service.

Among the various events which occur in the life of a good man, that

of the matrimonial connexion is of vast importance, and to a minister it is of the utmost consequence to have a partner who may prove a true "help-meet." Mr. Bowers was anxiously solicitous to seek for a companion, and such a one he found in Miss Ann Edwards, of Saffron Walden, of whom he says, "She was a truly pious, humble, sensible, and affectionate person." With her he entered into the connubial state on the 7th of Sept. 1786.

It frequently happens to some of the best of men, that the most promising appearances do not always answer the expectations formed by the ardent mind; and whilst he is ready to say, "My mountain standeth strong, I shall never be moved," suddenly he hears the storm arise, and the tempest howl, uttering, in a solemn tone, "This is not your rest, it is polluted." By some unpleasant circumstance arising among his people, Mr. Bowers was convinced of the truth of that word, "Here we have no continuing city;" and, finding that his prospects of future usefulness, as their pastor, were finally closed, he resigned his charge on the 3d of Nov. 1791.

After a short interval, during which he preached at Leighton Buzzard, a pressing solicitation was sent to him from the church at Haverhill, their late pastor, the Rev. William Humphryes, having, on the account of ill health, resigned his charge. Mr. B. received from the church at Haverhill an unanimous request to become their pastor. On the 24th of May 1792, he stated to them his views of baptism, respecting which they made no objection. On the 8th of July, he publicly accepted their call, and took the pastoral oversight of them in the Lord.

In this pleasing retreat, in the bosom of a people who highly esteemed his character, and greatly appreciated his labours, surrounded also by a numerous society of pious ministers, by whom he was much beloved, Mr. B. was constantly engaged in the service of his Master; and the time in undisturbed tranquillity moved on, from the year 1793 to 1796. At this period, after a most happy union of nearly ten years, he was exercised with one of the heaviest domestic calamities, in the death of his beloved wife, who had been the mother of four sons and two daughters, of whom only two, Sarah-Ann and James, survived. On the decease of this excellent woman, Mr. B. makes this note. "On the 10th of April 1796, my ever dear wife was, after a long and painful illness, taken from me by death; but I trust, and rejoice in the consoling thought, translated to glory.- - - May I be sensible of her worth, revere her memory, copy her excellencies, be a partaker of her faith, and at length unite with her in the enjoyment of that felicity which she is gone before to possess."

Upwards of two years after this mournful event, he entered into a second marriage, with Miss Sophia Blackman, of Saffron Walden, of whom, he observes, "God was pleased, in his gracious and kind dealings (in the course of a prudent time) to provide me another pious and valuable partner, for my own comfort and the blessing of my children. On May 31st, 1798, I was married to my second wife, whom may a gracious and covenant God long preserve!"

From the date of this interesting event, for ten years longer his domestic felicity appears to have been unruffled by any peculiar calamity, and his pastoral relations to have been undisturbed by any vexatious circumstances. Happy in his home, beloved by his flock, and esteemed by his brethren,

"Along the cool sequestered vale of life
He kept the noiseless tenor of his way."

But there is no *vale*, however secluded, that is always sheltered from the bursting of the overwhelming tempest; nor is there any *way*, in which the traveller can promise himself continued safety. From a most unexpected quarter, the repose of Mr. B. was severely interrupted, when he heard of the sudden death of his son James, who was at that time an apprentice to Mr. Blackman, at Linton in Cambridgeshire. On the 16th of July 1808, as this amiable youth was bathing in the river, he sunk to rise no more. How dark, how mysterious was this affecting providence; yet it is only in such trials that the Christian graces of resignation and filial submission can display their excellence and reality: while the supports of the divine promises, and the consolations of the Gospel, are never more manifest than in upholding those that are cast down, and in opening to them the prospect of those unclouded regions, where sin and sorrow can never come.

Mr. B. says, in narrating this distressing event, "When the fatal news reached me, I was overwhelmed,—willingly could I have exchanged my own life for that of the dear child; but God was pleased to make me silent, and by his Spirit to lead me to quiet submission. I felt, and do feel, and ever, on the recollection of the event, *shall feel*, and *ought to feel;* but I *cannot*, *do not*, and *dare not* murmur. The providence is dark, sharp, and trying; but I am persuaded, though beyond my explanation, that it is all right. Parental affection weeps and bleeds, but faith checks the tear, and divine compassion and grace heal the wound. I hope he was seeking the best things, and felt desires after Christ, and an interest in him,—he was amiable in disposition, and harmless in life—surely he is taken from the evils of various kinds which might await and too easily have befallen him—may God make it to me a quickening providence, that I may be prepared to follow and meet him in a better state! May it keep me from an undue attachment to present things, and from making too much of creature comforts! May God particularly bless it to my dear and only child, his surviving sister, that she may choose that better part which shall not be taken from her; so that she, and her dear departed brother, may finally have a happy meeting in glory! May God particularly sanctify it to all his young friends, that they may, by his natural death, receive spiritual life, and be made wise, holy, and happy, for eternity! May they be taught by the Holy Spirit to know their Creator and Redeemer in the days of their youth! May it teach us all that "there is but a step between us and death," —as it says to us, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

From the period of this calamity to the year 1815, no particular event is recorded. It may therefore be presumed, that, allowing for the usual fluctuations in human life, and for the variations which will frequently occur in a large congregation, of sickness, or of death—of accession, or of removal—of pleasing or of painful circumstances,—the dispensations of Divine Providence proceeded in an even tenor. About the commencement of the year last named, Mrs. Bowers was visited with an affliction which, after many months of suffering, terminated in her death, which her husband records in the following terms:—

"The events of a Providence all-wise, and that cannot err, have again, by a mysterious, but distressing occurrence, overwhelmed me, in the affecting removal of my ever dear and invaluable wife, Sophia

Bowers, who, after more than ten months of extraordinary suffering, which she bore with exemplary patience, submission, and fortitude, entered the joy of her Lord, on Tuesday morning, June 13, 1815.

"Her dying moments were particularly happy. In the course of the few last weeks of her illness, Phil. iv. 19 was very useful and comforting to her. Several of her friends being with her one morning, referring to the above scripture, she said, with great expression, 'God has supplied all my natural wants, and what I now want are *riches in glory*.' Her remarks were very striking, and will dwell on the minds of those who heard while recollection remains. On the day of her departure, her mind was remarkably composed; and some of her last words, delivered with unusual earnestness, were, 'Dear Jesus—precious Saviour—friend of Sinners—precious.' After expressing the last word, 'precious,' she gently and imperceptibly fell asleep in Jesus. Thus died one of the most amiable, pious, and valuable of women. As a wife, she was all affection, prudence, and goodness. As a relative and friend, she was full of kindness, sincerity, firmness, and readiness to every act of usefulness."

In the month of August 1818, his constitution, which had never been robust, began to decline, which obliged him to discontinue the Sabbath evening lectures, which were principally devoted to the instruction of the young, and which were attended with the most beneficial consequences. In these services he took peculiar delight. After his pupils had repeated a few answers in the Catechism, he would explain their nature; and then suggest those interesting reflections which arose from the subject. When this part of the duty was over, he then referred them to the morning and afternoon sermons, of which many of his juvenile auditors would recollect some of the prominent parts; and when there was any thing in the discourses which they did not clearly understand, he used to explain it to them in the most simple language. To some of them, these services were the occasions of their first religious impressions, and many of those who were arrived at mature age have spoken of them with pleasure; and so much were they approved, that the lower part of the meeting-house was quite crowded.

The auditory increasing considerably, for the accommodation of the numerous hearers it became necessary to enlarge their place of worship. It was erected in the year 1706, repaired in 1801, and the enlargement was completed in 1819, so as to contain between 6 and 700 hearers. Although Mr. B. was at this time in a feeble state of health, yet he had the satisfaction not only of seeing this augmentation, but of preaching in it several times to a full and attentive audience.

The last Sabbath that he was ever permitted to preach in it both parts of the day, was on the 28th of September 1819, when he discoursed from Philipp. i. 10, 11, in the morning; and in the afternoon, from 1 Kings xix. 12. During this week, he had a violent attack of paralysis, by which he was deprived of the use of one side; from which it pleased God partially to restore him, so as to enable him again to attend upon the courts of the Lord's house. He used to say, "I love to be there. If I cannot preach, I delight in the place where his honour dwelleth."

His sufferings were distressing from shortness of breath; but under these paroxysms, in patience he possessed his soul: and at one time, when pain came on suddenly, and

lasted for three hours, he looked up with great expression, and said to his daughter, who with the most affectionate feelings was incessant in her attentions, " My dear child, you have now a dying father, but I trust you will soon have a glorified one."

To a minister (Mr. Richardson) who frequently supplied for him during the latter part of his life, and who was much with him, he said, " I can trust in the Lord, and not be afraid; and although I cannot boast of those ecstasies which some have experienced, yet I have a well-grounded hope, which is to me worth ten thousand worlds." His daughter asked him, whether he could rest upon the Rock of Ages? " Yes, (he replied) for the Lord Jehovah is my strength and my song; he also is become my salvation." She then rejoined, " You know in whom you have believed!" " Yes; and I am persuaded that he is able to keep that which I have committed to him against that day."

When he was in health, he often used to speak of the pleasure he enjoyed at the Lord's table; and after his illness, he observed, Though I am laid aside from preaching, yet the Lord has enabled me to commune with his people. And he was permitted a few times to administer this sacred ordinance, when, from his earnest devotional manner, he appeared to be fast ripening for heaven.

The last time of addressing his charge, was upon occasion of a funeral sermon for his late Majesty and the Duke of Kent, which he preached on the 27th of Feb. 1820, not having engaged in any public service for the last five months. His ext was Jer. ix. 21; and the discourse was extremely interesting to the congregation, whose attention was chiefly directed to their dying minister. He lived about seven weeks after this, but in a very languishing state. The last night he lived on earth was indeed a dying one. Frequently was he removed into and out of bed, wishing to change his position; and when his daughter expressed her affectionate fears that he would instantly go off, he said, " Do not frighten yourself, my dear child, I shall not die but live," with a smile, and sweet serenity of countenance, evidently referring to the glories of the heavenly state, which he was shortly to enjoy.

His people, who were very dear to him, he was enabled to give up, and resign them to the care of the great Shepherd of the sheep, believing that the Lord would not leave them comfortless, but would in due time provide for them. His last remaining earthly tie was that affectionate daughter who has been so repeatedly named in this narrative; he said, that he could leave her in the Lord's hands, adding, " Trust in him at all times, and he will never leave nor forsake you, but will be your guide even unto death." He then repeated these lines—

" O glorious hour, O blest abode," &c.

He likewise repeated,

" There is a house not made with hands," &c.

At this time, a female friend approaching his bed, he said to her, " This is death." She replied, " Yes, Sir; but I trust you can rejoice in the prospect of that crown which is laid up for the servants of the Most High." To this he bore testimony, as far as his strength would admit, and said that he was " waiting the will of the Lord." He afterwards became much weaker, till about noon, when he gently fell asleep in Jesus, without any apparent struggle. He entered his eternal rest April 18th, 1820, at the age of 57, having been 28 years pastor of the church.

It was his request that his remains might be decently interred within the walls of the meeting-house, and that the minister supplying there be requested, to preach a funeral sermon and perform the service. He added, "And let nothing be said of me but as a sinner saved." He named, as the ground of a discourse on such an occasion, Rev. i. 5, 6. and vii. 14." This desire was complied with on the Sunday following, and a great concourse of people was present on the mournful solemnity, more than could gain admittance.

His dying prayers were also answered, in the great Lord of the harvest providing for the destitute church and congregation, by sending them a young minister who appears well calculated to fill up that breach which the death of their late highly esteemed pastor had occasioned, viz. the Rev. Abr. Calovius Simpson, A.M third son of the late Dr. Simpson, of Hoxton.*

The subject of this Memoir possessed a natural disposition which was peculiarly amiable and affectionate, by which he greatly adorned the doctrine of the divine Saviour in every relation in which the prodence of God had placed him, as a son, as a husband, as a father, as a pastor, and as a friend.—As a preacher, it has been observed by one who well knew him, "That doctrinal investigation was ever pursued with a view to its practical influences, sustained and enforced by motives drawn from evangelical sources. He preached Christ in the glories of his person, the efficacy of his atonement, and the immutability of his love. In his pastoral visits among his people, he was peculiarly affectionate, and interested himself in all their concerns. He would weep with those who wept, and rejoice with those who were comforted: and, since his death, many of them have declared in strong terms, what a great blessing he was to them." R. S.

Castle Hedingham.

* See Evan. Mag. 1820, p. 520.

THE POOR EARTHENWARE MAN.

An old man, travelling about to sell earthenware and ballads, having been permitted to lodge in a barn belonging to Mr. Gregg (father of the Rev. Mr. Gregg, late of St. Albans,) was overheard by him the next morning to pray in the following manner:—

"Thank God I have slept soundly to-night, and so this morning am pure and well. Thank God, my ass is well, and has eat a good lock of hay, her crust of bread, and drank half a pail of water. God bless us both to day! and give me strength to walk afoot, that I may'nt be forced to get up and ride the poor beast, for she has luggage enough already.

"God Almighty send that folks may want my wares, and that somebody may take a liking to my ballads; and them as can afford it may give me some victuals and drink, that I may not give my ballads to servants for it, when their masters and mistresses don't know on't. God Almighty lead us through green lanes, where my poor ass may light of good cropping, without running into other folks's grass or corn; and that, poor thing, she may'nt tumble down and hurt herself, and break my wares.

"And God Almighty incline somebody to give me a night's lodging; and that I may have a dry barn, and some barley straw too (an't please God;) for I am grown old now, and a hard bed is worse than it used to be. But I don't distrust God Almighty's care, for he never let me want in my life; and so his great and holy name be praised now and evermore. Amen."

This simple and affecting prayer cannot fail to interest an enlightened and feeling mind, and awaken a desire to be farther informed. Amidst very imperfect views, and much ignorance, is discovered a full conviction of the being of a God; a reliance on his over-ruling providence; a belief that he is accessible by prayer; and a prevailing sense of moral good and evil. It is natural to inquire, whence did he derive the knowledge of these important truths? It does not at all appear that he was acquainted with the Bible; in all probability he could not read: for reading was by no means a common attainment among persons of his class and date. It is probable also, that his wandering mode of life had in a great measure, if not altogether, secluded him from public worship, and from ministerial instruction in general. His knowledge appears to be little more than the mere light of nature, or that witness in himself which God has enstamped on the heart and conscience of every man, somewhat strengthened perhaps by traditionary remains of truth originally drawn from Revelation, but at so distant a period, and having passed through so many different channels, as to have obliterated all remembrance of its source. The probable date of this narrative places its subject in a period when the instruction of the poor was lamentably neglected. The events of the 17th century had cut the sinews and drained the life-blood of evangelical piety from the national church, and left her as it were in a death-like slumber. While other classes of Christians, having been harassed by successive persecutions and vexations, had scarcely recovered the power, or the means of active and extensive benevolence. Prejudice, in general, also ran so high as to oppose the admission of instruction through any other than the regular and authorized channels; and, owing to the scarcity of able and godly men in that department, public worship had fallen into neglect and disuse, and the people were sinking lower and lower in gross darkness and ignorance. Considering these disadvantages under which the poor Earthenware Man, in all probability, laboured, one is rather surprised at his knowledge than his ignorance.

The *spirit* of the poor man is deeply affecting, and reproves many whose advantages have been very far superior to those which he enjoyed. Indeed, what Christian, with the Bible in his hand, does it not reprove?

Its *simplicity* is admirable. Here is no multiplicity of words, no attempt at finery of language; he comes directly to the point, and expresses, in the simplest style, his wants, his obligations, and his dependence. Oh, had but his views been enlarged, enlightened, and spiritualized, how excellent and delightful would have been his attainments in prayer!

His *gratitude*, *contentment*, and *moderation* of desire, are both pleasing and edifying. How much real enjoyment and heartfelt gratitude softened his bed of straw, and sweetened his hard crust, to which the great, at their splendid feasts, and on their beds of down, are too often strangers! Surely a contented mind is a continual feast; and how many of the artificial miseries of human life is he spared, who knows only the simple wants of nature! Perhaps the constant supplies with which we have been favoured, including all the necessaries and many of the comforts of life, have failed to produce such lively and constant gratitude; although we possess the precious book that leads us to trace all these bounties to the hand of a gra-

cious Father, who gives us all things richly to enjoy. Oh, had the poor man, reposing on his bed of straw in the barn, been directed to that ladder of intercourse between earth and heaven, which the Patriarch saw when extended on the cold hard stones, what earthly monarch but might have envied his bliss?

His cheerful *confidence* is also very pleasing—"I don't distrust God Almighty's care, for he never let me want in my life." And has he ever suffered us to want? Has he not said that he never will; but that "bread shall be given us, and our water shall be sure;" and no good thing will he withhold from them that walk uprightly? Yet have we not too often indulged distrustful care about those meaner things which our Father knoweth we have need of, as well as gloomy doubts about our interest in that kingdom which he has pledged himself to bestow on the meanest, feeblest Christian? May the poor old man convey to us a seasonable reproof, and teach us to "be, not faithless but believing;" and anxiously careful for nothing, but in every thing, "by prayer and supplication, with thanksgiving, make known our requests unto God; while the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus."

The simple traits of *honesty* discovered in this prayer may furnish a useful lesson to many professing Christians. The world abounds with a spirit of selfishness, and it is doubly painful to see so much of it, even in the church. How comparatively few are there, who scorn and dread every mean advantage, who sincerely pray and watch against every temptation to injustice and covetousness, who do unto others whatsoever they would that others should do unto them, and exercise themselves herein to have always a conscience void of offence both towards God and towards man! Perhaps the more we examine our own hearts, the more we shall find to lament over our deficiencies in this respect; and how little we have exercised pure, disinterested, self-denying benevolence, which, with our advantages, is certainly not a higher attainment than was the poor man's principle of common honesty.

One more amiable though subordinate quality in the poor man should not be passed over—his *humanity* to his beast. I must say, it has always given me a much higher idea of the general humanity and tenderness of his character than I ever formed of that of Sterne from his celebrated and pathetic lamentation over his dead beast. I cannot believe that the poor man was capable of treating a relative with neglect and unkindness, which it is well known was the case with the refined sentimentalist.

Young people cannot be too early convinced, that real tenderness of disposition evidences itself far more in a constant series of little kindnesses and attentions, and willing self-denial in trifles, than in loud professions and splendid offerings.

But however much there is of a gratifying nature, both in the sentiments and the spirit of the old man's prayer, there is also much to lament in its deficiencies. How painful it is to reflect, that all his anxieties and wishes seemed to be centred in the perishing things of time and sense—sustenance by day, and safety by night, were the sum total of his desires. He discovers no knowledge of the soul, that infinitely better part—no thoughts of eternity—no hopes of heaven—no fears of hell—no idea of the requirements of the divine law—no consciousness of guilt—no inquiry after a Mediator—a way of pardon and salvation. Ah! what would mankind be without

the written and preached word? If deprived of these, in how few generations would our race sink into ignorance equal to that of the poor old man, or perhaps yet more gross. So strong a tendency is there in human nature, if left to itself, to wander farther and farther from the source of light, holiness, and bliss, into the dark mazes of sin and error! How highly ought we to value our privileges; and how readily ought we to lend our utmost aid towards the circulation of the Bible, and the support of the Gospel. Is it too much to indulge a hope that there is not now in our enlightened country a poor peasant or traveller who has never been asked the simple but important questions, Can you read? Do you possess a Bible? Let each reader hasten to prove whether this be the case; and, if possible, to remedy the evils that still exist in this respect. I have often wished to be informed whether the poor old man was directed to farther means of instruction, and, if so, what effect they produced on his mind and conduct. We have a very affecting and interesting narrative of a similar kind, drawn up by Dr. Calamy, and now published by the Religious Tract Society (No. 131); and it were to be wished that such a hand had been directed to guide and to narrate the progress of the poor Earthenware Man. But though no more is recorded than his simple prayer, does it not encourage a hope that he was not altogether destitute of that lowest degree of faith without which, we are told, "it is impossible to please God; for he that cometh unto him must believe that he is, and that he is the rewarder of all them that diligently seek him;" and that, like Cornelius, the Centurion, he was one of those who fear God, and work righteousness; and who, in every nation, are accepted by that God who is no respecter of persons; and who, rather than such should perish "through ignorance of what they could not know," will send an express messenger to tell them words "whereby they may be saved," and declare unto them the God "whom ignorantly they worship." H. E.

ON THE DEATH OF AN INFANT CHILD.

A Letter to a Friend.

DEAR MRS. K—

I PARTICIPATE in your grief. Twice, alas! has the king of terror aimed at my family the same shaft, and twice has he succeeded. Though years have passed away since the last of these successful attacks, yet I still remember the bitterness of that grief which distressed my spirit; when I beheld my infants agonized by pain, oppressed by sickness, and convulsed by nervous affections; and I still remember the pungency of that sorrow which weighed down my soul, when my once interesting children became nothing more to my vision than portions of lifeless clay, no longer mine, and never again to return to me.

I know full well, that the most powerful exercise of human affection is that which the mother bears to her sucking child, an affection fostered by circumstances peculiar to herself. If she did not feel bitter grief at the loss of her child, she would be altogether unworthy of the distinction of mother. Her sorrow, unless immoderate, is warrantable. God has furnished her with a heart to feel, and with tears to shed on an occasion so afflicting; and he sympathizes with her while she sorrows and weeps. The death of an infant child, too, occasions the feeling of disappointment. Our children are our hope; and though Divine Providence teaches us, by numberless instances, that their continuance here is uncertain, yet,

while they are in health, we seldom bring home to our minds the possibility of their loss. We behold with pleasure the health and cheerfulness of our little ones. Nothing seems before us but to spend happy days with our dearest earthly treasures, and we sometimes look forward to the time when the burden of age will be lessened by filial affection. Death destroys all such hopes. In the affection, and even in the anxieties of a parent, every thing is tender and pleasing; but when their object is gone, bitter sorsow occupies their place, and the parent feels a disappointment which nothing on earth can remove.

The parent, however, must not be inconsolable. Religion furnishes a refuge for the troubled mind, and forms a sovereign balm for every wound. Sometimes the nature of the consolation which true religion affords is misunderstood. We are not to expect that our burden will be so removed as that we shall not feel it. That God on whom the Christian depends, is doubtless the supporter of his people. But he does not take the burden entirely from them. By the consolations of his Spirit he consoles them under it. By the sufficiency of his grace he enables them to bear it. That you may be comforted in your present affliction, reflect on the considerations which religion presents to your mind.

Your Infant is gone, but consider that such *is the will of the Lord.* Our children are the gifts of heaven, to be continued only so long as it shall please the Most High; and, when he recalls them, we have no reason to complain as if something like injustice were done to us. The right consideration of the Divine will must not only silence all objections to the Divine procedure, but ought also to produce in the soul of the Christian an holy acquiescence. We have full assurance, that whatever Infinite Wisdom performs, shall be subservient to the best purposes; and therefore cheerful submission is the duty of the Christian. It was the consideration of the divine will that calmed the tumult in the breast of our Redeemer, and established his determination to undergo his dreadful sufferings! "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Does the Christian consider himself, his offspring, and his property, to be at the disposal of the Lord? Are children devoted to God in baptism as his property, though our charge for a time? Can we complain, when the Lord does with his own what seems good in his sight? Our own times are in his hands; and, if we have no reason to complain of this in our own case, we cannot complain of it in the case of our relatives or children. The assurance, that the divine honour shall be promoted by every expression of the divine will, is sufficient for us; and in holy resignation we are bound to say, "The Lord hath given, and the Lord hath taken away, and blessed be the name of the Lord."

When children die in infancy, *they are taken from the evil to come.* Parents hope for much happiness by the continuance of their children with them, but they have reason also to fear much. Their infancy is the commencement of a journey through the valley of tears, where they shall be exposed to every species of affliction, and surrounded by temptations. Sin and sorrow are ingredients which, to a greater or less degree, will be mixed up with their cup of enjoyment, and will often imbitter it. Compared with some other sorrows, the death of an infant child is an inferior evil. David bewailed the early death of his child by Bathsheba; but that sorrow was not to be

compared with the almost inconsolable grief occasioned by the conduct and untimely death of Absalom.

There is *hope* in the Scriptures concerning the blessed situation of our infant dead. To my mind, the infinite efficacy of the mediation of Christ affords strong consolation and hope with regard to their happiness. I do think that, through the all-efficacious atonement of the Lord Jesus, children, dying in infancy, though born in sin, shall be saved. But I do not wish your comfort to rest on any theories of mine. You will certainly allow, that believing parents ought to exercise the most lively hope of the everlasting welfare of their children who die in infancy. The promise is to them as it was to Abraham, "I am thy God, and the God of thy seed." It becomes them to plead this promise, and to claim the salvation which it secures. You have devoted your infant to God. He has accepted the surrender, and your little one is numbered with the blest, in the presence of Him whose love exceeds that of the most tender and affectionate mother. The very body of your infant shall be reanimated; and that tongue which never lisped here, shall sing the praises of God in the heavenly glory.

Besides, may not God in this case have removed your idol, that your soul might be fixed in more steady affection on himself? When God removes from our affectionate embraces any of our family, he reminds us of the great and important duties we owe to those who remain, who are also born to die, and at the same time born for immortality. Let us be active for their spiritual and everlasting good. Let neither prayer nor advice nor example be wanting, that we may be instrumental in advancing their best interests. Some of our children are gone, while we ourselves are spared in life. We are as weeds, alas! in the garden of God. Why were we not plucked up by the roots the moment we appeared on the surface? God intended that we should be the monuments of his long suffering patience, that we should enjoy the means of grace, that our lives should be devoted to his service, and that all opportunities should be given us to prepare for eternity. Let us pray for new supplies of the Spirit of grace, that we may be fitted to do and to suffer the whole will of God, and at last enter into his glory.

May the children that God hath yet spared be continued with you, and may you have that joy which arises from finding your "children walking in the truth!"

I am, &c.

Mid-Lothian. W. F.

HOWE ON THE HOLY SPIRIT.

The attention of many Ministers and private Christians has lately been directed in an unusual degree to the work of the Holy Spirit on the souls of men; and this will naturally lead to the perusal of those treatises, which pious and learned men have composed on the subject. Among these, no doubt, the great Dr. Owen's work on the Spirit (or the Abridgement of it) will have a prominent place. But there is another work, not so generally known, which the writer of this paper would earnestly recommend, viz. Mr. Howe's Discourses on "The Work of the Holy Spirit, in reference to particular Persons, in Nineteen Sermons on John iii. 6. and Gal. v. 25;" together with—"The Prosperous State of the Christian Interest, by a plentiful Effusion of the Holy Spirit, in Fifteen Sermons on Ezek. xxxix. 2." In these *thirty-four* discourses by that very great and profound divine, the reader will find a

wonderful mass of admirable and useful matter, fully justifying the encomium passed upon them in the Dedication to Mrs. Howe, by the Rev. Drs. Harris and Evans:—"Whoever considers the compass and variety of the matter, the thread and connexion of the thoughts, the striking imagery, and the pertinency and pungency of the expression, will see reason to admire the vast capacity of the author."

The sermons in the first set relate to the work of the Holy Spirit on the hearts of individuals; the latter to the effect of his influence on the Christian community at large; and there is one feature of these which renders them peculiarly seasonable at the present moment—the state of prosperity which may be expected in the church at large in the latter days—the revival and extension of true religion—and especially the candour, love, and forbearance of Christians towards each other, as powerfully conducive to that prosperity. Some degree of this "unity of the Spirit," we happily perceive among us; and, by the blessing of God on the study of these discourses, especially by ministers, it may be hoped that that amiable and heavenly temper will be abundantly increased.

I presume that these volumes (for they were published separately) are now scarce; but we are indebted to the Rev. Mr. Hunt, of Chichester, for their republication, and they form great part of the 5th vol. of his new edition of Mr. Howe's Works. CANDIDUS.

NOTE.—One of the Tracts published by the "Religious Tract Society," No. 111, is on the subject of the Holy Spirit, and said to have been written by the Rev. Robert Hall. This is very proper for general circulation at the present time, especially among those to whom it is not convenient to purchase larger treatises.

SOLEMN WARNING
TO CHILDREN, AGAINST SABBATH-BREAKING.

SOMETIME in the autumn of 1819, a boy, in North Stonington, Connecticut, about 7 or 8 years of age, went out on a Sabbath morning, contrary to the regulations of his pious parents, to play. Among other ways of amusement, he foolishly made fast the hairs at the end of a cow's tail around his wrist, and then drove her along. The creature took fright, ran, and dragged the unfortunate boy till he was mangled to death!

Children! read this, and obey your parents. Look on that poor child, and remember the Sabbath-day to keep it holy; lest, while you are breaking the commands of God, and disobeying your parents, a similar calamity overtake you, and leave you to mourn your untimely end.—*Boston Recorder.*

ANOTHER WARNING
AGAINST DANGEROUS AMUSEMENTS.

WITH regard to the unhappy instance of suicide committed at *Fell's Point*, by a youth of 11 years of age, we deem it proper to state, that a number of boys had assembled for the purpose of exhibiting *a mock execution*—boys who had probably attended the recent execution of Hutton and Hull. The unhappy youth who personated one of these culprits, stood upon a pile of stones, with one end of the rope round his neck, and the other attached to a beam. We further understand that one or more of his boyish spectators acted the part of the attendant minister; and, whilst the unfortunate youth was standing in this situation, his comrades wantonly removed the stones on which he stood; and being immediately alarmed by the struggles of the expiring youth, ran away, and left him to die a martyr to their folly.—(*American*) *Morn. Chron.*

OBITUARY.

MRS. MARY BENNET.

On Wednesday, March 14, 1821, Mrs. Mary Bennet, wife of the Rev. Wm. Bennet, of Chapel-en-le-frith, Derbyshire, departed this life in the 72d year of her age, after a few days illness, which she was enabled by divine grace to bear with cheerful submission to the will of her heavenly Father, and an unwavering confidence in his covenant-mercy through the sacrifice and righteousness of Christ.

At a very early age, her mind was deeply impressed with religious truth, and particularly with lively apprehensions of the divine *Omnipresence*, under a discourse which she heard delivered by the Rev. Dr. Hodge, formerly pastor of the Presbyterian Church in Crosby-square, London, from these words of our Lord to Nathanael, "When thou wast under the fig-tree, I saw thee." The effect of that discourse was at first alarming to her conscience, and excited in her tender mind rather an unpleasant feeling towards the preacher, as though he had intended a personal address to herself; and caused her to shrink from the notice of all around, whose eyes she was ready to imagine were all turned upon her. It was, however, *a word in season*, and as *a nail fixed in a sure place by the Master of assemblies*. The impression was deeply fixed, and never wholly lost its influence on her heart; filling her thoughts with such views of God's presence in every place, and of his perfect knowledge of all our actions, however secret from the observance of fellow-men, as awakened her conscience to a conviction of her great sinfulness in His sight, and laid a foundation for that seriousness of spirit by which her character through life has been eminently distinguished. This was also happily promoted by early bodily affliction, she being of an exceedingly tender and delicate constitution, which, in her own apprehension and that of her friends, seemed very likely to have terminated in a premature consumption. Being habituated from childhood to a regular attendance on the public duties of the Sabbath, she began earnestly to seek the Lord in her youth, and was truly solicitous to obtain an interest in Christ, as the only sure preparation for death, and the most effectual relief against the fears of it. This she diligently sought through converse with his word, and a close attention to secret prayer. And, though she suffered many conflicts of mind in this all-important pursuit, through discouragements drawn from her own conscious sinfulness, and the suggestions of the watchful enemy of souls; yet, by a gradually improving acquaintance with the truths, invitations, and promises of the Gospel, she was enabled to "lay hold on the hope set before her," and with an humble faith to rest on that sure foundation which God has laid in Sion. Renouncing all confidence in religious privileges and personal duties, she embraced the plan and promise of salvation through faith in the sacrifice and righteousness of Christ, which is freely exhibited to every penitent, praying sinner. This she was enabled to embrace with her whole heart; and, in so doing, she experienced relief, support, and encouragement against all her fears. There appears to have been in her experience a gradual and decisive result of scriptural truth opened to her understanding by the teachings of the Divine Spirit, in a close attention to secret prayer and the ordinary means of religious instruction.

From a sealed MS. which has been found among her papers, it appears that in the year 1784 she entered solemnly into a covenant with God, written and signed as in his more immediate presence; in which, bidding a decided farewell to all worldly amusements, ingenuously acknowledging her own sinfulness, thankfully embracing the provisions of God's revealed mercy in Christ Jesus, and humbly imploring the gracious aids of his promised Spirit —she surrendered herself wholly, unreservedly, and for ever, to be the

Lord's. About the same time also, she publicly took the vows of God upon herself, by uniting in Christian fellowship with the church of Christ at the Weigh House in East Cheap, London, then and still under the pastoral care of the Rev. John Clayton, of which church and congregation her family have been members and supporters for more than the last hundred years.

In the year 1788 she honoured her now sorrowing relict, by entering into that connexion for life, which for the space of 33 years has been, through the divine blessing, a source of mutual and uninterrupted felicity; during the whole of which, he feels himself honourably bound to testify that, in the kindest attention to all relative duties —in the most prudent arrangement of all domestic concerns—in the diligent improvement of all religious means—in the closest walk with God in the devotions of her closet—and in the cheerful exercise of Christian benevolence to the poor, especially where female delicacy and tenderness should most properly be exercised—he has had the fullest opportunity of witnessing the influence of evangelical principles, and the consistency of Christian conduct. None ever more sincerely loved the habitation of God's house; nor more cheerfully struggled against natural infirmities, in keeping up an uninterrupted attendance on public ordinances. And when (as was the case for the last 12 months) she became, through rheumatic pains and weakness, unable to fill up her place in the House of God; no one could more diligently improve the sacred hours of the Sabbath, in meditating on his word, and perusing the most spiritual and practical authors; amongst which it may suffice to remark, that the writings of Flavel, Henry, Watts, Newton, Scott, Gurnall, and Leighton, were her choice companions; and in converse with these, the silent hours of her sabbaths often glided away imperceptibly, while the gracious effects of her mode of spending them were conspicuous in her holy and spiritual conversation.

It was only on the Saturday evening before her dissolution that she complained of any particular indisposition, which she ascribed to a little extra fatigue that she experienced in the course of the day; having been for the few preceding days rather more than usually cheerful and in good health. She and her partner, therefore, were in hopes of her deriving relief from a night's repose; that night however proved a restless night, through spasms in her chest, and an attack of ardent fever, to which she had seldom been subject. Medical advice was called in early on the Sabbath morning, and the best means were adopted to mitigate the symptoms, and remove the complaint. But notwithstanding the most skilful and assiduous attention, the disorder gradually assumed a more serious aspect, accompanied with alarming drowsiness. This, however, she ascribed to want of her usual rest, and hoped well from rather indulging it. But on the Monday her medical attendant became seriously apprehensive of danger, and took an opportunity of tenderly hinting it to her much-affected partner; and through the whole of that day the rapid progress of her disorder was to him too painfully evident. After passing another restless night, on Tuesday morning she expressed her own serious apprehensions, from a general decrease of strength, and the increase of spasmodic affections, that the hour of her departure was nigh at hand. On this, it will naturally be supposed by such as have enjoyed like mutual happiness, how tender and affecting a scene passed between her distressed partner and herself—looking back on the long season of their uninterrupted harmony, and anticipating the approaching hour of their separation. On observing the poignancy of his grief, she assumed the most striking moral, or rather Christian dignity, and remarked, that it did not become him to indulge in excessive grief; but rather to resign her into the gracious hands of God, with thankfulness for his having favoured them so long with so much comfort to each other; and to recollect, that on the day when they were united, there was a moral certainty of one being separated from the other, since it so rarely happens that both are re-

moved together.' This she expressed with admirable calmness of spirit; and, on being desired to gratify her afflicted partner with informing him what were her present religious feelings, she readily answered, nearly in the following words—"That she had no such raptures as some had spoken of, but that she possessed an unwavering confidence towards God, through faith in her crucified Lord and interceding High Priest, and had no doubt of her gracious acceptance in the Beloved whenever the Lord should call her hence." In this happy state of spiritual composure she remained through the day, and repeatedly expressed the same briefly in substance, after she retired to bed in the evening, saying, that she "had divine peace within, and was enabled to give up herself comfortably into the hands of her God and Redeemer." Towards 7 or 8 o'clock, the fever increased, and she became a little wandering, yet at intervals could listen to short hints of spiritual encouragement, and so continued till past 12 o'clock; from which time her frame became quite composed, and at 20 minutes past 2 in the morning of the 14th, she sweetly fell asleep in Jesus. On the Monday following, her mortal remains were interred, with every suitable token of high respect for her eminently Christian character and the respectability of her family connexions, at Chinley Chapel, the place of her usual attendance on divine worship; and, on the ensuing Sabbath, an appropriate funeral discourse was preached by the Rev. Eben. Glossop, from Ps. xxxi. 19. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought out for them that trust in thee before the sons of men!" W. B.

MR. JOHN HALL.

Mr. John Hall, of Darlington, died April 20, 1821, at his son-in-law's house at Knottingley, near Ferry Bridge, Yorkshire, aged 54. He was a native of West Beston, near Berwick-upon-Tweed. From the first commencement of the Independent cause in Darlington, he became a member, first under the Rev. Wm. Graham (now residing near Dundee,) and afterwards under the Rev. J. Whittenbury (now of Daventry,) Northamptonshire, and for many years filled the office of deacon in Union Street Chapel, Darlington. From early life, he was a faithful follower of the meek and lowly Jesus; and it was almost entirely owing to his exertions that a handsome new chapel was erected by a gentleman, a native of the place. As a dissenter, he was firm in his principles, but exercised true Christian charity to those who differed from him. His house was for many years open for the entertainment of Gospel ministers. It was also the house of prayer and good order. He was a kind master and a valuable neighbour, and his loss will be long regretted by all those who had the pleasure of his acquaintance.

MRS. WILDMAN.

Mrs. Wildman, late of Wooburn, Bucks, departed this life on Wednesday, July 11, after a long and painful affliction, aged 71. Her life was spent in activity, in works of benevolence and usefulness. Her numerous servants were the subjects of her kind solicitude. The poor and afflicted partook largely of her bounty. The church to which she belonged received her liberal support. Her pastor experienced the effects of her sympathy and kindness. The cause of Christ in general shared in her charitable zeal, and "her children rise up to call her blessed." As her death is deeply deplored, and her name will be had in remembrance, may her virtues be imitated by her descendants and the church. J. H.

REV. W. BUTTON.

On Thursday, Aug. 2d, died of apoplexy, in his 68th year, the Rev. William Button, forty years pastor of the Baptist Church, Dean Street, Southwark. His funeral sermon was preached by the Rev. Mr. Ivimey at Eagle Street Meeting.

REVIEW OF RELIGIOUS PUBLICATIONS.

Scripture Testimony to the Messiah, &c. By *J. P. Smith, D. D.* Vol. II. In Two Parts. 8vo. pp. 810. price 1*l.* Holdsworth.

Of the first volume of this highly valuable work, some account was inserted in our Magazine for November 1819. We regret that several months have elapsed since the publication of its concluding portion before we could pay a similar attention to it; but we can congratulate our readers on the delay which intervened before the appearance of the present books, as well as in the quantity of their contents; for we are persuaded that both these unexpected circumstances will result to their advantage. We should willingly consent to a farther augmentation, at whatever interval the author's important avocations may require: for the subject, in his hands, cannot be too fully discussed; nor, in any person's too maturely investigated. We would only recommend, that what are now called the volumes, should be termed parts; and the parts, volumes: and that the preliminary *book* should be separated from the direct Testimonies.

A copious collection, a judicious arrangement, and a careful illustration of passages in the Jewish Scriptures, conceived to be descriptive of THE MESSIAH, together with the scanty but interesting remains of Jewish traditionary opinions on the subject, were supplied by Dr. S. in his former volume. These formed the second book of his treatise. In the present publication, he has proceeded to inquire (Book 3.) into the information to be obtained concerning the person of THE CHRIST, from the narratives of the evangelical history, and from our Lord's own assertions and intimations; (1.) On the narrative of the miraculous conception; (2.) On the testimony of John the Baptist; (3.) Declarations, intimations, and admissions of Jesus Christ concerning himself, as Son of God and Son of man; his existence before Abraham; his perpetual presence promised to his disciples, and to worshipping assemblies; his personal agency in the resurrection and final judgment; the homage which he permitted to be paid to himself, &c. (4.) On the real humanity of Christ, its characters and affections; and, (5.) On the state of mind and knowledge concerning the person of Christ, which the Apostles possessed during the period of their attendance upon him.

The whole of this book is very interesting and important. Our limits deter us from attempting any detail of its merits, which, in general, we rate very highly. The less pleasant duty of a reviewer requires, that such parts of it as may possibly admit of improvement by revision should be pointed out. The *dates* in Luke iii. 1—23. have been fully illustrated by Mr. Benson in his Chronology of our Saviour's Life, published two years since. His observations on the *divine conception* of our Lord, p. 10, &c. also merit Dr. S.'s attention. To *this* we apprehend Christ to have referred in his use of the appellation *Son of* GOD, and to his *human* nature only as *Son of man:* but the former he avoided clearly to divulge during his familiar intercourse with his disciples; which, indeed, they might have found impracticable, had they been fully aware of his Deity. The Jews, in general, seem not to have apprehended the *identity* of the Logos and the Messiah; on which the apostle John, for that reason, the more expressly insisted.

The fourth and last book treats of the doctrine taught by the Apostles in their inspired ministry, concerning the person of the Lord Jesus Christ: (1.) Of examples of this in the book of Acts; (2) The testimony of the apostle John, in his Gospel, Epistles, and Revelation; (3.) Testimonies of Peter and Jude; and, (4.) Of Paul, throughout his Epistles. To these, we think, the testimony of James (as eminently an Apostle of the Jews) might advantageously have been added, especially as it is expressed in Greek. We mistake the sense of his first verse, if it be not "Jesus Christ, God, and Lord;" but undoubtedly Christ is meant, v. 7 and 12, by "the Lord;" expressly joined with *της δοξης*, ch. ii. 1; and identified with "God," ver. 5. ch. iv. 8. 10. 15. and ch. v. 7—11.

Dr. S. has laboured (together with many other advocates of our Lord's Deity) to interpret various passages implying his pre-existent subordination to the Father of his *divine* nature: but we confess that this branch of his arguments appears to us less convincing than the rest. The Deity of Christ is established by other classes of texts, altogether independent of these, so firmly, that their application to this purpose seems to us to confuse, and therefore to weaken the argument

rather than to support it. Trinitarians encounter no difficulty from testimonies of Christ's subordination to the Father *subsequent* to his incarnation, because his divine nature, being then personally united with humanity, may obviously be admitted to be subordinate to the Father, whose nature is wholly divine. No more would the proper Deity of our Lord be disparaged by having been personally united with a glorious human form before the creation of the world. We cursorily suggest this remark, and submit to the mature reflection of our readers, whether or not it might tend to obviate difficulties with which the discusssion of this sublime and invaluable truth has usually been embarrassed. The learned author before us adheres to a hypothesis on which many excellent writers have expressed various judgments, the *eternal generation* of the Son of God: and he appears to hold it in the same sense with Witsius and Calvin, one of whom supposed the Father to have communicated the same essential nature to the Son; and the other expressly states, that although the name of God is common also to the Son, the Father is the source and origin of the Deity. Institutes I. xiii. 23. According to this sentiment, Dr. S. translates John i. 15—"He that is coming after me was brought into existence before me; assuredly he was before me." Book 4. p. 496. He annexes no explanatory note; but he had previously maintained, p. 361—363, that γινομαι (the verb here used) properly signifies, "to be brought into existence;" and he afterwards farther insists on this sense of the verb, p. 522 to 525. It is, indeed, the term which our translators have twice rendered, "to be made," in the third verse of this chapter, and is never, we believe, used of self-existence; but we are unable to form a conception of proper Deity, otherwise than *as self-existent*, and therefore cannot justify the application of this term to the divine nature of our Lord. It seems to us to have been unnecessary, in the present instance, to apply it, in *any* sense, to his pre-existence. The preposition here rendered "before," no where denotes superior *dignity*, but it indicates *place* as well as *time*; and we understand the sense to be, "he who came after me has become (or has got) before me; for he existed before I did."

The pious and candid author having requested his readers especially "to review this portion of the divine word, and his observations upon it, with the closest attention, to scrutinize every term and expression, and impartially and vigorously to sift every argument;" (p. 538.) it would be equally disrespectful to him, and neglectful of theological inquiry, to leave such a subject unnoticed. His object is evidently the truth, the whole truth, and nothing but the truth, as it is in Christ; and this also we are conscious of being ours. His work closes with a valuable Appendix and useful Indexes. We earnestly recommend the whole to general attention, and especially to that of ministers and biblical students, as exhibiting a more comprehensive and instructive view of its sublime and important subject, than any work with which we are acquainted; while the piety, humility, and candour of the writer, conduce, with his extensive learning and laborious research, to illustrate and adorn the doctrine of God our Saviour.

Sermons on Infidelity. By the Rev. *Andrew Thomson*, A. M. Minister of St. George's, Edinburgh, 12mo. 5*s*.

We are happy to receive a volume of Sermons on Infidelity, from an author whose mental energy, and whose habits of discussion, are a pledge that the reader will detect no weak arguments, no inconclusive reasoning. "The outline of these Sermons," Mr. Thomson states, "was sketched more than five years ago. The first four were delivered in March and April 1819; but it was not till last month (Dec. 1820) that the remaining five were composed and preached."

"If they are considered as peculiarly applicable to the aspect and character of the present times, I can only express my earnest wish that they may be found as useful as they are thought seasonable. But, for my own part, I must state that they were written, and that they are published under the general conviction, that infidelity is the prevalent disease of the human heart, and that it is always, and in all circumstances, a subject of paramount importance."

To every one of the series of discourses, Mr. Thomson has prefixed, as a text, Heb. iii. 12. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The preacher's great object, in several discourses, is to shew, that the disbelief of Christianity in particular leads to the disbelief of religion in general. In proof of this, he appeals—I. To the history of Deism, as it is to be found in the writings of its advocates—II. To the character and

features of the prevailing infidelity of the day—III. To the objections which Deists have urged against Christianity—IV. To the nature of those causes of infidelity which are not connected with any reasoning on the evidences of Christianity. Mr. Thomson presents a clear and able exposure of the inconsistency chargeable upon infidels, of various classes and different characters; and, in the concluding discourse, he applies the subject with his characteristic force and pungency, by addressing various classes of persons, with respect to infidelity, considered as an evil which either they themselves should carefully avoid, or which they may be the means of counteracting, or of curing, in the case of others. We hope this able work will be extensively read, and will be rendered eminently useful.

A Letter to the Editor of the Edinburgh Christian Instructor, containing Strictures on Warburton, Lardner, Paley, Campbell, and Macknight. By Robert Haldane. 8vo. 1*s*.

A very seasonable and valuable pamphlet! it refers to no subjects of minor importance, or of doubtful disputation among the sincere disciples of Jesus Christ. It points out to the young and often incautious reader, the dangers which lurk in writings of celebrity and acknowledged ability, upon some of the outward evidences of Christianity; but which are marked with indifference or hostility, to the essential doctrines and the vital influence of the gospel. The author also shews, the mental confusion and ignorance, with respect to the most important doctrines of the New Testament, which mark the character of certain commentators, especially Macknight, who have been often applauded and recommended without any attempt at a due discrimination of their worth. We earnestly recommend this judicious and scriptural disquisition to all who value the primitive gospel, and desire to see its purity rescued from the defiling hands of questionable advocates.

The Importance of Ecclesiastical Establishments; a Sermon before the Society for the benefit of the Sons of the Clergy of the Church of Scotland. By John Inglis, D.D. 8vo. 1*s*. 6*d*.

This author shews considerable zeal, and we doubt not sincerity, in maintaining his point. We cannot however, congratulate him on having brought forwards any thing very weighty, or even that wears at all the semblance of novelty. His arguments would be equally valid in favour of an Episcopalian or a Roman Catholic establishment, as they are for the support of the Presbyterian constitution, of which he happens to be a member. But we are more seriously and painfully dissatisfied with this sermon, on account of its melancholy deficiency in reference to the great objects which are, or ought to be, the design of all ecclesiastical institutions and arrangements. Not a word occurs concerning those truths which the public standards of the Church of Scotland recognize as the elements of saving knowledge; not a word calculated to alarm and convince sinners, or to lead and establish any in the paths of repentance, faith, and new obedience: not a word to the honour and love of Him who came into the world to save sinners, and without the constant recognition of whose grace and power, the best forms of outward order and discipline, are no more than a miserable and ruinous building upon the sand.

The Duty of Abstaining from Debt. A Sermon, preached in Nile Street Meeting House, Glasgow. By *Greville Ewing*. 1*s*. 6*d*. Glasgow.

This valuable Discourse is founded on the injunction of the Apostle Paul, Rom. xiii. 8. "Owe no man any thing, but to love one another." The *exhortation* in the former part of the text, and the *exception* in the latter, are distinctly and ably discussed. Under the former, Mr. Ewing considers—1. The nature of debt—2. The causes which produce it—3. Its proper object—4. The usual modes of liquidating it—and, 5. Some schemes of arrangement, which seem to belong to it, but which really are essentially different. Under these heads there is much scriptural and forcible reasoning on points not sufficiently considered by professing Christians. It would be much for the honour of our churches and the tranquillity of Christians engaged in trade, as well as for the true prosperity of the community at large, were the principles enforced by Mr. Ewing, generally admitted and adopted. We hope this discourse will obtain, as it deserves, a very extensive circulation.

Fifteenth Report of the Directors of the African Institution, March 28, 1821. 8vo. 2*s*. Hatchard.

The contents of this Report are truly interesting, and, as far as they relate to

the Slave Trade, deeply afflicting. Fourteen years have elapsed since that nefarious traffic in human beings was reprobated by the legislature of our country; and, through the influence of our government, other powers have publicly abandoned the disgraceful merchandize. It is, however, most painful to find that the Slave Trade is still carried on, especially by the French, to a great extent, and with circumstances of horrible cruelty. The fact is incontestibly proved in the Society's Report and Appendix. The case of the ship Le Rodeur is very striking. The crew and slaves on board this vessel were afflicted with ophthalmia; the number of the blind augmented every day, so that the crew, previously alarmed by the apprehension of a revolt among the negroes, were afraid they should not be able to make the West Indies, if the only sailor, who had hitherto escaped the contagion, should become blind, like the rest (a calamity which actually befel the Leon, which is supposed to be lost.) The wretched negroes, who had been shut up in the hold, were brought upon deck, in succession, to breathe a purer air; but the officers thought proper to abandon this salutary expedient, because many of the slaves seized this opportunity of throwing themselves over-board, locked in each others arms. To prevent this, the captain ordered several to be hanged or shot. It is further stated, that more than 30, who had become blind, were thrown into the sea, as unsaleable and burdensome.

This ship having returned to France, after discharging her remaining stock of slaves at Gaudalope, was refitted at Havre, by the same owners, under the command of the same captain, and no punishment inflicted by the French government, though the fact was publicly known.

It further appears, that in the year 1820, the French slave-trade had swelled to an extent beyond any former period. An officer of the British navy, an eye witness, says, "The number of French slave-ships now on the coast is something incredible."

Another flagitious case is recorded. The French vessel, La Jeune Estelle, was pursued and boarded by the boats of the English ship, Tartar, (4th March, 1820.) The master declared that he had no slaves on board; but, upon examination, a cask was found, in which two girls, about 12 or 14 years of age, were confined, nearly suffocated. On further search, a poor negro man, under a platform of loose boards, raised on three water-casks, was perceived: only 23 inches in height were allowed for him and others who were intended to be so confined. This man had been bought for 8 dollars worth of brandy, &c. Twelve other slaves, supposed to have been on board the vessel, could not be found; but the officers of the Tartar recollected, with horror, that during their chase of La Jeune Estelle, several casks had floated by them, which, there was much reason to suspect, enclosed the wretched beings thrown overboard to elude detection.

We have not room for further particulars, but refer our readers to the Report, which presents a dreadful picture of cruelty, and, at the same time, evinces the necessity and utility of the African Institution.

The Faithful Shepherd; or, Divine Arcadiad. A Poem. 54 pp. 12mo. Sabine.

To reduce the sacred poesy of the Hebrews to modern measures and to rhyme, appears to us a task as thankless as it is difficult. Difficult unquestionably it is, for our best poets have failed in the attempt; and the only *costume* in which they appear to advantage to an English reader, is that in which they have been arrayed by Lowth, Blaney, and Newcome. Even blank verse falls below the dignity of the originals; and *Watts*, who possessed more of the inspiration of a prophet than any other modern poet, often fails, especially on the very delicate subject now before us, which is a versification of the Song of Solomon:—not indeed regularly so, but of such parts as the author judged necessary to form his *Arcadiad* or Sacred Pastoral. But though the author does not appear destitute of poetic talent, and in some places his versification is smooth and even elevated, in others it is very tame, and the rhymes are miserably defective, as will be seen in the following specimens: (p. 33.)

"Doves' jewell'd eyes begem the silky locks,
As Gilead's mountain deck'd with rambling flocks,
Whilst thy fair brow, like some choice fruit beneath,
Hides in the ringlets which thy tresses wreath;
The king's within the twining bondage (qy. bandage) *drawn*,
A sweeter vest than canopies a *throne*."

The idea of a vest canopying a throne, is to us mean and degrading; nor can *throne*, by any tolerable pronunciation,

be made to chime with *drawn*. The following, however, in the next page is (if possible) still worse.

" How sweet 'neath where thy cheek its blush with*draws*
From the white figure of thy rising *nose*,
Love to thy lip with gentle accent clings,
As music sporting upon *scarlet* strings."

The whole of this is to us unintelligible, and we suppose this may be the first time that *draws* and *nose* were ever placed to rhyme together; and yet, from some lines, it seems as if the author could have done better if he had taken the trouble; and the printer has been as careless as the author.

The Wreath, or Truth and Poetry Entwined. By the Rev. T. Young. 2d. Edit. 1*s.* 6*d.*

Mr. Young has been, ere now, more than once introduced to the notice of our readers: his works are uniformly replete with excellent sound sense, and zeal for the important work in which he is engaged; but we have now to consider him in the character of a Christian poet, and we will do it briefly. The poems which compose this little work, are all of a pious tendency, of a nature calculated to arouse and awaken; displaying considerable powers of imagination; and we can confidently recommend them to all who do not think poetry the worse for being drawn from that fountain-head of all true sublimity, the Bible.

The Pilgrim's Progress. By *John Bunyan.* With elegant Wood Engravings; and Notes, by Jos. Ivimey. 500 pp. 12mo. 7*s.* 6d.

Of Bunyan we say nothing, but that the book is very neatly printed. Of the Notes, the chief peculiarity is that the editor has endeavoured to illustrate his author by *historical* notes of his own times, and by tracing his descriptions to the prototypes from which they originally were taken. " One great object (says Mr. J.) which the author had in view, was to exhibit the principles, the character, and the sufferings of the Nonconformists after the Restoration." Among these, Mr. Bunyan had a prominent place, being twelve years a prisoner in Bedford Jail, where this book was written, and to which he certainly alludes as his " den;" and many of his characters are drawn to the life from his persecutors. The trial of Christian and Faithful at Vanity Fair is, in many respects, a counterpart of his own; and the scenery of Vanity Fair is, according to Mr. I. borrowed from Stourbridge fair, with which he must have been well acquainted. Thus Mr. I. proceeds, from local circumstances, and the events of the times, to illustrate many passages, in a manner both new and interesting. His remarks, however, are not all of this nature: many are adapted to illustrate the nature of experimental religion, which was certainly the leading object of a book which was always read with pleasure, and will now be read with new interest, especially by the descendants of the Nonconformists.

The Prose and Poetical Works of the Rev. G. C. Smith, formerly of the Navy. 12mo. 5*s.* bound.

Mr. Smith's Works consist chiefly of tracts for sailors and seafaring persons, for whom, having been himself a sailor, he appears to write with peculiar propriety and acceptance: we give him great credit for the zeal and energy he has exerted on their behalf, and rejoice in the idea of a new class of Bible readers springing up from the bosom of the ocean.

To seafaring persons, these Tracts must be highly interesting and entertaining, and we cordially recommend them, as a present to that most useful, but long neglected class of our fellow subjects.

Memoir of Miss Letitia Stapleton of Colchester. By Jos. Jefferson. 3d Edit. 8vo. 8*d.* Baldwin & Co.

Miss Stapleton appears to have been a young lady of peculiar talents; having been drawn aside to Socinianism and afterwards to Deism, both which she successively vindicated with much eloquence. A series of merciful afflictions however, softened her heart and changed her sentiments. Now she was ready to sink with despair, and cried " I shall be another Altamont!" She was brought back however " by the way of weeping-cross," and died, trusting in " Christ crucified." We have pleasure in recommending this interesting and affecting narrative, as a powerful antidote to the above error.

The Gypsies' Petition, and *The Negroe Servant;* being the two first Numbers of a Series of Songs of a Sacred Character, with an accompaniment for the Piano Forte, by the Rev. *Legh Richmond*. 1*s*. 6*d*. each. Westley.

ALTHOUGH musical articles do not, as such, come within the usual comprehension of our Review, yet we think our readers will excuse a departure from the general rule in the present instance. Religious families, in which music is cultivated, often feel the want of a species of vocal compositions which may occupy a kind of medium station, between devotional psalmody and that light and trifling description of songs with which the musical world abounds. The younger members of religious households are too frequently tempted to sacrifice sacred sentiment and moral feeling, in their selection of vocal composition, to the mere beauty of sound and the lax fashion of the times. An indifference to the great end and object of vocal music is thus engendered, and the fascination, rather than the edification of the heart, consulted. We are, on this account, gratified in finding that the Author of "The Dairyman's Daughter," &c. is applying his knowledge and taste in music, to a purpose so desirable and useful as this series of publications seems to promise.

The words of the Gypsies Petition, (by Mr. Cobbin) have been widely circulated; and, we hope, that through this additional attraction, that benevolent cause will be pleaded with increased success.

The Negroe's Prayer is taken from the author's well known tract of "The Negroe Servant," and is designed to "excite attention to the amelioration of the spiritual, moral, and civil, condition of the Natives of Africa." Of the Music, we shall only say that the melodies are very pleasing (especially the former,) and the accompaniments judiciously adapted; simple and familiar, without being puerile or insipid.

LITERARY NOTICES.

SHORTLY will be published, The Dying Confession of Judas Iscariot, an Evidence of Christianity. By Dr. Cracknell.—Lent Lectures on our Saviour's Last Words. By Rev. Johnson Grant.—Scripture Similitudes; in Verse. By T. Gale.

SELECT LIST.

SERMONS adapted for Parochial and Domestic Use. By the late Rev. J. P. Hewlitt, M.A. Curate of St. Aldate's Oxford, &c. 8vo. 10*s*. 6*d*.

Dr. Chalmers's Christian and Civic Economy for large Towns. Vol. I. 8*s*. 6*d*. bds.

Fuller's (late Rev. A.) Works. Vol. V. Price, to Subscribers, 12*s*.

The Triple Aim: or Improvement of Leisure, Friendship, and Intellect, attempted in Epistolary Correspondence. 8vo. 10*s*. 6*d*.

Brief Memoir of the late Rev. Wm. Richardson, Sub-chanter of York Cathedral, &c. 1*s*. 6*d*.

Brief Memoir of the Rev. S. Douglas, Chelmsford; with Extracts from his Letters. By A. Douglas. 1*s*. 6*d*.

Tribute to the Memory of Rev. Jos. Benson: to which is annexed a Short Memoir. 8vo. 6*d*.

Brief Observations of the Present State of the Waldenses. By G. Lowther, Esq. 8vo.

The Outpouring of the Holy Spirit: a Sermon at Tunstall Church. By the Rev. W. C. Wilson, Vicar. 8vo. 1*s*.

The Believer's Hope. A Funeral Sermon for Mrs. Jane Wellman, at Poundisford Park. By T. Golding. 8vo.

Three Letters to Messrs. Littlejohn and Moass, committed to the Devon County Bridewell for Preaching, &c. 6*d*.

Sketches of the Early Life of a Sailor, now a Preacher. By Josh. Marsden, Missionary. 12mo. 2*s*. 6*d*. bds.

The First Principles of Christian Baptism. By T. Eisdell, of Enfield. 8vo. 1*s*. 6*d*.

A Sermon on Brotherly Love. By T. Pinchback, before the Middlesex and Herts Union at Rev. J. Knight's, Ponder's End. 1*s*. 3*d*.

Adult Baptism, and the Salvation of all who die in Infancy maintained. By Isaiah Birt.

Memoirs of the Rev. H. Field, of Blandford. By R. Keynes. 8vo. 4*s*.

Edmeston's Sacred Lyrics. Vol. I. 2d Edition. 3*s*. 6*d*.

Essays on the Holy Scriptures, the Deity of Christ, Public Worship, &c. By D. Copsey. 8vo. 7*s*.

Cottage Sermons. By the Rev. C. Davy, Curate of Hampstead Norris. 1*s*. 6*d*.

Hours of Reflection. By Olivia More. 2*s*. 6*d*.

Meditations on the Several Ages of Man's Life, &c. By Jn. Bunyan. 2*s*. 6*d*.

A Discourse on the Death of her late Majesty. By J. Clayton, Jun. 1*s*.

Incidents of Childhood. 2*s*. 6*d*. neatly half bound.

A Candid Examination of the Claims of Modern Deism. By George Redford, A.M. 1*s*. 6*d*.

Report of the Trial of Mr. S. Waller for Street-Preaching. 8vo. 6*d*.

RELIGIOUS INTELLIGENCE.

LONDON.

ANNIVERSARIES

SUNDAY SCHOOL UNION.

THE Annual Report of this Society for the year ending May 1, 1821, states:—

THE attention of your Committee has been particularly directed to the consideration of *Mr. Brougham's Education Bill.* Soon after the last Annual Meeting, they appointed a Sub-committee to watch this measure. After maturely deliberating on the subject, your Committee agreed to call a General Meeting of the gratuitous Sunday School Teachers in London and its vicinity, for the purpose of considering the bill. This meeting was held on the 9th of April, and resolutions were adopted, deprecating the bill, and agreeing to oppose it, as peculiarly calculated to interfere with *Sunday Schools*, and to abstract the children from their present means of *religious* instruction. Your Committee also observe that many of the Unions in connexion with your Society have adopted resolutions against this Bill, and have instituted investigations which satisfactorily show the great inaccuracy of the Parliamentary Reports, the data on which Mr. Brougham has founded his proposed legislative enactments. The measures thus adopted by these various united Societies strongly attest the value of such associations. Had there been no united Societies, who could have made the necessary investigations?—who would have informed the public mind?

The following is a Brief Summary of the Returns received from the different Unions and Reporting Societies:—

	Schools.	Teachers	Scholars.
Four London Auxiliaries.....	324	4,438	48,862
Fifty-eight Country Unions and Societies....	2,456	29,217	270,894
Unions in Wales.....	160	310	14,683
Schools in the Isle of Man	46	344	2,861
Sabbath School Union for Scotland	676	1,918	44,683
Sunday School Society for Ireland.....	1,353	..	135,600
Grand Total..	5,015	36,227	517,583
Increase reported since the last year.....	$^{7}_{89}$	3,890	90,030

Of which 388 are New Schools opened during the past year.

Your Committee trust the attention of their country friends will be particularly drawn to the following Counties, in which there are no Sunday School Unions:—Dorsetshire, Herefordshire, Hertfordshire, Monmouthshire, Northamptonshire, Rutlandshire, Staffordshire, Westmoreland, Worcestershire, and the North Riding of Yorkshire, and nearly all the Counties of Wales. Your Committee also regret to state, that the South Lincoln, the Carlisle, and the Warrington Sunday School Unions are dissolved.

Your Committee beg for a moment to press on your attention the smallness of the FUNDS possessed by your Society for promoting its extensive objects: It is true that your chief strength consists in the zeal, activity, and perseverance of your united Teachers; but still the general cause requires pecuniary support. Many poor children and adults are still untaught, whom your benevolence may bring under the means of instruction; many villages possess no means for the evangelical instruction of the rising youth; the British colonies, and whole nations abroad, are supplicating for the means of education. In such a cause, united contributions and associations, and prayers, and combined energies, are essential for success.

IRISH EVANGELICAL SOCIETY.

MAY 8, 1821, the seventh Annual Meeting of the above Society was held at the City of London Tavern, Bishopsgate Street; Thomas Walker, Esq. in the Chair. The Report, detailing the enlarged operations and encouraging prospects of the Society, was read by the Secretary, and its contents produced evident satisfaction and joy in the minds of a large and respectable assembly. The

Rev. Drs. Collyer and Bogue; Rev. Messrs. J. A. Coombs, G. Collison, M. Wilks, T. Loader, T. Morell, J. A. Roberts, J. Slatterie, J. Morrison, and T. Gilbart; and Messrs. S. Harbottle and J. Richardson severally addressed the Meeting on the necessities, claims, and encouragements that should press upon the attention of Christian ministers and churches throughout the country, in reference to the evangelization of Ireland by the glorious Gospel of God our Saviour.—The collection at the doors amounted to 61*l.* 1*s.* 3*d.*

June 17. Under the auspices and in connexion with the operations of the above Society, a new Chapel was opened at Londonderry. Rev. Dr. Cope, of Dublin, preached in the morning from 1 Cor. i. 23; and Rev. W. Cooper, in the evening, from Heb. v. 9. The congregations were large, respectable, and very attentive.

The next day a Meeting was held in the same Chapel, for the purpose of forming a Ladies' Society, auxiliary to the London Missionary and the Irish Evangelical Societies. Dr. Cope was in the Chair; and sundry resolutions were moved and seconded by the Rev. Messrs. Cooper and Radcliffe, Captain Orr, W. Buchanan, Esq. and others, and unanimously and zealously adopted by the Meeting.

Extract of a Letter from Rev. H. March.

DEAR SIR,

A FRIEND, who has more pity for the poor Irish than value for trinkets, sends by me the enclosed as an affectionate contribution to the Irish Evangelical Society:—A gold chain and slide, gold ring, two gold and four silver snaps, pearl earrings, an amethyst seal, small amethysts, garnets, a few pearls, and gold purse slides.

It was thought advisable to send the articles themselves, as it appeared to be more than probable that they could be more advantageously converted into money in London than elsewhere.

I am, &c.

HENRY MARCH.

CAUTION TO THE BENEVOLENT.

WE understand that a person has lately come to this country professing to collect donations for the Protestants in the South of FRANCE, and making very specious representations; but we have been warned against him by pious and benevolent persons in France and Switzerland, whom he has deceived in a most artful and unprincipled manner.

PROVINCIAL.

PROSECUTIONS FOR PREACHING.

MR. SAMUEL WALLER, a respectable manufacturer, and a member of the Society who call themselves "Primitive Methodists" (vulgarly called *Ranters,*) was, on Monday, July 23d, tried before the REV. W. R. Hay, Chairman of the Salford Quarter Sessions, for a Misdemeanor and Nuisance by *Street-Preaching* at Ashton-under-line, on Sunday the 17th of June last, at five o'clock in the afternoon. Mr. W. stood, by invitation, on the steps of a friend's house, opposite one of the widest streets in the town, but unfortunately within about 20 yards of the church-yard gate. The principal witness had been in the habit of hearing the Methodists formerly, but since he had been made "Deputy-constable" he thought it "his duty to go to Church." Witness heard nothing bad "in the sermon," but the hymns were set to merry tunes: one of which, we are credibly informed by a correspondent, was the old 100th Psalm.

The Rev. Chairman, in summing up to the Jury, was pleased to say, "The *rights of Dissenters* are not in any way in issue. - - - - Every person may assemble in a *private* decent manner, either to preach or hear others. But I put it to you to say, whether 200 or 300 persons, standing in the public street, was or was not a nuisance. With respect to the obstruction, it is *proved** that a hearse went another way in consequence of it. - - - - For 200 or 300 persons to remain assembled in that way for a long time, must be a nuisance to the liege subjects. Christianity has nothing to do with the question; you have only to ask yourselves, whether the conduct of the defendant was a nuisance or not."

The Jury, after deliberating about 50 minutes, returned a verdict of "Guilty of obstructing the King's highway."

Chairman. "Gentlemen, your verdict is agreeable to justice and the law of the land." The Chairman then enquired whether, "as he took it for granted that the prosecution was not instituted with a view to a vindictive punishment, any

* The witness Newton said, "The hearse from Droylsden did not come the usual road; witness SUPPOSED on account of the preaching." The Correspondent, however, above referred to, informs us that the hearse, in fact, did come through the usual road: and that half the turnpike-road where Mr. W. stood was kept clear and unoccupied.

compromise could take place' by the defendant entering into sureties not again to offend *in like manner*."

Mr. *Courtney* (counsel for the defendant) said, "that the conduct of his client had been guided by what he conceived to be his *duty*: and as his view of that was not altered by the verdict which had been given, he was instructed not to apply for any mitigation of the sentence that the court might think proper to pronounce. He should still insist on the matter of right, and he therefore was averse to any thing like a compromise."

The Rev. Chairman, Mr. Norris, and Mr. Wright, the only Magistrates on the bench, then retired, and in 5 minutes returned, when the defendant was put into the dock, and the Chairman addressed him as follows:—

Samuel Waller, you have been found guilty of the charge of obstructing the King's highway, by a Jury, who have taken no ordinary pains to come to a correct decision. The point was the simplest that could be brought before a Jury, although it has been mixed up with other topics by your Counsel, and the true point lost sight of. It is no more than this, Whether you, or any man, has a right to obstruct the public streets? As to the question of religious opinion, it has no more to do with your case than the question of *High Treason* has. This prosecution is instituted by the *Church Wardens* of Ashton,* who found it necessary for their own protection, after many pains had been taken to persuade you to desist. In passing sentence, the Court is far from wishing to be vindictive; but, at the same time, the public peace must not be broken with impunity. However, it must not be supposed that you are suffering for *opinion*, but for your own misconduct. The sentence of the Court is, that you be imprisoned in this House of Correction for the space of three months; and, at the expiration of that time, that you enter into sureties to keep the peace for two years, yourself in the sum of 50*l.* and 2 sureties of 25*l.* each."†

Mr. Waller was accordingly committed; and some persons present have since stated, that on the same day the *same punishment* was inflicted for selling *obscene* songs—songs so grossly obscene, that the Counsel for the prosecution thought it improper they should be read in court!!!

We are informed, that upon Mr. W's imprisonment he was taken seriously and dangerously ill; but have the pleasure to learn that he is now much better. We have since heard of a similar case in another part of the country. Messrs. Jn. Littlejohn, Jun. and Mr. P. Moass, have been fined five pounds each, which, not choosing to pay, they have been committed for three months to the Devon County Bridewell, by Js. Burke, Esq. and the Rev. P. Glubb, under the heavy charge of "preaching in an unlicensed place" at Little Torrington. These persons, it appears, deny being at that place on that day; and a third person, who really did there preach, has paid the fine, and was discharged. Messrs. L. and M. we understand, are *Wesleyan* Methodists, and a minister in that connexion has advocated their cause in the *Alfred* Newspaper, in consequence of which, says the writer, on the evening of the same day, "A gentleman in office came up from Torrington to discharge our brethren. This gentleman desired to be nameless, and he shall be so. He expressed his regret for what had been done—confessed he lay at our mercy—and is willing to make any reasonable reparation. And with more than common pleasure, the writer recommends to the Committee for guarding the privileges of the Wesleyan methodists the most lenient measures, as far as may be consistent with what is due to *violated privileges*."—(Three Letters to Messrs. Littlejohn, &c. p. 9.)

There is one circumstance in these prosecutions peculiarly painful. It is generally found, if not always, on these occasions, that one at least of the presiding Magistrates is a clergyman. We cannot but think with the late Judge Willes, that a clergyman of the Church of England, who does his duty, has quite enough employment without interfering in secular business—at least without persecuting his dissenting brethren—and we think they ought to know the laws of the country and the privileges of Dissenters too well to attempt it—to say nothing of its utter inconsistency with Christianity.

* This seems to have been a mistake; our correspondent informs us that the majority of them have expressly disavowed the prosecution.

† See Report of Trial, pr. 6*d*.

BLACKBURN INDEPENDENT ACADEMY.

The fifth Annual Meeting of the friends of this Institution was held at Blackburn on the 27th and 28th of June. On the 27th, Mr. Coombs, of Salford, delivered an appropriate discourse from Jer. xxxiii. 22. Next morning, at an early hour, the examination of the students commenced

at the Academy House in the presence of the Committee and other friends of the Institution. Dr. Clunnie, of Leaf Square Academy, in the Chair, and continued till two in the afternoon; after which, the Committee proceeded to the ordinary business of the Institution. The course of examination was conducted in the same order with that which was adopted last year, and was highly creditable to the diligence and talents of the students. In the evening, two of the senior students delivered discourses at Mr. Fletcher's chapel: Mr. Birch, "On the commission given by Christ to his Apostles;" and Mr. Wild, "On the character of the Apostle Paul, as illustrative of that commission." The public business of the Institution was then transacted, and various Resolutions moved and seconded by the Rev. Messrs. Slate, Ely, Walker, France, and J. H. Heron, Esq. relative to the future proceedings of this Institution. In the course of the last year, four students have completed their Academical terms, and are now settled as follows:—Mr. Cornson, at Preston; Mr. Burdekin, at Stone; Mr. Robinson, at Cratfield; and Mr. Stowell, at North Shields. Since their removal, three students have been finally received on the foundation, and two have been admitted on probation.

ASSOCIATIONS.

THE Staffordshire Association held their seventh Annual Meeting at Uttoxeter, at Mr. Chester's chapel, April 23, 24, being Monday and Tuesday of Easter week. Monday evening, Mr. Cooper, of Westbromwich, preached "On Spiritual Mindedness;" and on Wed. evening, Mr. Salt, of Litchfield, on "The attention due to the Sacred Scriptures." Wednesday afternoon, the Public Meeting for business was held. Mr. Tallis prayed, and Mr. Brook was called to the Chair. The Report was read by Mr. Farmer, the Secretary; after which, with several others, the following resolutions unanimously passed—

"That this Meeting feels sincere gratification in knowing that the Gospel is extending its influence both at home and abroad," &c.

"That this Meeting feels highly gratified that the Home Missionary Society has sent into this county an acceptable and useful Missionary (Mr. Ball;) and cordially rejoices in the foundation, efforts, and success of that Institution, and earnestly prays for its increasing prosperity."

The Meeting was addressed in animated and appropriate speeches by the Rev. Messrs. Burdekin, Conder, Chalmers, Butteaux, Whitridge, Farmer, Fernie, Ball, Newland, and Tallis. In the evening, after sermon, the Lord's Supper was administered. Rev. H. Williams presided. Mr. Tallis addressed the communicants, and Mr. Fernie the spectators; Mr. Farmer closed the whole with prayer. The Itinerant (Mr. Butteaux) employed by this Association, is actively engaged in preaching the Gospel in the most dark and destitute villages, in forming and aiding Sunday Schools, and in the distribution of the Sacred Scriptures among the poor at reduced prices. "We beseech thee, O Lord, send now prosperity."

On the 30th of May 1821, the forty-fifth half yearly Meeting of the Lincolnshire Association was held at Wrawley. In the morning, Mr. Morley, of Hull, preached from 1 Cor. ii. 2. After which the death of Christ was commemorated. In the afternoon, Mr. Cullen, of Caistor, preached from Ps. civ. 34; in the evening, Mr. Mather, of Beverley, preached from 1 Cor. iii. 22, 23; and on the preceding evening, Mr. Smelle, of Grimsby, preached from Rom. viii. 1. At this Meeting it was resolved, that the plan submitted to the members present should be taken into further consideration at the next meeting, which is to be held at Grimsby on Wednesday Sept. 26, 1821.

PEPPARD ANNIVERSARY

WAS held, as usual, on Whit Monday, June 11th, for the purpose of counteracting the wicked practice of *Revelling* in that neighbourhood, which is evidently much on the decline. In the morning, Mr. Sherman, of Reading, preached to the young people and children of the school from Jer. iii. 4; in the afternoon, Mr. T. H. Hinton, of Reading, preached from Col. i. 12; and in the evening, Mr. Leifchild, of Kensington, from 1 Tim. i. 5. Messrs. Watkins, Douglas, Cannon, and Bubier, engaged in the devotional services. The children who are daily and gratuitously instructed by Mr. Walker, of Peppard, were as usual newly clothed on this occasion, and a comfortable dinner was provided both for them and for the poor people of the neighbourhood.

ORDINATIONS, CHAPELS, &c.

SEPT. 20, 1820, at Sandysike, Tosset, in Yorkshire, the Rev. John Crosley was ordained to the pastoral charge of the church and congregation assembling in

that place. Mr. J. Wadsworth, of Clitheroe, delivered the introductory discourse and asked the questions; Mr. G. Partington, of Park, offered the ordination-prayer; Mr. J. Fletcher, of Blackburn, gave the charge; and Mr. Hacking, of Darwen, addressed the people.

May 2d, 1821, the Rev. John Wells and the Rev. Geo. Mottram, late students at Cheshunt College, were publicly set apart to the work of the ministry in the late Countess of Huntingdon's connexion, at Portland Chapel, Cheltenham. The following ministers took part in this interesting solemnity. Rev. J. Sheppard, of Ely, commenced the service by reading and prayer; the Rev. E. Lake, of Worcester, delivered the introductory discourse, &c. and offered up the ordination prayer; the Rev. J. Rees, of Rodborough, gave the charge from 1 Tim. iv. 16; and the Rev. T. Smith, of London, concluded by prayer.

MAY. 20th. A neat and commodious Chapel, capable of holding 200 persons, was opened in the village of North Frodingham, in the East Riding of Yorkshire, under the patronage of the Hull Evangelical Society. Mr. Ryan of Bridlington, preached in the morning from John v. 2. "Bethesda." (the name of the Chapel,) Mr. Gilbert of Hull in the afternoon, from John ii. 17; and Waterhouse of Dewsbury in the evening, from Ezek. ix. 4. Great numbers attended; and in the afternoon, Mr. Waterhouse preached in an adjoining field, to about 300 attentive hearers, from Daniel v. 27.

This little Chapel is erected entirely free from debt; and Mr. Oram the present Minister, takes this opportunity of gratefully acknowledging the liberal aid of the Christian public.

On Tuesday, May 22d, the Rev. J. E. Isaac was ordained over the Independent Church and Congregation at Peterborough, Northamptonshire. Mr. Jarvis of Ramsey commenced the Service with reading and prayer; Mr. Holmes of Wisbech delivered the introductory discourse, and proposed the usual questions; Mr. Morell of St. Neot's offered up the ordination-prayer, and gave the charge, from 1 Cor. iv. 2; and Mr. Wright of Stamford preached to the people, from Rom. xii. 1; and concluded in prayer.

Mr. Holmes preached in the evening.

June 6. Rev. W. Blackburn (late of Rotherham College) was ordained to the pastoral office over the Independent Church in Silver Street, Whitby. Mr. Ryan, of Bridlington, introduced the service in the usual way; Mr. Greenwood, of Malton, stated the nature of a Gospel church, &c.; Mr. Himmers, of Guisbro', prayed for a blessing on the relation; Mr. Gilbert, of Hull, delivered the charge, founded on 1 Cor. xii. 31; and Mr. Sugden, of Mickleby, concluded the morning service with prayer. In the evening, Mr. J. Gilbert preached to the church and congregation from Heb. xiii. 17; and at the close of this service, the Lord's Supper was administered—Mr. Gilbert presided.

NOTICE.—Sept. 5, 1821. The next half yearly Meeting of the Middlesex and Herts Union will be held at 11 o'clock at Mr. Williams's Meeting, Edmonton; when Mr. Thomas, of Enfield, will preach on "Steadfastness in the Lord," &c.

FOREIGN.

AMERICA.

MORE UNION.

IN the month of May last, at the city of Philadelphia, a Union of the Presbyterian and Associate Reformed Churches in the United States was pronounced by the highest judicatories of the two bodies to be both practicable and expedient. A coalition is confidently expected to take place next Spring. Such an event may be hailed as the harbinger of a general, cordial, and speedy combination of Christians throughout America. May that charity which has done so much, and *had* and *has* so much to do in the present day, for Zion's peace, and strength, and beauty, soon constrain *all* the followers of Jesus decisively to recognize their mutual participation in his likeness and love!

Extract of a Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, Massachusetts, and New Hampshire, during the last year.

THE General Assembly have now under their care 62 Presbyteries; 50 of which have sent up Annual Reports of 1300 churches within their respective bounds.

We have *much* to *lament*, but *more* to present as subjects of *congratulation and praise*.

The sources of lamentation to which *some* of the Presbyterial reports direct us, are, *errors* in *doctrine* and *morals*; neglect of the duties of *family* and *social* prayer; coldness and indifference on the part of professing Christians; and the want of *labourers* in the gospel vineyard.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity under the name of Unitarianism or Socinianism; and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as "deny the Lord who bought them."

Immoralities in practice have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned, as too prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly."

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts to the South and West, comprising a population of thousands of souls, are represented as destitute of ministrations of the word, from any denomination of Christians. In one Presbytery, in which there are 28 organized churches, 16 are destitute of the regular administration of the word and ordinances; in another, consisting of nearly 40 churches, there are only 11 ministers; and, in another, out of 28, 16 are vacant.

While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for, those among whom the abovementioned evils exist; they also call upon their churches to unite with them, in gratitude and praise to God, for his great, unmerited, and continued goodness. We have probably never heard so much, nor had so much to tell, of the wonderful works of God amidst the churches under our care.

Outward attention to the means of grace has almost every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth have been led to the fountain, and instructed in the first principles of the truth. Baptized children have, in many congregations, been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands, who, but for these institutions, would have grown up in ignorance and vice, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance; several instances were mentioned of young persons who frequently walked 10 miles on the Sabbath, for the purpose of attending the school; and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught.

The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly; and it is found that this extensive union of prayer for the influences of the Holy Spirit appears to be attended with the special blessing of God.

Additions have been made, during the last year, to the churches *from which reports have been received, of* 7188 *souls.* To many of these the Lord manifested himself, not "in the great and strong wind," but in "the still small voice." They were the fruits of the *ordinary* operations of the Spirit in the word; which, though not called revivals, afford a gradual accession to the church, of such as, we trust, shall be saved; and for which we owe to God our gratitude. But the most of that number are the fruits of such numerous, extensive and blessed outpourings of the Spirit of God during the past year, as the Assembly has never before had the opportunity to record.

In the Presbytery of *Rochester*, congregations have received special communications of divine grace; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of *Ontario*, a work of revival is progressing, which promises favourable results. In the Presbytery of *Cayuga*, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit.

In the Presbytery of *Onandaga*, many congregations have been visited by refreshing showers of divine grace; and more than 360 have been added to the church.

In the Presbytery of *Oneida*, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord.

In the Presbytery of *Otsego*, the congregation of Cherry Valley, 129 have been added to the church.

The Presbytery of *Troy* reports an instance of special refreshing in the congregational churches at Bennington, Vermont, &c. and is under the pastoral care of one of their members. A very respectable accession has also been made to the

church in Lansingburgh, and 88 person have been added to the visible church in Nassau.

The Presbytery of *Albany* have presented a most interesting report to the Assembly. The additions to the churches, during the year 1820, amount to nearly 1400!

In the Presbytery of *Columbia*, an outpouring of the Holy Spirit has been experienced in New Lebanon and Chatham, and several other places.

The Presbytery of *Hudson* state, that most of their congregations have been copiously watered with showers of divine grace during the past year: and that the fruit has been the addition of 1037 to the several churches.

In the Presbytery of *New York*, the Brick Church has had a revival, which has resulted in the hopeful conversion of about 80 souls.

In the Presbytery of *Jersey*, the churches of Elizabethtown, Orange, and Bloomfield, a good work seems to have commenced: 150 at least appear to have been awakened; and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of *Newton* report, that during the past year, 185 persons have been visited with the renewing and consoling influences of grace, and received into the communion of the church; and they particularly mention the church at Newton as having been visited with the special influences of the Holy Spirit; and that 64 have already become the hopeful subjects of this work.

In the Presbytery of *Philadelphia*, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestations of the divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year.

The Presbytery of *Grand River* report, that 15 townships, comprising 11 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church.

In the Presbytery of *Portage*, the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects; and in six or seven other congregations there is special attention.

The Presbytery of *Lexington* state, that in the missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind.

From the report of the delegates from the General Association of Connecticut, it appears that a work of grace has begun, in the course of the last year, in New-Haven, which has ever since been extending to other towns; and that about 70 congregations, out of a little more than 200, are now sharers in the mighty operations of the Divine Spirit. The number of hopeful subjects of grace in the respective congregations has been from 20 to 300. This is stated to be the greatest work of divine grace enjoyed by the churches of Connecticut, since its first settlement, except the revival in 1740—41.

From the report of the General Association of Massachusetts, presented to the Assembly by their delegates, it appears that in many churches in their several associations, there has been a time of refreshing from the presence of the Lord, which resulted in the addition of many hundreds to their communion.

From the report of the delegate from the General Association at New Hampshire, it appears that a glorious work of grace has been carried on in Boscawen —extending to both the parishes in that town, and also into some of the neighbouring congregations. It also appears that in the town of Bath, a time of refreshing from the presence of the Lord had been enjoyed, the result of which is, the addition of 103 to the communion of the church.

While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful and prayerful exertions of his ministers and people, shall never be without his blessing; yet he has reserved to himself the prerogative of watering his churches with copious showers, as He in his wisdom sees fit.

The character of these widely-extended and wonderful works of God has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of forgiveness only through the atoning blood of the Lord Jesus Christ—and dispositions

to walk in all the commandments of the Lord, have marked the exercises of their respective subjects.

These subjects have been of all ages and classes, from 80 down to 10 years of age. The old and stubborn oak, and the young and tender plant, have alike bent before the wind that "bloweth where it listeth." Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own Him as their Lord and Redeemer; and Infidels and Universalists have been humbled by the doctrines of the Cross, and warned their neighbours of the dangerous errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society; the multiplication of meetings for social prayer; and a growing liberality toward the support of the gospel and benevolent institutions.

In addition to these wonderful events, for which the Assembly offers unto God their united and hearty thanks, they rejoice that they are also able to inform the churches, that the state of religion in the different colleges is most encouraging. There are about 40 hopefully pious youth in Union College, Schenectady; in the college at Princeton, there are 25; in Dartmouth College, New Hampshire, there are about 70; in Jefferson College, Pennsylvania, and the University of North Carolina, there are several more; in Yale College, at New Haven, there are about 90; and in Hamilton College 48, professors of religion. The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American churches.

The Theological Seminary at *Andover* contains 112 students, and is in a flourishing condition. The Foreign Mission School at Cornwall contains more than 30 pupils, who speak 11 different languages, a number of whom are hopefully pious.

The Theological Seminary at *Princeton* continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, saying, "Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

With this retrospect of the past, and these animating prospects of the future, we close our Narrative, hoping that those evils which exist, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found more engaged at the throne of grace, and follow their prayers with corresponding endeavours for the advancement of the interests and the extension of the limits of the Redeemer's kingdom.

Published by order of the General Assembly.

Attest, WILLIAM NIELL,
Stated Clerk.

BERMUDA.

OPENING A CHAPEL IN THE BERMUDAS, AND THE MERCIFUL PRESERVATION OF MISSIONARIES.

AN interesting communication from the Rev. H. H. Cross, dated St. George's, Bermuda, June 20, 1821, to the Rev. John Arundel, Home Secretary to the London Missionary Society, which, while it evinces the gracious interposition of Divine Providence in behalf of his servants, in straits and sufferings, will also, we trust, excite our numerous readers to sympathy and prayer for all Christian Missionaries, while on their perilous and extensive voyages to distant climes.

"I am happy to inform you, my dear Brother, that our chapel was opened on the 13th of April, under peculiar circumstances of gratitude and delight towards Him who conducts all things after the counsel of his own will.

Previous to its opening, my mind was a great deal exercised respecting the service of that important day. I had no brother to whom I could say, "Come and help me:" I stood alone; and my feelings often overwhelmed me. My fears, however, were very singularly dispersed by our kind and ever gracious God. On Saturday, previous to the 13th, a ship appeared in sight off the Island, hoisting signals of distress; and a report was soon circulated, "That she was full of passengers and several Methodist parsons, in a state of starvation; 6 months from Liverpool, bound to New York." I immediately thought on Mr. Ward; and by referring to the Magazine, found that the time of his sailing from Liverpool to the United States exactly corresponded. I went up the Signal Hill, where all vessels are seen, and looked

with an anxious eye towards the ship, hoping and fearing that Mr. Ward might be on board. On my return, however, I found from a friend who had just heard from New York, that Mr. W. had been there, and was then about to return to England. On Sabbath afternoon, the ship with great difficulty came within anchorage off the Island: Some of my friends went with provisions on board, and found the passengers in great distress, yet filled with consolation, and many of them with "joy and peace in believing." As the passengers were no strangers to the language of Canaan, my friends were soon introduced to Mr. Dunbar, a Baptist minister, his wife and four children; Mr. Grey, a Presbyterian minister, and his interesting wife (to us particularly so, because we soon learnt that she had been brought to the saving knowledge of the truth from the circumstances of the voyage;) and Mr. West, a teacher, a very pious young man, and son to Rev. Mr. West, of Dublin. They stated in brief the distressing circumstance to my friends, who could not then listen to their "Tale of woe" before they came for some fresh supplies, (circumstances prevented the Missionaries from landing on the Sabbath, and my duties from seeing them that evening.) It appeared they had been at sea nearly 6 months; for four months they had been on the allowance of five potatoes per day, and for three weeks the Missionaries had scarcely a drop of water in their mouths: such were the cries of the many children on board, that they were obliged to deny themselves what they could only obtain from the clouds, to satisfy the thirst of the little ones. They were, however, in good health; and were constrained to say, Though we have had nothing, we have possessed all things.

The divine presence had evidently blessed the labours of these devoted servants of Jesus to the hopeful conversion of several.

Early on Monday morning, I went off with several of my friends to the ship, and was soon in the midst of this interesting Mission family. I found them perfectly happy, yea, rejoicing in the prospect of meeting some Christian friends in a strange country.

During their stay with us, we had our new chapel opened. Mr. Dunbar preached in the morning from Gen. xxviii. 17, and Mr. Grey in the evening from Zech. xiv. 16, 17, to a very crowded and attentive congregation. The collection amounted to 80 dollars. Our friends remained with us nearly three weeks, and their circumstances and labours made a deep impression on many. One evening, after Mr. D. had delivered an excellent and faithful sermon from Acts vii. 34, the Collector of the Customs went to one of my friends, and begged that his name might be put down for —— Doubloons 21*l.* 6*s.* 8*d.* currency, for the general catastrophe, which, he observed, has been so gratefully remembered by the stranger this evening. In the morning we waited on him to return our thanks, and to say, that as the Government had given orders that the passengers should all be taken care of, and forwarded to New York by the first vessel, we begged to decline his kind offer. On stating, however, the great object of Mr. D.'s mission, and shewing him his case, which was strongly recommended by most of the ministers in Edinburgh, Glasgow, and Liverpool, and particularly by a written recommendation from Dr. Chalmers, (whom the Collector knows,) he very generously presented Mr. D. with the sum for the object of his Mission, adding, "When you arrive at New Brunswick, shew your case to several gentlemen (whose names he gave,) Mr. D.; and give my respects to them, and tell them to look at your book; and say, I hope to hear from you that they have followed my example. God bless you, and give you success." We obtained also from other friends subscriptions to the amount of 40*l.* besides clothing and necessaries for the voyage. Every day rendered them more endearing to the friends of Jesus in this place. Fain could we have said, "abide with us," for there is room; and glad would they have been to say, We will continue with you: but the piercing cry of the red men of the woods, "No white man teach red man," had penetrated their hearts. For these, said they, we have left all; and for these we must leave you. They left us on Good Friday, and we are daily expecting to hear of their arrival.*

* The Society to which they belong was formed in New Brunswick, British America, by Mr. Dunbar and some Christian friends who had settled there. Shortly after its formation, they deputed Mr. D. to make it known to the friends of Jesus in Scotland, where, through the divine blessing, he became so successful as to send out a young man soon after his arrival; and when cast here, he was bound for New Brunswick, *via* New York, with Mr. G. and Mr. W.

MISSIONARY CHRONICLE
FOR SEPTEMBER 1821.

AFRICA.

Griqua Town.

Mr. HELM, in a letter to Dr. Philip, 26th January 1821, represents the church at Griqua-town as continuing in a low state, no addition having lately been made, while it was found necessary to exclude some. Yet the place of worship, which is not small, continued to be well attended, and he entertained hopes of seeing better times.

Our School, he says, consists of 103 children, of whom 55 can read, and a few write and cipher.

The external state of the mission, is rather prosperous, and it would be still more so, if proper regulations were established, and we expect such will be made by government, in March next, when the market (fair) will be held at Graaf Reinet.

Agriculture is increasing, and though the crop of the present year has not been so abundant as the last, yet we have had more rain than in some former years. More waggons arrive from the colony, from time to time. But as to building, they are too slow. Since Andrew Waterboer has been made captain, they have gone on better than before.

ONE of the Griquaas said to Mr. Helm, "I see more and more, that a mere literal knowledge of Christ and his word is not enough for me, I must have the saving knowledge, which I labour to obtain."

ANOTHER asked, "How is it that many cows, sheep, and goats, who have no understanding, may be kept in order by one good herdsman, and that men, who have understanding, will not be kept in order by the preaching of the word of God?"

SOME Griquaas hunted a lion, which they succeeded in killing, after he had bitten J. K. very dangerously. It is remarkable that the lion, when he attacked J. K. passed by two other men, just as if he had sought him in particular. The unhappy man died of his wounds five days after, without giving any proof of conversion. It appears, that about three years ago, J. K. met a Bushman in the fields, who was driving a cow which he had stolen. After retaking the cow, without any resistance from the Bushman, he shot him. No notice of this cruelty was taken by the Griquaas, but though men are unjust, God is righteous

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CRUELTY OF THE HEATHEN.

Extract from the Journal of Mr. Henry Helm, Missionary at Griqua-Town.

JULY 22, 1820. Andrew Waterboer told me, that some Bushmen, who lately removed from Griqua-town, had left their aged mother, who was very ill, in the following manner: She being unable to move, remained lying on the ground in her hut, when her children, intending to take the materials of it with them, took it to pieces over her head, and left her in this condition to the mercy of others. She remained in this state till next morning, when A. Waterboer hearing of it, took her to his own house, and charged her daughter, who is in his service, to take care of her mother; but she refused, saying, that her mother being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals Andrew provided for her till the 25th of this month, when she died.

It is customary among the Namaquas, Corannas, and Bushmen, to put an end to the lives of old and infirm persons in a manner equally cruel. The Namaquas, when removing to another place, put them into a small kraal of bushes, leaving nothing with them but a little water. The Corannas place such a person on a wild ox, which is driven into the woods on the banks of the Great River. The ox having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what is become of the poor person. The Bushmen, beside the above method, will drag them into the fields far from their kraal, and leave them there a prey for wolves. A few weeks ago, at Jan Kaar's place, two days journey from hence, some of the Bushmen dragged an old woman into the fields in the afternoon; Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!

What a comment is this on the apostle Paul's character of the heathen, Rom. i. 31. "*Without natural affection.*"

PACAIL'S DORP.

Mr. Messer, in a Letter dated Dec. 1820, *says,*

In my diary you will find how the work of Grace goes on amongst us. Hottentots, who for many years appeared to be as hard as a stone, now come and bow their knees at the foot of the Cross. Notwithstanding we are bitterly opposed by various classes of people, God who has always pleaded his own cause, has heard the voice of our supplications, and has not forsaken us.

This year we sowed more wheat than ever, and had the prospect of a good crop: but in consequence of a dreadful blast, in less than a fortnight all was destroyed. Now we are obliged to look out for bread, but corn is so very dear, that the poor Hottentots can scarcely purchase any.

They have done so much work that you would be surprised to see it, particularly in making the large sod-walls round Pacail's Dorp, in the streets, the gardens, &c. Now when they see that you will make them a present, they will be encouraged to proceed with additional vigour.

It has pleased government to give us a piece of land, in addition to what we had before, for our cattle; and even there we have sustained a great loss in cattle and sheep. Our gardens were exceedingly well planted, and every thing looked so well, that it presented a most pleasing prospect; but by a long continuance of drought, and afterwards by a terrible storm of wind, the fruit trees and plants were greatly injured.

If it please God to spare us till next March, I intend to proceed with the enclosure of the corn-field also, (which is large) with sod-walls; but at present I am unwilling to set the poor things to work, they are so much reduced by want of food and other necessaries.*

Pray for us, that we may all be strengthened in faith, and that God may look upon us in mercy. It is true that this year we have a great and heavy trial, but we believe that God, according to his promise, will never leave nor forsake us. My whole congregation join in cordial salutations to you, and to all our dear friends in England."

* "I would earnestly intreat you to have the goodness to collect some old clothes, or whatever else you think proper, for my poor destitute congregation, because they are much, very much in want this year."

If any of our friends in town or country have old clothes, stockings, shoes, linen or cotton shirts, &c. to spare, and will send them to the Society's Rooms, in the Old Jewry, they will be thankfully received and forwarded immediately. *See.*

INFLUENCE OF CHRISTIANITY IN LATTAKOO.

Extract of a Letter from Mr. Hamilton, to A. Stockenstrom, Esq. Landdrost of Graaf Reinet, dated Barder's Place, Lattakoo, 1 *Feb.* 1821.

Sir,—By this opportunity I wish to inform you that your visit to Lattakoo hath been attended with good effect. A short time after you left us, a report was spread that you was going to send a commando to take the Bootschuannas away. I assured Mateebe (the king) that it was false; that you had no such intention. Mateebe was satisfied. Some time after this, when the Bushmen came and took our cattle, a commando went out, but did not get the cattle, but found the Bushmen, none of whom were killed. They took one woman prisoner, brought her to town, kept her for two days, gave her many presents, and sent her home. The Bushmen were so much surprised at this, that they sent word they will take no more cattle from the Bootschuannas, and we have had peace ever since.

Mateebe and many of his captains desired me to inform you that they had done what you wished them to do, and that they were determined to kill no more women or children of the Bushmen. Mateebe said he had given orders that when his people went hunting, not to hurt them, but only those who came to take their cattle. They now wait to see if you will permit them to make exchange for a few muskets and horses, to go after their cattle when taken, and for clothes to put on on Sabbaths, when they come to church. Mateebe wishes that you and he may grow old together in the purest friendship. Broarinlala, (brother-in-law to Mateebe) desires you to send him a few beads. Mateebe is sorry he cannot send you a cat-skin cloak at present, but hopes at another time to send you one. That which hinders the Bootschuannas most from coming to the colony is, that they are afraid of the passage of the Orange River.

The king of the Mashows sent to Mateebe to assist him in making a Commando against a nation to the Eastward; but Mateebe and his captains all replied, that they had done with commandoes now —that *God's word said it was not good*—

that hereafter they would trade with beads, instead of commandoes.

John Hendrick will inform you of any thing else that I may have forgotten.

I am Sir, &c. &c.

ROBERT HAMILTON.

This letter affords pleasing evidence that the Gospel has had some influence on the minds of the chiefs of Lattakoo. If they are not yet converted to God, it is evident that they begin to entertain proper notions of justice and humanity, and are making some progress in civilization.

SOUTH SEA ISLANDS.

EIMEO.

Extract from the Report of Missionaries at Eimeo.

Nov. 1819. Our congregation seems gradually to increase. Our chapel is well filled, especially on Sacrament days. A sight which neither we nor our brethren expected to see so soon.

We took a journey in Sept. last round the island, to preach the word, and to inquire into the state of instruction, and ascertain the means they possess for carrying on schools. We were received at every place with the utmost expressions of joy; the people from the districts before coming to meet us, and those from the districts where we had preached, accompanying us through one or two districts more, so that we had generally the inhabitants of four districts at one time to hear. At every place where we slept, the people kept us waking till midnight or cock-crowing, in making inquiries respecting their conduct in life, the meaning of different passages of Scripture, and cases of conscience.

During our journey we took every opportunity of listening to the prayers of those who usually engaged in these Prayer-meetings, that we might be able in some measure to ascertain their knowledge of divine things, and the gifts and Christian experience which they possess; and we found, in one or two instances, erroneous notions and expressions, but they were as few as might reasonably be expected.

We have baptized during the last quarter 192 adults, and 137 children, making a total of 214 adults, and 154 children. Those who were baptized last quarter have been formed into a church.

Two of our members have offered their services as Missionaries to Raivavai—the king intends to send them as soon as a conveyance can be obtained.

On the first Sabbath of Jan. 1820, 43 members were added to our little flock. It was a time long to be remembered. There were very few dry eyes in the assembly. Some wept aloud, and some were so agitated, that they could scarcely get the cup to their lips; indeed, we were absolutely obliged to assist some lest the wine should be spilt through their trembling. We do not lay any stress on these circumstances, we simply relate them.

We sent two of our church-members, Patii and Tahua forth as Catechists, and have had a favourable account of their proceedings from the people. They were gladly received in every place they visited; there was much weeping under their exhortations, and we have reason to hope that their endeavours were not altogether in vain.

Brother P. in the latter end of January made a tour of the island with the Catechists. He spoke at every place, and catechized the people, after which Patii and Tahua concluded the meetings, each in rotation, by an address and prayer. Mr. P. had some pleasing conversations with the people, some of whom seem to be well acquainted with the plague of their own hearts, and who are apparently seeking salvation, under a proper sense of their need of it. It was delightful to sit and listen to the simple and artless addresses of his fellow travellers, especially when they were enjoining on the people the importance of instructing their children, and of being prepared for their own latter end.

By a Letter from the Rev. Mr. Marsden, dated Parramatta, March 6, 1821, we are informed that Mr. and Mrs. Hayward, with Mr. and Mrs. Wilson, have proceeded from thence to Otaheite, in the brig *Hope*. The vessel is intended to bring back with her a large quantity of Cocoa-nut oil contributed by the various Auxiliary Missionary Societies in the islands.

With regard to the state of the islands, Mr. Marsden says, "Mr. Wilson assures me that the population is now increasing, since child-murder and human sacrifices have ceased. God has done great things for them. The work is his own. Many and hard have been the struggles for many years. Our hopes and fears alternately prevailed, until the arm of the Lord was revealed, and his power was made known."

In another Letter he says, "God has been very gracious to that heathen country, and there is every reason to believe that many have died in the faith, and are now before the throne of God."

When Mr. Marsden wrote, he had just returned from a voyage to New Zealand, concerning which he thus expresses himself:

"I have lately returned from New Zealand, where I spent about ten months in visiting the different tribes, with much real satisfaction to myself. I hope the dawn of gospel day will shortly rise on that dreary land, where Satan has so long maintained dominion."

From another Letter, "The people are ripe for instruction. I travelled much among the different tribes both on the West and East side of the Northern island, and am acquainted with the country and people from latitude 34 to a little more than 37 south. I found the natives kind and hospitable every where."

BERBICE.

Extract of a Letter from Mr. Wray, dated May 2, 1821.

"Though I cannot send you such good news as I used to do from Demerara, yet we are not without encouragement.

On the 22d of November last, I baptized six adults and nine children. Some of the adults were much affected, especially one free woman, with four of her children. I think I never saw a person so much affected; when she came forward with her children she could scarcely speak or stand for weeping. She declared with tears flowing down her face, that she received Christ as her only Saviour, desired to devote herself and her children entirely to God, and to live as a Christian in the world. After being herself baptized, she presented each of her children, one of whom is a young woman, who also wept much. We then sang,

"Thus Lydia sanctified her house
When she receiv'd the Word,
Thus the believing Jailor gave
His household to the Lord."

Mr. Wray afterwards relates, at large, the experience and behaviour of a Negro woman, named Charlotte, when dying of a consumption. She professed her faith in Jesus, called him her Saviour, declared herself to be happy and resigned, and that the fear of death was taken away. She desired to be buried with the Christians, and that hymns might be sung at her funeral.

The mistress of this poor woman was very kind to her during her illness, visited her frequently, and buried her in a handsome manner. At the grave, Mr. Wray spoke seriously to the numerous persons present, many of whom never heard the Word before. While each of her friends was throwing a little earth on the coffin, as a token of respect, and as their last farewell, the hymn was sung,

"Hark! from the tomb a doleful sound,
My ears attend the cry,
Ye living men come view the ground
Where you must shortly lie."

The service was peculiarly solemn, and made a deep impression upon many.

Schoolmaster, &c.

THE Directors are still looking out for a well qualified Schoolmaster for the South Sea Islands. He must be able to instruct the children of the Missionaries, if any should be placed under his care, as well as those of the natives. It is probable also, that the Directors will need several able Artisans, to aid the Missionary cause in South Africa. None need apply but such as are members of Christian societies, and whose first applications are accompanied by the recommendation of their respective ministers.

A person capable of performing the business both of a Carpenter and a Smith, would be very acceptable, at one of the African stations in the Griqua Country.

MISSIONARY ANNIVERSARIES.

HULL, AND YORK EAST RIDING.

THE Eighth Anniversary Meetings of this Society were held in Hull, on Wednesday, Thursday, and Friday, the 13th, 14th, and 15th June. The Reverends Wm. Jay, of Bath; Geo. Collison, of Hackney; and R. W. Hamilton, of Leeds; were the preachers on this occasion, and pleaded the Redeemer's cause with great power and signal success. The public meeting for business, on Wednesday evening, was more numerously attended than on any preceding occasion; and the assembly cheered and stimulated by the addresses of the Rev. G. Collison, R. W. Hamilton, Geo. Browne, T. Thonger, Jas. Rawson, —— Glover, and Wm. Rust. The receipts of this Society for the past year were stated at £459. 0*s.* 2*d.*

On Friday Evening the Lord's Supper was received by Christians of various denominations, when the Rev. Geo. Collison presided. The communicants were addressed by the Rev. S. Watkinson, and R. W. Hamilton; and the spectators by the Rev. Geo. Browne, in appeals the most solemn, encouraging and judicious.

At Cottingham, Beverley, and Barton, the annual services were held on the Sabbath, Monday, and Tuesday follow-

ing, with undiminished interest and increased support. The collections at this Anniversary exceeded £220.

BARTON UPON HUMBER.

On Tuesday June 19th, the First Anniversary of this Branch Missionary Society was held in Providence Chapel; William Rust, Esq. of Hull, presided. The meeting was addressed by the Rev. Messrs. Gilbert, Hamilton, Browne, Curwen, Cecil, Eckersley (Wesleyan), &c. An excellent and appropriate Sermon was preached in the Evening from John xii. 24, by Rev. R. W. Hamilton, of Leeds. The sum of £24. 13s. has been raised by this Society in eight months, and paid to the Treasurer of the Hull and East Riding Auxiliary.

ESSEX.

On Wednesday, July 11, the Annual Meeting of the Essex Auxiliary Missionary Society was held at the Meeting house of the Rev. A. Wells, Coggeshall. The Rev. J. Griffin, of Portsea, preached from Matthew xii. 29, 30. After the close of the Sermon, J. Savill, Esq. the Treasurer having been called to the chair, the Report of the Committee was read, and the business of the Society transacted. Many animating speeches were delivered by different ministers, and the Rev. J. Arundel, one of the Secretaries of the Parent Society, delighted the meeting by the communication of much pleasing and important intelligence. The general aspect and feeling of the Meeting indicated that a spirit of Missionary zeal is rapidly spreading throughout the county of Essex; and the contributions conveyed through the medium of this Auxiliary to the Parent Society, for the last year, exceed £700. The following Ministers addressed the meeting, Rev. Messrs. Newton, Burls, Arundel, Griffin, Hordle, Blackburn, Berry, Craig, Carter, Wells, and Smith. Rev. J. Savill commenced, and the Rev. R. Stevenson concluded with prayer. Thirty-six Ministers were present on the occasion. The Rev. J. Arundel travelled in company with the Rev. D. Smith, of Brentwood, through part of the county, during the fortnight immediately preceding the meeting, for the purpose of promoting the interest of the great cause, and found a most gratifying feeling of zeal and affection to missionary objects generally prevalent.

SOMERSET.

The Anniversary of the Somerset Auxiliary Missionary Society was held at Glastonbury on the 1st of Aug. The morning worship was begun by the Rev. J. H. Cuff; after which prayer was offered up by the Rev. H. W. Gardiner, of Barnstaple; and the Rev. John Innes, of Camberwell (who with the Rev. William Chapman, of Greenwich, had been deputed from the Parent Society to assist at the Meeting,) preached a very acceptable Sermon from Psalm cxxxvii. 5, 6. and the Rev. J. Sanderson concluded.

In the afternoon a public meeting was held for business. After singing, and prayer by the Rev. W. B. Leach, J. B. Emery, Esq. Mayor of the town, kindly consented to fill the Chair. The address prepared for the occasion having been read by the Rev. T. Golding, the Secretary, the Rev. Mr. Innes was introduced to the meeting by the Chairman, and moved the first Resolution. Mr. Innes spoke at some length on the miserable state of the heathen world, and pointed out especially the cruelties and abominations prevailing in the East, and the necessity of continued and increased exertions on the part of the friends of the Missionary Society, in order to the accomplishment of the benevolent objects in view. The Rev. Mr. Chapman seconded the motion, and spoke in confirmation of the melancholy account given by his Rev. colleague, and adverted to different affecting circumstances in South Africa, and other parts of the world, where the London Missionary Society had extended their operations; at the same time giving a most encouraging view of the success with which the Society's efforts had, through the divine blessing, been crowned, in many or most of the Missionary stations. The other Resolutions were moved and seconded by the Rev. Messrs. J. Gunn, W. B. Leach, J. Buck, J. Sanderson, W. Lewis, —— Jukes, H. W. Gardiner, —— Burnett, J. H. Cuff, J. Corp, Mr. Spencer, the Treasurer, J. F. Reeves, Esq. and Rev. Wm. Reynolds; most of whom addressed the meeting with much feeling and interest in behalf of the Missionary cause.

In the evening, after prayer by the Rev. T. Golding, a very appropriate discourse was delivered by the Rev. Mr. Chapman, from Psalm lxxii. 6, 7. and the Rev. Robert Tozer concluded the solemnities of the day. While it was gratifying to the friends of the cause at Glastonbury, and to their present deservedly esteemed pastor, Mr. Lewis, to see a very respectable attendance throughout the day, and a good collection on the occasion, it afforded much pleasure to the brethren and friends from the different parts of the county, to witness the present encouraging state of the

interest at Glastonbury, after the many difficulties with which the congregation have had to struggle for some years past; and especially to see the zealous attachment of the people to the cause of Missions. It is a gratifying circumstance to the friends of the London Missionary Society in Somersetshire, that the sum contributed to the Parent Institution through this Auxiliary, has more or less *increased* in every succeeding year for the last five years, notwithstanding the times have been so difficult and distressing among all classes of society.

Besides attending at the general meeting, the Rev. Messrs. Innes and Chapman have preached, during their tour in Somerset, at Wells, Bridgwater, Yeovil, South Petherton, Bishop's-Hull, Taunton, Fulwood, Wellington and Wivelscomb.

ORDINATION.

Ordination of Messrs. M. Hill, J. Hill, and J. B. Warden, Missionaries to Calcutta, at Hanley in the Potteries, Staffordshire.

THIS interesting solemnity took place at Hanley, Staffordshire, (of which county two of the Missionaries are natives) on Wednesday, July 18. The morning service was conducted at Hope Chapel, by the Rev. Mr. Farmer: the place was filled to inconvenience. The Rev. Mr. Brook, of Tutbury, read and prayed; the Rev. Mr. Roby, of Manchester, delivered an appropriate introductory discourse on Isa. vi. 8. The Rev. Mr. Farmer proposed the usual questions to, and received answers from, the Missionaries; Rev. Mr. Chalmers, of Stafford, offered up the ordination-prayer, and the Rev. Mr. Newland, of the Tabernacle, prayed. The Rev. Messrs. Sleigh, of Newcastle; Conder, of Lane End; Munro, of Leek; Wilson, of Northwich; and Sylvester, of Sandbach, assisted in the service.

The mothers of two of the young men were present. The answers given to the questions proposed, were satisfactory and affecting. When one of them stated, that for a considerable time his mother opposed his design of becoming a Missionary, influenced by parental feelings, but subsequently convinced that it was the will of God, she became most strenuous in urging him to prosecute his pious design; and reading an extract to this effect from one of her last letters to him, every heart was melted, and tears flowed from a thousand eyes!

It was intended that the *charge* should have been delivered at the Tabernacle, the Rev. Mr. Newland, but this large place being thought too small, application was made to the Trustees for the use of Bethesda Chapel, a place belonging to the Methodists, which will contain between 2 and 3,000 hearers. The favour was instantly granted. The Rev. Mr. James, of Birmingham, delivered an excellent charge from Acts xx. 24; after which each of the Missionaries gave a short farewell address. The Rev. Mr. M'All, of Macclesfield, commenced, and the Rev. Job Wilson concluded the service with prayer. Rev. Messrs. Salt, of Litchfield; Allen, Methodist minister, and Burdeken, of Stone, assisted.

Thus closed one of the most impressive solemnities, and one of the most memorable days, ever witnessed by the friends of Missions in this part of the kingdom.

The collections on this occasion, of the joint congregations of Hope Chapel and Tabernacle, amounted to upwards of £67.

Progress of the Deputation to the South Sea Islands.

LETTERS have been received from Messrs. Tyerman and Bennet, dated at sea, June 16, 1821, in lat. 5. 30. long. 23. 30. when they were all well, except Mrs. Jones, who was somewhat indisposed. "We are all, says Mr. B. cheerful and thankful, twice a day enjoying together the privilege of remembering our dear missionary and other friends at the throne of mercy, and we are constantly cheered by the knowledge that there we are remembered by them."

Thus our friends had proceeded almost to the Equinoctial in less than a month.

Return of Prince Rataffe.

On Monday Aug. 6, Prince *Rataffe*, brother-in-law of *Radama*, king of Madagascar, embarked at Gravesend, on board the Columbo, to return to his native island. In the same vessel sailed the Rev. Mr. Jeffreys, Missionary to Madagascar, with Mrs. J.; also four artisans, Messrs. Brookes, Canham, Chick, and Rowland.

The youths who were brought to England, to be instructed in useful arts, are at present in the British and Foreign School, Borough Road, for the purpose of learning to read and write English; after which they will be placed under proper masters for instruction in various trades, &c.

Mr. Monro, intended to act as a Catechist, or Assistant Missionary, in Africa, sailed, with his family, on board the Nautilus from Gravesend, on Tuesday the 31st July.

SANDWICH ISLANDS.

Letter from the Rev. H. Bingham one of the American Missionaries in the Sandwich Islands, to the Rev. G. Burder.

Hanaroorah, Woahoo, May 14, 1820.

REV. AND DEAR SIR.—While our hearts overflow with gratitude to the great Head of the church, for the precious promises of his word, and the wonders of his Providence with respect to the Heathen, we can hardly forbear to announce to you the glad tidings that a Christian Mission has arrived in these Islands of the sea, bearing the unsearchable riches of Jesus Christ to these poor and perishing Pagans. You have, doubtless, heard of our embarkation at Boston, U. S. A. on the 23d October 1819. We passed Cape Horn on the 30th Jan. 1820, and anchored in Kiwoah Bay, Owhyhee, April 4, having had a pleasant and prosperous passage of 163 days. It will be highly gratifying to you to know, that through the favour of Him who had graciously controlled the winds and the waves, we were kindly received by the king and his chiefs. They seemed to be pleased with our object, but were very deliberate in giving any decisive answer to our message and proposal. Some pretences that Great Britain might not be pleased with our settling here as American Missionaries, seemed to occasion some needless delay. In the course of our negociation, which continued eight days, we obtained permission to land, with the promise of patronage and protection. On the 12th of April, Rev. Mr. Thurston, Dr. Thomas Holman, and their wives, Thomas Hopoo, and William Tennooe, took up their lodging in a thatched cottage belonging to the king, and near his residence. The remainder of our Mission disembarked at this place on the 19th of April.

Here we hope to have a peaceful and permanent residence, and our principal station for the Islands. We are bound to give thanks to God for all his kind dealings with us, since we gave the parting hand to our beloved friends in Amemerica, nor can we be unmindful of his great mercy towards the dwellers in the midst of these seas. The light of his salvation has he sent to these isles of the Gentiles at a most interesting period, while they were without any form of religion, and, as we are inclined to believe, literally waiting for His law, who has bought the heathen with his blood. You, my dear Sir, and the good people of England, may believe it not for joy and wonder, yet we are witnesses for God, that he has triumphed gloriously over the powers of darkness and the vanities of the Heathen on these polluted and idolatrous islands. Through his own unbounded goodness and sovereign power, the altars of abomination in these isles are overturned. The Moreahs and Idols are burnt, the priesthood of superstition is abolished, the Taboos broken, and the long established and bloody system of idol worship suspended, and, as we hope, brought to a *perpetual end*. We know not what changes may follow. But we trust that He whose name alone is Jehovah, and who will not give his glory to another, has begun a good work here which he will carry on to perfection. We did indeed believe that we saw the bright cloudy pillar rising from the tabernacle of the Christian church, and moving sublimely towards this distant land, of which the Lord in his providence had said to his people, "I will give it you." As we left our native shores, while the friends of Zion were devoutly imploring a blessing on our enterprise, even *then*, while they were yet speaking, the Hearer of prayer cast down the idol gods of Owhyhee like Dagon before the ark, and demolished the ancient superstruction of the worship of demons; so that on our arrival, he led us over the ruins of temples, the ashes of idols, and the bones of human victims once offered in secret, and reserved within the walls of tabooed Moreahs. And from these lofty cloud-cast mountains we hear the sublime echo of the voice divine, which said, "In the wilderness prepare ye the way of the Lord, make straight in the desert a high way for our God."

Thus we are allowed, in the kind and mysterious providence of the Sovereign Ruler of all nations, to commence our appropriate work of diffusing the light of science and revelation, under circumstances far more favourable, and with prospects of early success far more encouraging, than we had dared to anticipate. We are permitted to enter the field, without arraying against us a powerful priesthood; and, unmolested, to lay the foundations of many generations, and to build up, here, the institutions of the religion of Christ, without first pulling down the religion of Pagans. The late powerful patron of the priesthood, Tamaamcah, the venerated and

lamented king of the Sandwich islands, is dead. The record of his death, dated May 8, 1819, is inscribed on the naked arms of many of his subordinate chiefs and subjects, who loved him with great affection. Reehoreeho, his son, a young man friendly to the whites, and favourable to the improvement of his people in the arts and sciences, succeeds him. He had long been indifferent to the worship of idols. Some time after the death of his father, he consulted the high priest with reference to the expediency of breaking taboo, who gave his opinion in favour of it, and with his own hand set fire to the Morcah, declaring that there is but one God, who is in heaven, and that all their wooden gods could neither save their lives nor do them good. They had, indeed, heard of the Christian's God, and whether they knew or feared his law or not, they were enabled to see the folly of the worship of images. Most of the chiefs followed the example of the king and high priest in renouncing it. One, who is called Billy Pitt, had before renounced it. Another refused to give up his god and taboos. He raised, and headed a party, with a design to cut off this young king who was changing the custom of the country, to subdue his followers, to establish himself in power, and to maintain the religion of the country. But he was early killed in battle, with 40 or 50 of his adherents. The Islands have now during four or five months been in peace, and we hope the Prince of Peace will reign here with undisputed dominion.

Such, my dear Sir, is the good news which we send you from a far country. We know that the heart of Christian benevolence in England will be expanded with joy and gratitude by the appearance of a ripening harvest in the Great Pacific. Happy should we be to receive communications from you, though we can hardly ask you to have the kindness to correspond. We doubt not your Missionary Society fully approves of our design to labour in this field, nor have we any good reason to doubt (notwithstanding the conjectures of some residents and islanders) that the British Government would approve our design to civilize and evangelize this long lost, perishing people. That approbation, distinctly expressed to us, might be of incalculable benefit to the cause of the Redeemer, in hushing murmurs, preventing jealousies, and greatly facilitating our work. Will not our Missionary friends in Great Britain intercede for us? I am, dear Sir, affectionately your's in the gospel of our Lord, HIRAM BINGHAM.

P. S. May 15. I have the happiness to say that two gentlemen from London, masters of British ships, have visited us, and treated us with much kindness. Captain Best, of the ship Princess Mary, left us a few days since. Captain Starbuck is still in port. From him, the master of the L'Eigle, together with his officers, we have received, to-day, forty-nine dollars, as a donation for a school fund for Orphan children in these islands. The whole amount raised here within a few days for this object is about 200 dollars. We are greatly indebted to Captain S. for his influence and liberality. He expects to reach London in about twelve months, and politely offers to be the bearer of this letter, which your interest in Missionary concerns, and your readiness and ability "to do good" have encouraged me, though a distant stranger, to write to you.

NOTICES.

THE Anniversary of the Bristol Missionary Society, (in aid of the London Missionary Society) will be held on Tuesday the 25th Inst. and the two following days, when the Rev. Messrs. J. Campbell, of Kingsland; W. Brown, of Cheltenham; R. Elliot, of Devizes; J. Hartley, of Lutterworth; and Geo. Collison, of Hackney, are expected to preach. On Thursday morning, the 27th, a public meeting of the Society will take place at the Assembly Rooms; and on Friday morning, the 28th, Messrs. Collie and Fyvie, two students from the Missionary Seminary at Gosport, appointed to Malacca and Surat, will be ordained at Castle Green Chapel.

On Wednesday the 3d of October, the Anniversary of the Hertford Auxiliary Missionary Society will be held at Hertford, when Mr. Crisp, appointed as a Missionary to Madras, will be ordained. The Rev. Dr. Waugh, the Rev. W. Chaplin, and the Rev. J. Campbell, with other ministers, are expected to be engaged in the services.

MISSIONARY CONTRIBUTIONS.

[Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July, to 16 August, 1821, inclusive.]

IN LONDON AND ITS VICINITY.

U. & W.	50	0	0
Mr. T. Gribble, sen. Camberwell.—Donation	5	5	0
Mr. T. Gribble, jun.—Ditto	5	5	0
Mr. Jos. Smith, Royal Exchange.—Ditto	5	0	0
Anonymous.—Donation	0	5	0
First Half-year's amount of Seven Penny-a-week Subscribers in a private Family, Tabernacle Walk	0	15	2
Aldermanbury Postern Missionary Association.—Half-yearly amount; by Miss E. Fenn	15	0	0
Walworth.—Collected at Cheltenham; by Mrs. Harper and Sisters	2	0	0
Gratitude to Christ for his Mercies, by a Mite to the Mission (23d July 1821)	5	0	0
Camden Town.—Quarterly Subscriptions.—Collected by Miss C. D.	0	13	0
A Well-Wisher to the Cause	0	10	0
Mr. Robert Haldane, of Edinburgh, for the Translation of the Scriptures, in the East	25	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM, &c.

Deputation to Scotland.—Rev. William Jay, of Bath, and John Leifchild, of London.

Collections, &c. per Rev. W. Jay.

Edinburgh United Secession Church.—Rev. Dr. Hall	30	0	0			
Ditto.—Rev. Dr. Peddie	23	5	7½			
Ditto.—Rev. Mr. Lothian	9	6	0			
Relief Church.—Rev. Mr. Kirkwood	18	0	0			
Ditto.—Rev. Mr. Johnson	13	0	9			
Independent.—Rev. Messrs. Aikman and Cleghorne	21	12	7½			
Baptist.—Rev. Mr. Innes	15	10	6			
				130	15	6
Glasgow.—Nile Street Chapel. Rev. G. Ewing	23	3	7			
George Street.—Ditto.—Rev. Dr. Wardlaw	28	0	0			
Shuttle Street.—Rev. Dr. Dick	12	2	0			
St. John's Church.—Rev. Dr. Chalmers	17	17	0			
Tron Church.—Rev. Dr. Dewar	15	5	0			
				96	7	7
Paisley High Church.—Rev. Mr Geddes	19	14	7½			
Relief Ditto.—Rev. Mr. Thomson	14	6	10			
Donation	1	1	0			
				35	2	5½
Fenwick Religious Association; per Rev. Mr. Boyd				6	6	0
Greenock.—Rev. Dr. Scott	9	18	0			
Ditto.—Rev. Mr. Hercus	9	19	1½			
Ditto.—Rev. Mr Auld	7	12	2½			
Port Glasgow.—Rev. Mr. Inglis	6	0	1			
				33	9	5
Rothsay.—Rev. Mr. M'Nab				17	10	0
Carried forward				319	10	11½

Brought forward	319	10	11½
Irvine.—Rev. Mr. Wilson	11	2	7
Greenock and Port Glasgow, West Renfrewshire Bible Society	15	0	0
Sterling.—Rev. Mr. Heugh	21	0	0
Falkirk.—Rev. Mr. Belfrage	10	3	0
Dunblane	6	0	0
Largs.—Rev. Mr. Leitch	7	9	2
	390	5	8½
Edinburgh.—St. George's Chapel.—Rev. A. Thompson; after a Sermon by Rev. H. Grey	54	2	6

Collections, &c. by Rev. J. Leifchild.

Edinburgh Relief Chapel, South College Street	7	7	0			
Albany Street Chapel.—Rev. G. Payne	28	14	0			
				36	1	0
Leith Relief Chapel.—Rev. Mr. Aitcheson	11	5	7			
Leith Walk Missionary Society	13	0	0			
Independent Meeting.—Rev. Mr. Henry	5	0	0			
				29	5	7
Dalkeith Associate Congregation.—Rev. Mr. Fraser				10	0	0
Musselburgh Relief Chapel.—Rev. Mr. M'Kechnie	5	9	3			
Musselburgh Missionary Society	6	0	0			
				11	9	3
Kirkaldy Independent Meeting.—Rev. Mr. Aikenhead	3	11	0			
Kirkaldy Church.—Rev. Mr. Martin	11	13	3			
				15	4	3
Dysart Church.—Rev. D. Murray	12	8	10½			
Boys' Christian Association	0	10	6			
				12	19	4½
Cupar Missionary Society				10	0	0
St. Andrew's Associate Congregation Meeting.—Rev. Mr. Johnson				5	0	0
Perth — Fongandenny. — Subscription	1	1	0			
Relief Chapel.—Rev. Mr. Freer	5	10	8½			
Independent Meeting.—Rev. Mr. Orme	21	5	0			
St. Paul's Church.—Rev. M. Findlay	24	11	7½			
Perth Juvenile Missionary Society	7	10	0			
Alex. Murray, Esq. of Ayton	10	0	0			
				69	18	4
Dundee.—West Port.—Penny-a-week Society	4	4	0			
Dundee Missionary Society, extra donation	10	0	0			
Independent Meeting.—Rev. Mr. Russel	20	13	4½			
				34	17	4½
Carried forward				234	15	9

Brought forward				234	15 2
Arbroath Juvenile Missionary Society	1	13	6		
Independent Meeting.—Rev. Mr. Anderson.....	6	10	3		
				8	3 9
Montrose Independent Meeting.—Rev. Mr. Cowie				11	0 0
Aberdeen.—Female Servant Bible and Missionary Society	6	0	0		
Frederick Street Chapel.—Rev. Mr. Penman	5	1	0		
Mutton Brae Juvenile Society	2	0	0		
Penny-a-week Auxiliary Missionary Society.....	5	0	0		
Female Missionary Society ..	13	0	0		
George Street Chapel.—Rev. Mr. Thomson	11	8	0		
Wood Side Auxiliary Missionary Society.....	10	1	0		
Cabrach Auxiliary Bible and Missionary Society	6	0	0		
Trinity Chapel Association; after a Sermon by Rev. D. Murray	18	5	0		
East Church.—Rev. M. Doeg. —Ditto	14	7	0		
Trinity Chapel Association.—Rev. Mr. Murray.....	20	0	0		
Associate Congregation.—Rev. Mr. Angus	9	0	0		
Aberdeen Auxiliary Missionary Society.—Mr. Duguid.....	20	0	0		
Donation Anonymous	1	0	0		
				141	2 0
Duncanstown. — Collections at Prayer Meetings for the spread of the Gospel. — Rev. D. Morrison	15	17	6		
Friend; by ditto	2	0	0		
Friend; by ditto	0	2	6		
				18	0 0
Huntley.—Male Auxiliary Missionary Society.....	5	0	0		
Female ditto ditto	10	0	0		
Independent Meeting.—Rev. Mr. Hill	7	15	2		
				22	15 2
Elgin Associate Congregation.—Rev. Mr. Crawford				9	3 0
Forres Independent Meeting.—Rev. Mr. Martin				4	14 0
Nairn Independent Meeting.—Rev. Mr. Dewar				2	0 0
Inverness Independent Meeting. —Rev. Mr. M'Kecknie ..	5	2	9½		
Associate Congregation.—Rev. Mr. Scott	7	3	2½		
Ladies' Missionary Society.—Mrs. Munro	5	0	0		
Chapel of Ease.— Rev. Mr. Findlatre	22	0	0		
Public Meeting, Academy Hall	8	6	2		
Subscriptions	3	2	0		
Guards & Coachmen.—Thurso Mail	1	1	0		
				51	15 2
Brechin Church.—Rev. Mr. Burns; by Rev. D. Murray.....				6	14 6
Kennoway Associate Congregation.—Rev. Mr. Fraser				6	0 0
Dunkeld Independent Meeting. —Rev. Mr. Black.....	4	11	6		
Juvenile Missionary Society	5	0	0		
				9	11 6
Dumfries Independent Meeting	10	4	2		
Relief Chapel.—Rev. Mr. Fyfe (Gold Ring at the Collection.)	10	0	0		
				20	4 2
				545	18 5

Recapitulation.

Rev. Wm. Jay	390	5	8½
Rev. J. Leifchild	545	18	5
Rev. H. Grey.....	54	2	6
Total	900	6	7½

Scotland.—From the Society of Stirlingshire and its Vicinity, in aid of Missions and other Religious objects; by Rev. J. Smart				40	0 0
South Wales.—Glamorganshire. —Gower.—Lady Barham's Chapels; per Rev. Wm. Hammerton.					
Bethesda Chapel	13	12	9		
Bethel ditto	2	3	9		
Trinity ditto	3	5	1		
Paraclete ditto	4	10	5		
				23	12 0
Cambridgeshire.—Great Shelford.—Collected at a Sabbath Morning Prayer Meeting, in a Missionary Box; remitted by Rev. Joseph Irons				1	5 0
Cheshire.—Stockport.—Orchard St. Chapel.—Missionary Society.—Miss Mayers, Treasurer.....				6	0 0
Legacy of the late Dr. Wm. Fell, Rector of Brereton, (less duty)				20	0 0
Devon.—Dartmouth.—Rev. T. Stenner.—Penny-a-week Subscriptions, from June 1820, to June 1821	10	17	1		
Sabbath School Children	2	3	4		
Missionary Boxes	0	2	4		
				13	2 9
Dorset.—Weymouth.—Rev. Dr. Cracknell.—Collection, &c.				13	13 6
Essex Auxiliary Missionary Society.—Mr. Joseph Savill, Treasurer.					
Baddow. — Rev. S. Morell. — Missionary Box at Monthly Prayer Meetings				2	12 0
Billericay.—Rev. Mr. Thornton.—Collections at Missionary Prayer Meetings.....	7	0	6		
Annual Subscriptions	6	1	0		
				13	1 6
Bocking.—Rev. T. Craig.— Collections by Ladies, &c...	57	11	3		
Subscriptions	22	2	0		
Donation.....	2	2	0		
A Friend, in aid of the Education of a Missionary Student; by Rev. T. Craig	10	0	0		
Two Friends to the Missionary Society; by ditto	5	0	0		
				96	15 3
Braintree.—Rev. Mr. Carter. —Ladies' Missionary Association	62	3	1		
Collections at Missionary Prayer Meetings	1	9	9		
Subscriptions	2	2	0		
				65	14 10
Brentwood.—Rev. Mr. Smith. Collections at Missionary Prayer Meetings.....	7	4	4½		
Produce of a Missionary Box in the family of a Grocer ..	3	5	4½		
				10	9 9
Bumstead.—Produce of a Missionary Box	3	10	6		
Collected by Master Beddow	1	0	0		
				4	10 6
Chelmsford.—Rev. J. Grey.— Church and Congregation ..	13	14	6		
Collection at a United Lecture; by Rev. J. Arundel, and Rev. D. Smith.....	10	15	0		
				24	9 6

Branch Missionary Society.
Annual & Weekly Subscriptions 27 11 9
Donations at Ann. Meeting 1 10 4½
Sunday School Children 0 15 0
Missionary Boxes in Chapel 0 7 8
Miss Burrow's School 0 18 4
Mrs. Podmore's Family Missionary Box 0 13 6
31 16 7½

Clavering.—Rev. G. B. Pearce.—Juvenile Auxiliary Missionary Society.... 23 0 0

Coggeshall.—Rev. A. Wells.
Branch Missionary Society 51 0 0
Collection at General Meeting 29 17 0
80 17 0

An Annual Subscription 1 0 0

Colchester.—Collection at the Rev. Mr. Herrick's Meeting; by Rev. J. Arundel, and Rev. D. Smith 5 0 0
Ditto, at Rev. Mr. Savill's; by ditto 14 0 0
Weekly Subscriptions..... 30 9 6
Young Ladies at Miss Kemp's School..... 5 5 0
Collections at Ann. Meeting of the Branch Society 4 0 0
Contents of a Missionary Box kept by a Female Collector 0 9 6
Donation..... 1 0 0
Annual Subscriptions..... 18 18 0
74 2 0

Dedham.—Collection at Rev. W. B. Crathern's Meeting-house; by Rev. J. Arundel, and Rev. D. Smith 3 6 3½
Part of a Collection in aid of Missions; by Rev. W. B. Crathern..... 4 0 0
7 6 3½

Dunmow.—Rev. Mr. Frost.—Missionary Association.—Mr. W. Portway, Treasurer 20 19 6
Annual Subscriptions 4 14 6
25 14 0

Epping.—Rev. Mr. Alcott and Friends 15 2 0

Finchingfield.—Rev. Mr. Blackburn and Friends 9 0 0

Fordham.—Rev. J. Harris.—Church and Congregation 7 0 0

Halstead—Rev. J. Bass and Friends..... 20 0 0

Harwich—Rev. Mr. Hordle.
Church and Congregation..... 6 0 0

Hatfield Heath—Rev. Mr. Berry
—Male Branch—Mr. G. Pavitt, Treasurer..... 12 10 5
Female Branch—Miss Lord, Treasurer 17 19 8
30 1 1

Hedingham—Rev. R. Stevenson.
Missionary Association—one Year's Collection.... 15 1 1½
Sunday School 0 9 4
Several Friends..... 0 12 6
Annual Subscriptions..... 5 14 0
21 16 11½

Henham—Rev. J. Dorrington—Missionary Association..... 3 10 0

Ingatestone—Rev. B. Hayter—Collections at Missionary Prayer Meetings 3 14 0
Missionary Box 0 6 0
Collection by Rev. J. Arundel and Rev. D. Smith..... 4 5 6½
8 5 6½

Kelvedon—Rev. Mr. Hunwick—Collection by Rev. J. Arundel and Rev. D. Smith 4 2 1½

Layer Bretton—Rev. W. Marchant and Friends..... 2 0 0

Maldon—Rev. Mr. Burls—Collected by Rev. J. Arundel and Rev. D. Smith 14 14 2
Ladies' Association..... 11 4 5
Annual Subscriptions..... 12 1 6
38 0 1

Newport—Rev. Mr. Hopkins—Missionary Association—Mr. Gurson, Treasurer 18 10 6

Ongar—Rev. Mr. Taylor—Ladies' Missionary Association 5 3 3

Romford—Rev. Mr. Strachan—Collection by Rev. J. Arundel and Rev. D. Smith 12 8 6

Stanstead—Rev. J. Redford and Friends.. 4 9 7

Stebbing—Rev. Mr. Morrison and Friends 4 1 0

Stock—Rev. B. Hoyter—Collections at Missionary Prayer Meetings 3 0 0

Takely—Collection by Rev. J. Hanson.. 4 0 6

Terling—Rev. Mr. Kemp—Missionary Association 3 0 0

Thaxted—Rev. J. Jennings—Female Missionary Association 6 12 9
Collection after a Sermon for the Missionary Society.... 9 0 7½
Annual Subscriptions..... 3 1 0
18 14 10½

Tiptree—Rev. C. Lowe—Collections by Rev. J. Arundel and Rev. D. Smith.... 7 7 0½

Weathersfield—Collection by Rev. Peter Sibree 12 0 0

Witham—Rev. S. Newton—Presented to Rev. J. Arundel in the Vestry after a Sermon 5 5 1½
Ladies' Association.
One Year's Collections.... 15 1 6
Annual Subscriptions 10 10 0
30 16 7½

754 18 10½

Hants—Andover Congregation—by Rev. James Bidlake 21 14 2

Kent—Deptford—Welch Chapel—Juvenile Missionary Society (a moiety)—by Rev. Wm. Chapman 1 0 0

Woolwich—Collections at Rev. T. Sharpe's Chapel, after Sermons by Rev. J. Campbell and Rev. W. F. Platt 14 11 0

Middlesex—Whetstone and Totteridge Auxiliary Missionary Society—Mr. R. Rouse, Treasurer 5 13 6

Staffordshire—Hanley—Collections from the United Congregations of Hope Chapel and Tabernacle, at the Ordination of three Missionaries for Calcutta, by Rev. Messrs. Farmer and Newland 67 0 0

Surrey—Kingston Auxiliary Missionary Society—by Mr. Charles Schofield, Treasurer 19 15 7

Wandsworth—Rev. Mr. Seaton—Auxiliary Missionary Society—by Mr. J. Aris 14 13 0

Sussex—Chichester—Rev. J. Hunt and Friends (omitted in a former list)..... 40 1 5

A Friend by ditto 0 10 0

Wilts—Westbury—A Friend, by Rev. W. S. Palmer 1 0 0

Six Months Subscription of a few Youths at Mr. Trigg's Academy, Cain's Cross, Gloucestershire; by G. T. Stevenson .. 1 1

Donations in Aid of the Anglo-Chinese College at Malacca

J. P. S.	5	5	0

For the Education of Native Females in India.

Mrs. Adams, Walbrook	3	0	0

Donations for the Chapel and Mission House at Cape Town, Cape of Good Hope.

Mr. Valentine Noeth	30	0	0
Mr. Wm. Alers Hankey	10	0	0
Rev. Thomas Durant, Poole	10	0	0
Mr. Geo. Kemp, jun. ditto	10	0	0
Mr. Thomas Hayter	10	0	0
Mr. Samuel Robinson	10	0	0
Mr. William Hale	10	0	0
Mr. Thomas Walker	10	0	0
Mr. Thomas Wilson	10	0	0
Mr. Dickers, Strand	1	0	0
J. N. D.	1	0	0
Amicus	1	0	0
Rev. J. Cottingham	1	0	0
Mr. Stephen Jas. Smither	1	0	0
Mr. William Seymour	1	0	0
Mrs. M. L. Tappy	1	0	0
Rev. Matt. Wilks	10	0	0
Mr. R. Cunliffe, Blackburn	5	0	0
Mr R. Cunliffe, jun. ditto	2	0	0
Rev. Geo. Burder	5	0	0
Mr. John Ballance	5	0	0
Mr. Thos. Bruton, Ironmonger Lane	2	0	0
Mr. Joseph Bunnell	10	10	0

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

To Mr. George Tweedy, Yorkshire, for Missionary Anecdotes, Booth's Reign of Grace, Balm of Gilead, Sunday School Hymns, 1 vol. each, and 21 Pamphlets; Mrs. Treacher, Reading, per J. Sherman, for Bearts' Eternal Law, Bartlet's Farriery, Howney's Art of Measuring, Select Tracts, Alleine's Alarm, Cadogan's Hymns, Economy of Human Life, Ferdyce's Sermons to Young Men, 1 vol. each, 13 Watts's Divine Songs, Four Spelling Books, and Seven Pamphlets; Mr Richard Langton, for Thomas's Practice of Physic, 2 New Testaments and Tracts.—Messrs. Tweedy, Gribble, Gale, H. R. per J. Richards, Mrs. Braithwaite, and Miss Cryer for 39 vols. and 187 Nos. Evangelical Magazine, &c.

POETRY.

Prayer for the Influence of the Holy Spirit in Aid of Missions.

SOV'REIGN of worlds above,
And Lord of all below,
Thy faithfulness and love,
Thy power and mercy, show:
Fulfil thy word,
Thy Spirit give;
Let Heathens live
And praise the Lord.

On lands that lie beneath
Foul Superstition's sway,
Where horrid shades of death
Admit no heavenly ray,
Blest Spirit! shine,
Their hearts illume;
Dispel the gloom
With light divine.

Father, who to thy Son
Thy steadfast word hast giv'n,
That thro' the earth shall run
The news of peace with heav'n—
Extend his fame;
Thy grace diffuse;
And let the news
The world reclaim.

Few be the years that roll,
Ere all shall worship thee;
The travail of his soul
Soon let the Saviour see:
O God of grace!
Thy power employ,
Fill earth with joy
And heaven with praise.

Lo! the glad period comes;
The ancient idols fall;
Thy Name the air perfumes;
On thee the Heathens call.
While Thee alone
For this we praise,
Our cries we'll raise
Till earth is won.

ERIPHUS.



Freeman fc.

Revd. John Burder,
Stroud, Gloucestershire.

Publd. by E. Wilson, Stationers Court, Oct. 1.1821.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

OCTOBER 1821.

MEMOIR OF THE LATE REV. WM. RICHARDSON,

SUB-CHANTER OF YORK CATHEDRAL.

MR. RICHARDSON was born at St. Bees in Cumberland, Feb. 20th (new style) 1745, and received the rudiments of a classical education at the Grammar School there, under the Rev. Dr. Jn. James, whom he always regarded as a father and a friend. After that period little is known of Mr. R. till the year 1768, when he came into Yorkshire, and was ordained by Dr. Drummond, the present venerable Archbishop of York, to the curacy of Kirkbymoorside, in the North Riding.

Our young divine began his office with a considerable degree of seriousness and religious feeling, and with a full determination to perform his duty as a parish priest: but he had "no consistent views of Theology," "preached at random," as himself expressed it, and fought "as one that beateth the air." He did not well understand the "doctrine of faith," and was "not satisfied" with his "own state before God." His curacy was, however, situated favourably for such enquiries, having on the one side of him Dr. Conyers, at Helmsley, (afterwards Rector of St. Paul's, Deptford;) and on the other, the Rev. Mr. King, at Middleton, who afterwards removed to Hull. At the house of Thomas Robinson, Esq. of Welburn, he had access to his valuable library, richly stored with works of our Reformers; and found in Mr. Robinson himself a very judicious friend, though, to his great surprise, a Calvinist.

The first work which directed Mr. Richardson's attention to evangelical principles, was the *Pietas Oxoniensis* of the late Mr. (afterwards Sir Rd.) Hill. He was particularly curious to see what answer could be returned to this pamphlet; and when Dr. Nowell's appeared, felt much disappointed, particularly on the head of doctrine. Mr. Hill's rejoinder (*Goliath slain*) convinced him that the doctrines of the Church of England were Calvinistic; and yet, in some points, his feelings strongly revolted at that system. He now determined to search the scriptures, to see if these things were so, and found himself still more embarrassed. "Truth (says he) now forced itself upon me against my will, and I yielded with a very bad grace." He saw the contempt to which these principles would expose him, and thought it impossible he should become a Calvinist. He respected the cha-

racters of his neighbours, Dr. Conyers and Mr. King, but shrunk from their acquaintance; and kept his sentiments and feelings as much as possible to himself. At length, after the most mature consideration, he settled in that system of moderate Calvinism, adopted by Archbishop Usher, by Bishops Davenant, Saunderson, and other fathers of the English Church.

Mr. R's. time at Kirkbymoorside was seriously and usefully employed; and when he left the situation, to use his own language, it was "without a stain on his character, or a sting on his conscience." A singular circumstance led him to remove to York. In the latter end of the year 1769, he went to Brodworth, and received Priest's orders from Archbishop Drummond. On his return to his curacy, passing through York in the afternoon, he strayed into the Minster, and was enraptured with the organ and the singing; and thought within himself, how happy he should be, to be one of the vicar's-choral! Mentioning this to Mr. Robinson, who knew his young friend was a good singer, on a vacancy happening soon after, he used all his interest to get him into the choir, but did not succeed in the first instance. A second vacancy however occurring soon after, he succeeded. In Nov. 1770, Mr. Richardson entered upon his new situation; in May following, he came to reside in York; and was, at the same time, presented with the incumbent curacy of St. Michael-le-Belfrey,—one of the smallest livings, but one of the largest churches in the city. From being the junior vicar-choral, he gradually rose to be sub-chanter, or head of the vicars-choral. For some years he held also the vicarage of Huntingdon, near York, which he afterwards resigned for the incumbent curacy of St. Sampson's in that city: he likewise accepted the Lectureship of York Castle (which was under 24*l.* per ann.) in order that he might have the opportunity of preaching to the prisoners. For several years, however, his whole income from the church did not exceed 120*l.*; and at no time of his life was it more than 400*l.* per ann.

During the early part of Mr. Richardson's ministry, the evangelical doctrines were little known in the churches of York; and it required no small courage and fortitude to stand up in the pulpits of the Cathedral and the parish church immediately connected with it, and preach truths so generally exploded, though certainly embodied in the articles, homilies, and services of the church. Much opposition and reproach he actually met with, but the venerable Dean of York (Dr. Fontayne,) was so convinced of his integrity and his conscientiousness, that he turned a deaf ear to all the complaints and calumnies of his enemies.

For a time, Mr. Richardson saw little fruit of his labours. Many of the Methodists attended his ministry, but he was so strict a Churchman, that he kept aloof from them, and indeed had no associates. Thus he expresses himself in a memorandum, written in 1811:—

"When I removed to York in 1771, I found no clergyman in that city or neighbourhood who was like-minded. I was set down in a strange place, a novice without rank, talents, or anything to recommend me, but honest intention. I met with much scorn, dicouragement, and misrepresentation. My inward convictions, sometimes overpowered by the love of ease, and a desire to sleep in a whole skin, produced much painful exercise of mind. I was unhappy. I felt unfit for so important a station. I wished for some cottage in the wilderness, some small parish in the mountains, where I might

have taught a few plain people, and not have encountered "*the scornful reproof of the wealthy, and the despitefulness of the proud.*" But here I was fixed in a Cathedral, and in the charge of the largest parish in York:—amidst much weakness, many temptations, inward fightings, and outward fears, I was gradually strengthened to preach the word, and to testify both to religious and irreligious, "*repentance toward God, and faith toward our Lord Jesus Christ.*"

"Without ever aiming at popularity, or expecting it, I was soon surprised to find my congregation increase till the Church was quite filled. The common people, as usual, heard gladly; and, by degrees, some in higher stations became serious hearers. By the good hand of my God upon me, I have continued more than forty years in this important situation, and I trust not without some success, some fruit, some proof that I have not preached, nor my numerous flock heard in vain."

March 1, 1775, being Ash-Wednesday, Mr. R. commenced a weekly Lecture at his parish church, which was then quite a new thing in York, and which he regarded as a memorable æra in his life. He began with reading a Homily on every Wednesday evening during Lent. He afterwards preached a course of sermons on the Liturgy; and, for many years previous to his death, used to take a portion of the Psalms or Lessons of the day. He then revived the exploded practice of catechising on the Sunday evenings in May and June; and his catechetical Lectures were not attended by children only, but by a considerable number of adults; and he used to consider this as "the most gratifying part of his ministerial labours."

In 1804, Mr. R. married the widow of Geo. Perrott, Esq. a "connexion which materially contributed to the comfort of his declining years."

Mr. Richardson's principal clerical friends now were the Rev. Thos. Adam, of Wintringham, the Rev. Jos. Milner, of Hull, and the Rev. James Stillingfleet, of Hotham, author of a popular Exposition of the Church Catechism. In early life, Mr. R— was honoured with the friendship and confidence of John Thornton, Esq. the philanthropist; and in his declining years, he numbered among his particular friends, Dean Milner and Dr. Buchanan. Once, and once only, he visited London; and being introduced to the Rev. Mr. Romaine, was surprised to find himself so well known by him, and so much esteemed. During the latter part of his life, Mr. Richardson obtained the co-operation of several of his clerical brethren in York, who held monthly meetings for their mutual encouragement and edification; and though, as the Gospel spread into other churches in the city, his own congregation diminished, he showed no signs of jealousy toward his brethren, but rejoiced in their success.

Mr. R. confesses that he was constitutionally indolent; but his acquirements and his labours "evinced the power of religious principle in counteracting the opposite tendency in his natural disposition. He preached generally from four to six sermons in a week, beside his other ministerial engagements. He says himself—

"I certainly have done a great deal of work, made many sermons, and been "instant in season and out of season." I have also read much, and made up my mind very carefully on theological subjects; but "necessity was laid upon me," conscience goaded me on, and I could not do less without being miserable. But still, all is done without an effort. I never study, and I never take pains with a sermon. I seldom premeditate. What I write is strictly extemporaneous, as well as all that I speak.

"With regard to what is called reli-

gious experience, I have gone through deep waters—I have been in "a horrible pit," and my feet have stuck fast in the "clay." I have been many times sunk in a gloomy, hopeless, slothful despondency, and in the anguish of my heart have cried out, "O that I never had been born! My soul is among lions. My sins have taken hold of me, that I am unable to look up. O Lord, I beseech thee deliver my soul! O Son of David, have mercy on me! Save, Lord Jesus, or I perish!" I have repeatedly experienced the deliverance I implored. "A new song has been put into my mouth, even a thanksgiving unto my God." The Lord Jesus, the Saviour, has been dear and precious to my soul; and I have looked forward with comfort to the hour of death, and the day of judgment.

"The scheme of religion, sometimes called evangelical, spiritual, or experimental, is undoubtedly what I prefer. I see, however, the danger of making Christianity consist in strong emotions and devout affections; and am fully persuaded, that many high professors of religion maintain a good opinion of themselves without humility, charity, or those fruits of good living which mark the character of a child of God."

The last scenes in the life of a great and good man usually excite peculiar attention, and those of the subject of this Memoir are by no means uninteresting. On Tuesday the first of May last (1821,) he preached at the Minster from John ix. 4. "I must work the work of him that sent me while it is day," &c. On the Thursday he expounded the 16th Psalm at the Castle, where he always spoke extempore. On Sunday (6th) he preached in the morning at the Minster from Rom. ix. 32, 33; and at Belfrey's Church in the afternoon from Matt. vi. 13, 14, On the broad and narrow way: and though it was unusual with him to divide a subject, it is remarkable that in this instance he did so, leaving the discussion of "the narrow way" till the following Sunday, when he was laid on the bed of death. On the Wednesday following he preached from Rom. viii. 1. Next morning, at York Castle, on the last Judgment, from the 50th Psalm. In the afternoon, he met a select party at tea, and commented on the 35th chapter of Isaiah, which had afforded him peculiar consolation on his first coming to York, 46 years before. Within an hour after this exercise, he was seized with a very painful fit of coughing (being subject to asthma,) so that he was with great difficulty conveyed home in a carriage, and endured a night of great agony. In the morning, his medical attendants informed him it was necessary to undergo a surgical operation, as affording the only hope of life, and even that was very precarious. He bore the operation with great fortitude, though it lasted half an hour, and for three days great hopes were entertained of his recovery.

In reference to death-bed scenes, he remarked, that he "never liked much *talking* at these times." He had several Psalms read to him, on which he loved to meditate, as had been his practice from his youth, observing; "I trust I may say there has not been a day of my life in which I have not had some communion with the God of my life and salvation." The day before his death, when suffering under severe spasms, seeing one of his relatives in tears, he said, "It is the Lord, let him do what seemeth him good." And again, "We have nothing to do but patiently wait, and quietly hope for the salvation of God."

On his last day, Thursday May 17th, he had become free from pain; but he was so exhausted as to be able to say very little. About 6 in the evening (an hour before his departure,) he suddenly turned his face to Mrs. R. and looking ear-

nestly at her, kissed her, and said, "Good night!" then raising his head a little, he did the same to her niece, who was kneeling by his bed—and added, "I wish you all a good night." Soon after, a cordial being offered to him, he declined it, saying, "All your means are of no use—*My pleasures are all to come.*" Without uttering another word, in about 20 minutes he expired, in the 77th year of his age, and the 53d of his ministry.

The Anniversary Meeting of the York Church Missionary Society, of which he was the patron, took place on the day before his funeral, and gave "a mournful interest" to the Meeting. His corps was attended to the Belfry Church by the churchwardens and principal inhabitants in mourning, and by about 40 of the clergy in their robes. The service was read by Mr. Kelly, Canon Residentiary, and it deserves to be mentioned, as a mark of liberality, that four verses of the 17th Psalm, Dr. *Watts's* version, were sung by the choristers and the congregation.

On the following Sunday, the Rev. *Jn. Graham*, of York, preached the funeral sermon, which has been since printed, and will be found mentioned in our Review.

As to the character of the deceased, we could willingly transcribe freely from the pages of Mr. Graham, but must confine ourselves to a single point and a single extract. Mr. Richardson, like the very excellent Mr. Scott, was graduated at no University, and attached none of their honours to his name. If not, however, distinguished for secular learning (or what collegians call *Humanity*,) he was deeply learned as a divine.

"With subjects immediately connected with his province, as a minister of Jesus Christ, he was profoundly conversant. He had studied, early and accurately, the writings of our Reformers, and of eminent divines of our own, and of other churches and denominations. Furnished by divine grace with that sovereign key to all true knowledge in religion, the knowledge of himself as a sinner, and actuated by an inflexible integrity and child-like simplicity of heart, he studied the Scriptures with the single desire to learn all the Lord reveals in them. Hence his acquaintance with divine truth was familiar, accurate, and comprehensive. He understood precisely the doctrines of the word of God, and of his own church; and could detect, however speciously disguised, the many woful misrepresentations of those doctrines, and departures from them, that have appeared even in the works of divines of celebrity and authority. Having read much, and thought more, he laid up in his mind large treasures of valuable information and knowledge; so that his discourses were enriched with maxims of substantial, practical wisdom, seldom equalled;—his conversation was eminently engaging and improving; and from him, his people, friends, and younger brethren in the ministry heard with delight the instruction of a "Father."

ON PREACHING.

"It is a bye word among us—It was a very plain Sermon. And, I say again, the plainer the better."
*Perkins.**

Whoever seriously contemplates divine institutions, must be struck with the preaching of God's word, as occupying a peculiar prominence amongst them. There is in its very appointments, in its agents, and in the promises and directions of holy scripture respecting it, a suitability to the case of sinners demanding special gratitude, admiration, and esteem. Hence, in all ages, good men have set the highest value upon it: they have regarded it as it really is—the grand medium of the Holy

* Works, fol. vol. 2, p. 222.

Spirit's operations in the conversion of souls, and the edification of the church: And the sacred oracles every where assign a leading importance to this ordinance. The angel who directed Cornelius to send for Peter, assured him that his prayers and alms were accepted; but made no disclosure of the doctrines of redeeming grace. No doubt he was, on some accounts, better qualified than Peter, had he received a commission — but the treasure of the Gospel is put into earthen vessels. Men, not angels, are constituted preachers. When Paul was arrested by eternal mercy on his way to Damascus, Christ himself did not teach him, but, sanctioning his own appointment, directed him to Ananias. From considerations like these, not to mention others, arises the attachment of Christians to this privilege of the sanctuary. It is in them no blind fancy, no superstitious reverence, but a regard to the will of Jehovah, a love of heavenly communion, a zeal for the glory of their Master, and a participation of the pleasures of religion. These govern, and elevate, and harmonize their conduct.

Precisely the same motives actuate all faithful ministers. They entertain exalted ideas of their office, lowly apprehensions of their own inadequacy, a grateful regard to divine promises of support, assistance and success; and, so as these views operate, they manifest a single aim to "win souls to Christ," and "to see the pleasure of the Lord prospering in their hands." They leave "worldly politics, angry controversies, curious criticisms, ingenious remarks, and *merely* moral reflections,"* to others; being determined to know nothing among their hearers, "save Jesus Christ, and him crucified."

It is not the intention of this Essay to furnish a general dissertation on the pastoral office, nor to make invidious comparisons, nor to teach those who are by office instructors; and still less to make personal allusions, or to revile, or calumniate, or offend the faithful and devoted "servants of God in the Gospel of his Son." The object will be—to make a few observations on the Gospel ministry, with a view to press and illustrate the importance of a dignified and sacred simplicity and plainness in all public discourses. In pursuing this object, the writer will make free use of the compositions of many venerable "fathers in Christ," the better to enforce truths, whose importance will, perhaps, appear more distinctly when thus sanctioned. An old writer defines the subject thus— "To preach simply, is not to preach rudely, nor unlearnedly, nor confusedly; but to preach plainly and perspicuously; that the simplest man may understand what is taught, as if he did hear his name."† We now proceed.

I. Plainness and simplicity appear important when viewed in connexion with the *nature and designs* of the ministerial office.

Dr. Doddridge, when a veteran in the Redeemer's service, thus expressed himself—"I will bend my preaching with the most fervent application to the purpose of bringing sinners to Christ, and of advancing believers in holiness;"‡ and, herein is discoverable, not only a lively impression of the importance and

* Jay's Sermon at the Settlement of Mr. Tidman, p. 20.

† The Sure Trial of the Spirits, a Sermon by Master Henry Smith. Works, 4to. p. 120. 1675.

‡ Gentleman's Mag. vol. 88, p. 25. Reflections by Dr. Doddridge on the opening of the Year 1750.

dignity of his calling, but also a deep conviction of its nature and consequences.

The ministry of the word recognizing men as *sinners*, guilty in the sight of God, destroyed by their own follies, and perishing for lack of knowledge, is designed to be the instrument of bringing them to salvation. It is to publish the call of God to repentance and to faith in a crucified Saviour, as the only refuge. It is to proclaim the voice of mercy, "Look unto me, and be ye saved, all the ends of the earth." It is designed to build up believers in knowledge and holiness, and every Christian grace. "It pleased God, by the foolishness of preaching, to SAVE them that believe." And Jesus, when ascended, "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The preacher becomes "God's monitor, to warn the wicked, to awaken the drowsy, to quicken the dull, to reduce the backsliding, to raise the fallen, and to preserve those that are yet standing."* "We are unto God," said an Apostle, "a sweet savour of Christ in them that are saved, and in them that perish. To the one we are a savour of death unto death, and to the other the savour of life unto life."

The same inspired writer elsewhere declares—"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the *ministry of reconciliation;* to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are *ambassadors for Christ*, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 18, 19, 20. This is not the place to elicit from these striking words the various truths they contain, particularly as it respects the vicarious sufferings of the Redeemer, the value of his sacrifice, the imputation of his perfect righteousness to those who believe, and the true and essential divinity of his nature. But, it may be remarked, that the very association of the verses may hint what should be the main theme of a Gospel ministry. Ministers are here evidently regarded as *ambassadors of Christ* to sinners, whose office is then to negotiate a peace between them and an offended God; to instruct them in matters of everlasting importance; to set before them, with all fidelity and earnestness, the great things of the divine law, especially the work of Christ in the economy of redemption.† The term "ambassador" carries in its very import intelligible communication; for should an embassy be otherwise delivered, how could it avail or profit?

Those who are selected to the important office, "knowing the terrors of the Lord," having themselves experienced the powerful influence of redeeming grace, being themselves pardoned and reconciled, are designated to persuade men, are expected to represent the condescen-

* Jenks's Meditations. Med. 93.

† This should in some measure be the design and drift of every sermon a minister preaches, that so if a person should happen to hear him but once in all his life, he might even, by means of that one sermon, get some notion of the one thing needful, and be just entered, at least, into the way of salvation.—*Franck's Letter concerning the most Useful way of Preaching. p.* 10. *Ed.* 1736.

sion, the compassion of their Lord and King. They are to beseech sinners as though *God* besought them. Connect this thought with the divine plainness of inspiration, with the simplicity, the impressive earnestness of the Apostles. Their vivid perception of the solemn nature of their office, and of eternal realities, gave clearness and energy and pathos to their discourses. They desired earnestly to benefit their hearers. Filled with zeal for the divine glory, and ardent compassion for souls, they kept to their instructions, and declared the whole counsel of God. It is as these motives govern that the ministry will be usefully exercised. It is then that ministers will cherish an expectation of reward from him whose love they represent, whose message they deliver. They are "ambassadors for Christ,—whom we preach:" observe the assertion, "warning every man, and teaching every man in all *wisdom;*" not only with sound doctrine, but so as to be understood.

Again saith the Apostle, "Let a man so account of us, as of the *ministers of Christ*, and *stewards* of the mysteries of God." 1 Cor. iv. 1. Here is pointed out, not only a rule for suitable respect and affection; but it is intimated that they are to enforce the sublime truths of the Gospel with scriptural admonitions, invitations and encouragements. They are to teach men to observe *all* things commanded by Christ. Matt. xxviii. 20. The very idea of stewardship implies the importance of "rightly dividing the word of truth," with all faithfulness to the instructions given, and the supreme value of the charge with which they are entrusted. Moses was worthy of honour, not merely because of his office, but because he was *faithful*. Ministers "therefore, who are negligent in their work, or corrupt it, or are any way unfaithful, whatever double or treble advantage they may obtain from men in this world, they shall have nothing but shame and confusion of face from God in that which is to come."* The charge to Archippus contained no unimportant instruction: "Take heed to the ministry which thou hast received of the Lord, that thou FULFIL it"—by plainly and boldly performing its several duties, that its great ends may be accomplished, through the agency of the Holy Spirit in the salvation of *men*.

Another representation shall suffice. Its associations, its arguments, its directions are too solemn, too impressive, too minute, not to be introduced. "I charge thee"—it is an address to Timothy—"before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv. 1, 2. How various are the topics implied in this pathetic exhortation. What regard to the love of Christ, to the condition and necessities of perishing sinners, to the methods by which spiritual blessings are communicated, to the extent of human infirmity in requiring precept upon precept, to the weakness of grace even in Christians who need continual supplies, to the Redeemer's designs for the perfection of all his friends. These alone would stamp the engagements of a Christian bishop with unutterable importance. But his work is associated with the "presence of God, and of the Lord Jesus Christ," as the final Judge: and diligence and fidelity are to be manifested with a view to approbation at his appearing. The con-

* Dr. Owen on the Hebrews. vol. iii. p. 565. Wright's Edition.

nexion of the words shews that it is not the gratification of "itching ears," by harangues the most ingenious or eloquent, by discussions the most curious or refined, that will enable a minister of Jesus to meet the last enemy with apostolic composure. Unless the proper "work of an evangelist" has been done, unless "full proof of the ministry" has been made, by a constant aim to benefit immortal souls, the "crown of righteousness" can in no instance be anticipated. President Edwards well remarked, that "It is of vast consequence how ministers discharge their office, and conduct themselves towards their people in the ministry, and in affairs appertaining to it."* Nor was it without reason that an Apostle exclaimed—"Who is sufficient for these things?"

"'Tis *not* a work of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled the Saviour's hands."

The preceding statements, while they establish the dignity and designs of the ministerial office, naturally censure every mode of preaching which is inconsistent with their spirit. That many congregations are favoured with the purity and simplicity of primitive ministrations, is gratefully admitted; that there are hearers who will countenance nothing else, is likewise matter of joy; but that there are multitudes who will only be attracted by bombast, parade, a noisy showy declamation, under a mistaken notion of eloquence, is also true. Real eloquence, sober truth, is by such persons esteemed "light bread," and their souls loathe it. Though standing on the brink of the grave, which to all the impenitent will be the "threshold of eternal misery," they turn away from the faithful, affectionate, and solemn services of the devoted servants of Christ, with cold indifference, if not disgust. When such a course is associated with the profession of attachment to the Saviour, how increasingly lamentable does it appear. How affecting must be the state of the mind when the very truth of God can only be received as it is adulterated with offensive, trifling, and theatrical exhibitions. Nevertheless, the duty of a minister, let the taste of his hearers be what it may, clearly is to improve in knowledge the age in which he lives; to bring forth old truths with new observations; to lead his auditors onward in the ways of holiness. So our Saviour represents one who is fit for service in his churches: "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. xiii. 52. But can it be denied that there are many, calling themselves his servants, who think of nothing less than this? Unlike the Apostles and the best divines of every age, their object seems to be to please men. Judging from what is sometimes seen and heard, even the most charitably disposed feel tempted to surmise that the study has been a school of looking-glass efforts, where emphasis has been acted; where the person has been adjusted for the utterance of favourite sentences; where, instead of the scriptures being searched, some refined piece of sentimentalism has been recited; where every motion and every look has been so arranged as to afford the best attraction to a crowd, and, perhaps, to electrify and astonish with the graces of an oratory which is unintelligible, if not profane. These statements, though they may appear strong, are not intended to create a smile, nor to pro-

* Works, vol. vii. p. 339.

voke offence, but to give prominence to truths too momentous for temporizing. How has the writer been grieved when, having had the misfortune to be a hearer on such an occasion, he has, on returning home, overheard the observations (for decency sake not to be repeated) of one and another, who, it is more than probable, understood as little of the drift of the exhibition as of the language in which the ideas were clothed.* The remark of an excellent and faithful minister, as to a similar occurrence, well applies: "If all the congregation had been furnished with Dictionaries, and felt a determination to comprehend the preacher's words, the rustling of the leaves would have drowned his voice." Contrast with such conduct the advice of the devout and eloquent Dr. Watts: "It is the business of every sacred orator, to raise the affections of men towards the things of God. Let him, therefore, manage his divine arguments in such a manner as to awaken the fears, the hopes, the desires, the penitent sorrows and the pious joys of the whole assembly in a sublime degree; but, in order to secure them from excesses and irregularities of every kind, let him lay the foundation of their religion in *clear* ideas of divine things, and in a just and proper explanation of the Holy Scriptures."† Let the reader judge which method best comports with the institution of preaching; and may every one more immediately concerned, should any such read these remarks, seriously consider how they will excuse themselves for affecting in the pulpit, and with the Bible in their hands, a method of discourse far above the reach of their hearers; an absurd politeness of phraseology, calculated to soothe rather than awaken, those who are slumbering on the brink of eternal misery. The glowing language of Baxter, who ever lived and wrote with eternity in view, cannot be too seriously weighed. "Be sure that the recovery and saving of souls be the main end of your studies and preaching. This is the end of your calling; let it also be the end of your endeavours. God forbid that you should spend a week's study to please the people, or to seek the advancing of your own reputation. Dare you appear in the pulpit on such a business, and waste the Lord's-day in seeking applause, which God hath set apart for himself? O, what notorious sacrilege is this! Set out the work of God as skilfully and adornedly as you can; but still let the winning of souls be your end, and let all your studies and labours be serviceable thereto. Let not the window be so painted as to keep out the light. Do not think that God is best served by a neat, starched, laced oration: But, that he is the able, skilful minister, that is best skilled in the art of instructing, convincing, persuading, and so winning of souls. O, preach with that seriousness and fervour, as men that believe their own doctrine, and that know their hearers must either be prevailed on or be damned. You are not stage players, but preachers of the doctrine of salvation."‡

(To be concluded in our next.)

* To such preachers greater kindness can scarcely be shown than by an earnest recommendation to their perusal of a Sermon entitled, "Self disclaimed, and Christ exalted," by the late Rev. D. Bostwick, of New York. Reprinted in London.

† Watts's Works, vol. ii. 584. ed. 1812.

‡ Baxter's Saint's Rest. p. 541-2. ed. 1662.

LESSONS OF INSTRUCTION FOR THE YOUNG.

"Train up a child in the way that he should go: and when he is old, he will not depart from it."
Prov. xxii. 6.

The rising generation form a very important part of the social body: and it becomes the duty of every one who loves his country, and who is desirous of its improvement in religion and morals, to lend a helping hand to enlighten and impress the minds of the young. These are to be the men and women of the coming age; and it should be our fervent prayer, not only that they may be counted for a generation to the Lord, but that it may prove the wisest and the most religious hitherto known in the page of history.

There has scarcely been any age in which solicitude for the religious instruction of the young has been so deeply and so generally felt, or in which the appropriate means have been adopted upon so large a scale, or practically pursued by such a numerous band of voluntary and truly efficient labourers. Some professing Christians, who ought to know better, have not only opposed these benevolent measures, as unnecessary and injurious; but they ask, with an air of insolence and triumph, What have all these Sunday and other schools accomplished? Is there not as much ignorance and irreligion as ever in the houses of the poor? Is there any more attention to the sanctity of the Christian Sabbath? And are there not even more juvenile offenders in our prisons than formerly? We acknowledge the mortifying facts which are implied in these interrogatories. But do not these things arise out of that awful ignorance, indolence, and irreligion, which previously pervaded the whole country; and that flood of infidelity and profaneness, which had poured in upon us to such an extent as to threaten the total annihilation of all religion and morality? Let the objectors and cavillers against the instruction of the poor seriously ask themselves, what would have been the extent and the desolation of the inundation just alluded to, had it not been for the repelling operations of the Bible, Preaching, and Sunday School institutions?

It may reasonably be hoped that the overwhelming floods of darkness and sin, which had spread so widely, have reached their utmost boundary; and that the power of that truth, which is promulgated by so many sincere and ardent labourers, will produce a glorious re-action, and change the whole face of things; and that religion and morals will obtain a glorious triumph. Already streaks of light break through the gloom. Thousands of ignorant and vicious children, who on the Lord's day would have been roving the streets and fields, or lounging at home in dirt and indolence, are now led to the house of God, instructed in the great truths of religion, and shown the way to honour and usefulness in this life, and to obtain that life which is infinite and eternal.

Not only have the children, but many of the parents also, been brought under the beneficial influence of religious ordinances, and become attentive readers of the New Testament, and those religious tracts, with which they were first brought acquainted through their children attending the Sunday or week-day school. Nay, our very prisons are becoming schools of instruction and reformation. Some who entered them in a state of utter destitution of all scriptural knowledge, and of all moral feeling, have come out, crying, What must we do to be saved?

Go on, ye benefactors of the human race; continue to instruct and recover those outcasts of society.

We trust the day hastens when, through the extent and efficacy of instruction, the doors of these nurseries of vice shall be finally closed, their hinges rust, their court-yards be covered with grass, and the whole appearance seem to say, they have become altogether unnecessary.

Thoughtlessness is the leading character of youth; and gravity is considered suitable only to the aged and infirm. So far does this prejudice extend among the young, that it is very difficult to make a strong or a lasting impression upon their minds. One of the most suitable means in the writer's opinion is, presenting them with short and appropriate sentences, illustrated and enforced by portions of holy writ. May those which are furnished in the following article tend to some good effect on your juvenile readers. It is matter of congratulation, Mr. Editor, that your miscellany continues to maintain its extensive circulation among the publications of the day; and that its usefulness and circulation may both increase, is the prayer of

Yours very sincerely in the Gospel,

Bermondsey. J. T.

I. The sinfulness and inward depravity of the heart has been acknowledged by parents when they brought their children to God in baptism. Children should think on this, and pray to God to renew and baptize them with his Holy Spirit.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.—*Ps.* li. 5.

Every imagination of man's thoughts is only evil continually.—*Gen.* vi. 5.

II. Habituate children by times to a veneration for the name, the word, the day, and the worship of God. Never let the profanation of either of them pass unrebuked.—*Lavington.*

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.—*Gen.* xviii. 19.

Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures.—2 *Tim.* iii. 14, 15.

III. As to true friends, choose them with great care; but their number must be small. Have no friend who does not fear God: who is not wholly governed by the fear of God."—*Archbishop Fenelon.*

My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.—*Psa.* xvi. 3.

IV. "You will be influenced by your associates. If you mix with the trifling, you will trifle; if you mix with the gay, you will be thoughtless; if you mix with the wicked, you will be wicked."—*No Fiction.*

Be not deceived: evil communications corrupt good manners."—1 *Cor.* xv. 33.

Can a man take fire in his bosom, and his clothes not be burned?—*Prov.* vi. 27.

V. "Let your acquaintanceships grow out of a knowledge of character, and your friendships spring from tried and solid merit."—*No Fiction.*

And the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul.—1 *Sam.* xviii. 2, 3.

VI. Bad company is always disgraceful. It is ruinous to a young man who has not yet an established character. Show such persons no indignity; but keep them at a distance."—*Archbishop Fenelon.*

My son, if sinners entice thee, consent thou not. If they say—Cast in thy lot among us, let us have one purse. My son, walk not thou in the way with them; refrain thy feet from their path: for their feet run to evil.—*Prov.* i. 10. 14. 15. 16.

VII. "You must not go by *appearances;* if you do, almost every thing will deceive you. You must

go by experience and proof."—*No Fiction.*

Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—1 *Sam.* xvi. 7.

VIII. "If you are doubtful of any action or engagement, try it by the following questions: Is it warranted by scripture? Will it injure my religion? Can I ask the blessing of God on it? If it will not bear this test, consider it doubtful—It is a snare of the wicked one."—*No Fiction.*

And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.—*Judges* xviii. 5.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.—*Psa.* cxix. 9.

IX. "Seasons and opportunities should be seized instantly, and very carefully improved; and what can be done to-day, should not be put off till to-morrow."—*Anonymous.*

Go to the ant, thou sluggard, consider her ways and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.—*Prov.* vi. 6, 7, 8.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.—*Prov.* xxvii. 1.

Felix trembled and answered, Go thy way for this time; when I have a convenient season, I will call for thee.—*Acts* xxiv. 25.

X. "Be more curious of the expense of your time than of your gold; time being a jewel whose worth is invaluable, whose loss is irreparable."—*Wm. E. of Bedford.*

Redeeming the time because the days are evil.—*Eph.* v. 16.

Time is short.—1 Cor. vii. 29.

XI. "It is very difficult to be out of the path of duty, and not be in the way of temptation."—*Anon.*

And Dinah, the daughter of Leah, which she bear unto Jacob, went out to see the daughters of the land: and when Shechem, the son of Hamor, the Hivite, prince of the country, saw her, he took her.—*Gen.* xxxiv. 1, 2.

XII. "Fear God, and thou shalt not fear man or devil."—*William, Earl of Bedford.*

Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him; who, when he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.—*Luke* ii. 4, 5.

XIII. "If religion be the star you sail by, doubt not of a good voyage: at least, you are sure of a good harbour."—*William, Earl of Bedford.*

Mark the perfect man, and behold the upright: for the end of that man is peace.—*Psa.* xxxvii. 37.

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.—2 *Tim.* iv. 7. 8.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 *Pet.* i. 11.

XIV. "It is pious in aged believers to admonish the young with their dying breath; and it is wise in young people to treasure up, and follow their counsels."—*Anon.*

And thou Solomon, my son, know thou the God of thy fathers; and serve him with a perfect heart, and with a willing mind.—1 *Chron.* xxviii. 9.

Remember now thy Creator in the days of thy youth, while the evil days come not.—*Eccl.* xii. 1.

XV. "It is a delightful thing to see the young respect and esteem the old, especially to see them love and obey their own parents."

Thou shalt rise up before the hoary head; thou shalt honour the face of the old man, and fear thy God: I am the Lord your God.—*Lev.* xix. 32.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while.—*Gen.* xlvi. 29.

ON THE PRAYER OF THE EARTHENWARE MAN.

To the Editor.

SIR,

HAVING been in possession of a copy of the Earthenware-man's prayer for several years, and which I have often read as a curiosity to friends, it gave me pleasure to notice the sensible remarks of your correspondent upon it in your last Number. It seems rather remarkable that no further information could be communicated respecting the old man than what may be collected from his prayer. It were to be wished, that the benevolent person who admitted him to a night's lodging in his barn, and overheard such singular devotions, had embraced the opportunity of conversing with him, and inquiring some particulars of his history.

In Dr. Knox's "Winter Evenings,"* is a remarkable account of the piety of some *Gypsies*, which appears to bear some resemblance to the case of the Earthenware Man. They may possibly refer to the same circumstances. "I was much pleased," says the Doctor, "with hearing a remarkable instance of piety in the very outcasts of society, in those whom nobody instructs and nobody knows, the vagrants distinguished by the appellation of *Gypsies*. A large party had requested leave to rest their weary limbs during the night in the shelter of a barn; and the owner took the opportunity of listening to their conversation. He found their last employment at night, and their first in the morning, was prayer. And though they could teach their children nothing else, they taught them to supplicate, in an uncouth but pious language, the assistance of a friend in a world where the distinctions of rank are little regarded. I have been credibly informed, that these poor neglected brethren are very devout; and remarkably disposed to attribute all events to the interposition of a particular Providence. But can their piety be attributed to the influence of education and the prevalence of example? They have no education, and they are too far removed from all intercourse with society to feel the seducing power of prevalent example." If we were to consider the two cases as distinct, then we may collect a stronger argument in favour of benevolent and zealous attempts to communicate religious instruction, and the preaching of the Gospel, to these "outcasts of society." Though we may not consider them as "very devout" in general, who can say what thoughts, inquiries, and even something like a devotional spirit, may not be found in some instances, where they might so little be expected as the two narratives exhibit?

As a counterpart to the Earthenware-man's prayer, or the "religion of barns," I transcribe a prayer of Thomas Hearne, the celebrated antiquary, found among his papers in the Bodleian Library, Oxford, as a specimen of the religion of Colleges:—

"O, most gracious and merciful Lord God, wonderful in thy Providence, I return all possible thanks to Thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy Providence: and one act yesterday, *when I unexpectedly met with three old MSS.* for which, in a particular manner, I return my thanks; beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake."† J. J.

Thirsk, Sept. 8, 1821.

* Vol. II. Even. LXXXVI.

† Gent. Mag, Oct. 1813.

THE CONVERSION OF A FAMILY.

AN INTERESTING FACT,

Related by Dr. M' —— *at a social Prayer Meeting.*

(From the New York Christian Herald.)

A GENTLEMAN residing in the western part of this state, a few years since, had sent two of his daughters to Litchfield for an education. While they were there, God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion.

He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of their father's love. He arrived—but was too late. God had baptized them both with his Spirit, and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question: they looked at the world and the pleasures of the world, and they looked at God and the glories of immortality; and, with an eye full fixed on heaven, they determined to live for eternity. They saw their chief happiness to consist in loving and serving God. They discovered that "Religion never was designed to make their pleasures less;"—that it commends and approves every rational enjoyment which the world can afford, and adds others of a higher and more exalted nature, which the world cannot give; which the world cannot take away.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency; but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed, they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the *Bible*—one read a chapter—they both kneeled—the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wing to Heaven, his knees began to tremble; his nerves, which had been gathering strength for half a century, could no longer support him—he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy family—a believing father—and believing children! whose God is the LORD!

OBITUARY.

MR. EDWARD TRIGG

Was born at Cobham in Surrey, where for about 15 years he followed the business of his father, a hair-dresser and shopkeeper. He was much respected by his neighbours, but a stranger to the truth till about three years ago, when the Lord was pleased to send the Gospel to this village. He heard it first in the street, and afterwards in a room which was opened for the purpose of worship. It was blessed to his soul, and he became a most decided, active friend to the cause, persevering in the midst of much opposition. His business was in a great measure executed on the Sabbath morning, as those will readily believe who are acquainted with the awful neglect and profanation of the Lord's Day which prevails in our villages. He was convinced of the sinfulness of this practice; yet having an aged mother to support, and expecting that if he closed his shop on the Sabbath morning, that he should lose nearly all his business, it was a great trial to relinquish it; but after some time he was enabled to do this; and, though a considerable sacrifice, he ever after expressed his thankfulness that it was made. He commenced, and with great diligence, as long as his strength permitted, conducted a Sunday School. In Cobham, infidel writings have been much read, and their principles deeply and widely sown. He strove to counteract these, by the distribution of the most suitable tracts. Indeed, exertions in various ways proved his mind continually employed in contriving how he could advance the glory of the Redeemer. Infinite wisdom appointed him a short course. For some years there appeared about him symptoms of consumption; and in May 1820, attending some of the public meetings in London, he exerted himself beyond his strength. From that time he became worse, but his inward man was renewed from day to day. In an indescribably earnest manner, he said to a friend, that all the happiness of the world was not at all to be named in comparison with that which he enjoyed in his mind. His views of himself as a sinner were very deep. His sufferings for months were great, but no murmur escaped his lips; on the contrary, he was continually praising God for his afflictions, and for support afforded under them. "From the first moment I saw him," says a friend, "he appeared to be ripening fast for glory." His general state of peace and fervour in devotion cannot be represented by particular expressions. He said to a friend, "I have passed a very bad night; but *He* will not lay on me more than I am able to bear. His promises will not fail. I am not afraid of their failing." Sometimes, he said, Satan cast his fiery darts at him. But when asked if he could give up his hopes in Christ? "No, (said he) no; where else can I go? I have no other foundation, no other friend on whom to rest." With evident delight he dwelt upon the subject of God's imparting to believers the earnest of the Spirit. Rousing himself one time from overpowering heaviness, he said, "The Lord's will be done: I am ready if he is pleased to call me this moment; or willing to drink as much as he sees fit of the cup of bitterness." If it were not for a fixed and firm desire to wait his time, I should be very anxious indeed to depart, and to enter into glory.

On the night of Saturday, Dec. 30, 1820, he evidently drew near his last struggle, he desired his friends to pray earnestly for him, that he might go to his dear Redeemer, if it were his will, *that* night, exclaiming, "Who would not bless the Lord?" He just saw the dawn of the Sabbath which concluded the year, and then rose to that which is eternal.

Though his property was not large, he left 100*l.* 4 per cents towards erecting a chapel in the village, and 50*l.* more at the death of his mother. The above, if no chapel is erected within 10 years, to be given to the Bible Society. Also 150*l.* 4 per cents, at his mother's decease, towards the support of the preaching of the Gospel in the village.

J. R. G.

REVIEW OF RELIGIOUS PUBLICATIONS.

A View of the History, Literature, and Mythology of the Hindoos. In Four Volumes. Vol. III. and IV. By W. Ward, of Serampore. 3d edition. Black, Kingsbury, and Co. 18*s*.

Mr. Ward has rendered a service to the cause of Christianity by his Missionary labours, his travels, and his writings, which cannot easily be estimated, and for which the religious public owe him their best thanks. The views of Hindoo history, literature, and mythology which he has presented to us, are the result, not of hearsay, nor of mere reading; but of actual observation and close investigation during a residence in the country for twenty years, and numerous conversations with Brahmins, converted and unconverted. And we trust that the perusal of his four volumes will excite increasing commiseration for more than a hundred millions of poor deluded idolaters, and renewed efforts to improve their wretched state.

The two first volumes of this work, containing the Hindoo theology, were noticed by us in 1817 (Evan. Mag. vol. xxv. p. 180.) The 3d volume opens with an Introduction on the origin of the Hindoo nation, and proceeds to the Hindoo accounts of the Creation, &c.—The Hindoo mythology—The origin of castes—Ceremonies at the birth of a child—Marriage ceremonies, and a great variety of miscellaneous matter.

The Introduction to Vol. IV. contains remarks on the philosophical system of the Hindoos, and then proceeds to a review of the Hindoo literature—Some account of their philosophers, and of their various opinions—also, of their writers on science, law, medicine, history, poetry, &c. The volume concludes with a sketch of the present state of learning among the natives of India.

The work is extremely curious and interesting, evinces great labour, and contains a fund of matter for the exercise of intelligent minds. The pious reader will frequently be reminded of St. Paul's declaration, "The world by wisdom knew not God;" and will be induced to glorify him for the clear revelation of himself, and his holy will in the Sacred Scriptures.

The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah, with subsequent Testimonies. By *R. Haldane.* 2 vols. 8vo. 12*s*. Hamilton.

An apology is due, both to our readers and to the writer of these interesting and valuable volumes, for delaying so long that recommendation, to which they are so justly entitled. They are the result of extensive reading and close thinking, on a subject which all must confess to be of vital importance. They are obviously the production of a vigorous mind, deeply impressed with the desire of awakening the attention of the thoughtless and the sceptical to the evidences and the claims of Revelation. Few among all the books which have been written on the subject appear to us better adapted to answer this important purpose than the work before us, especially as it conveys a just and scriptural idea of the nature of Christianity, and the true character of the Gospel of Christ. The first volume consists of nine chapters on the following topics: Necessity of divine revelation—Persecuting spirit of Pagans—Credibility of miracles—Genuineness and authenticity of the Holy Scriptures—Inspiration of the Scriptures—History of the Old Testament—Miracles of the Old Testament—Types of the Old Testament—Prophecies of the Old Testament. The second volume consists of ten chapters thus arranged:—General expectations of the Messiah—Appearance of the Messiah—Testimony of the Apostles to the Messiah—Testimony of the first Christians to the Messiah—The testimony of the first Christians not opposed by any contrary testimony—Testimony to the facts of the Gospel history, from the admissions of enemies—Testimony to facts, by Jewish and Heathen historians, and by the Edicts of the Roman government—Testimony to the Messiah, from the success of the Gospel—Facts recorded in the earlier parts of the Scripture history cannot be disproved, and are corroborated by tradition—Testimony from prophecies that are at present fulfilling in the world.

Many of these subjects are treated with distinguished ability, and the reasonings of the author are powerful and conclusive. At the end of the work there is a very forcible appeal to persons of various classes, together with a recapitulation of the leading points in the argument. Our limits will only allow the following extract:—

"With all this 'cloud of witnesses' on the one hand, there is not the shadow of *opposing testimony* on the other; which, considering the interests involved in putting down the new religion, is of itself conclusive on the subject. No denial of its facts and miracles proceeds from Judea, where they were witnessed. On the contrary, explicit declarations of their reality, by the most de-

termined opposers, are published in their own age at Jerusalem. The early heathen writers against the Christian religion all admit and reason on them; and not one word to invalidate them proceeds from the Roman government, which so violently persecuted and strove to put it down. You have, therefore, the concurring testimony to the facts of Christianity, and to the miracles of Jesus, of the whole age in which they took place, without one dissenting voice.—*Attestation so forcible cannot be produced for any other fact in the world.* Never were such unequivocal proofs collected on any other question. Those who adhered to Christianity gave up their all in supporting it. The Jewish rulers lost their all in opposing it. Of others who set themselves against it, such as valued their religion or philosophy, found them degraded and exploded. Those in power found all their efforts against it baffled. The conclusion was felt from the Jew to the Gentile, from the 'Shrine-maker' to the Priest, and from the 'Craftsman' to the Emperor of the heathen world."

A Compendium of the Evidences of Christianity. 6 vols. 12mo. 18*s.* Walther.

A COMPENDIUM in six volumes sounds rather paradoxical; but when it is considered that these are small pocket volumes, the author seems justified by assuming such a general title; which will be further explained, by stating that his work contains some of the most popular works in the English language, in defence of revealed religion, beside other pieces that are original. The contents are as follows:—

Vols. I. and II. Paley's Evidences of Christianity.

Vol. III. Beattie's Evidences of Christianity, and Porteus's Summary.

Vol. IV. contains, "The Trial of the Witnesses to the Resurrection," by Bishop Sherlock—"Observations on the Conversion of St. Paul," by George Lord Lyttleton—and "Remarks on the Propagation of the Gospel," by Dr. Jortin.

Vol. V. On the Prophecies relating to the Messiah, by a Layman—On the Mission of John the Baptist, by Dr. Bell—with "Observations on the Character, Ministry, and last Discourses of our Saviour," by Js. Duchal, M.A.

Vol. VI. On the Internal Evidence of Divine Revelation—On the Hypothesis of Enthusiasm—and, On the Genuineness and Truth of the Gospel, by a Layman.—On the Controversies of the Primitive Christians, by Mr. Duchal.—And on the Importance, Evidence, &c. of Christianity, from Bishop Butler's Analogy of Natural and Revealed Religion.

The authors above named are too well known to need our commendation; and their works have received the public sanction in a manner so decided, that any critical remarks on our part would be arrogant and presumptuous. The only pieces which call for our notice, are those by an anonymous "Layman"—we suppose, the Editor; and even these are confessedly in a great degree compiled. In the first of these papers (vol. v.) the argument drawn from the prophecies of the Messiah, is very judiciously compressed. In the second, the author insists chiefly on the internal evidence of Christianity, arising from the doctrine of pardon for sin (through the atonement of Christ)—the restoration of moral dignity to the sinner (by conversion)—and the doctrine of a future state. In this Essay considerable obligations are acknowledged to a recent publication by Mr. T. Erskine, a Scottish Barrister. The third paper, "On the Hypothesis of *Enthusiasm*"—i. e. on accounting for the success of Christianity from the supposed enthusiasm of its founders, is perhaps rather too abstruse for young persons, for whom this work is principally adapted.—"The additional Observations on the Genuineness, &c. of the Gospel," owe confessed obligations to Dr. Malthy's "Illustrations," and to Dr. Paley's "*Horæ Paulinæ.*" Of Mr. (or rather Dr.) *Duchal*, whose name is less known than the others above mentioned, we would only remark, that he was a dissenting minister, born in Ireland, educated at Glasgow, settled at Cambridge, and afterwards removed to Dublin, where he died in 1761. He printed a volume of Discourses on the Christian Religion, and many of his remarks are striking and judicious.

Upon the whole, though these volumes have little or no claim to originality, they possess throughout the higher merit of good sense, strong reasoning, and discriminating judgment; we therefore freely recommend them to young persons in the middle and higher classes, and to a permanent situation in the book-cases of serious families; and our recommendation will be powerfully aided by the very neat manner in which they are printed and embellished (with portraits of the authors, &c.) together with their portability as pocket and travelling companions. It should always be recollected, however, that works of this nature are not intended to direct our faith, but to assist our enquiries, and lead "weak and erring man" to Him who alone is able to make him "wise unto salvation."

"*The Faithful Minister Israel's best Defence.*", A Sermon, preached at St. Michael-le-Belfrey, York, in consequence of the Death of the Rev. Wm. Richardson, Minister of that Church, by the Rev. *J. Graham*, Rector of St. Saviour and St. Mary, &c. 8vo. 1*s.*

A Brief Memoir of the late Rev. Wm. Richardson, Sub-chanter of York Cathedral, &c. 8vo. 1*s. 6d.* Hatchard.

THE above Sermon was preached from that striking and appropriate text, 2 Kings xiii. 14. "O my Father, my Father!" which is applied to Mr. R.'s character, with much judgment and feeling, in this short but excellent discourse.

The Memoir is anonymous, but evidently written by an intimate and judicious friend. It was originally intended as an Obituary in a periodical work, but proved (as such papers very often do) too long for that purpose, and is therefore separately printed. It is compiled partly from some memoranda in Mr. R's. hand writing, which are largely quoted, and partly from the compiler's own knowledge, and the communications of Mr. R's. friends. Our own opinion of it may be inferred from the liberal use we have made of it in the Memoir at the head of our present Number; but we can assure our readers, we are far from having exhausted our materials. Much valuable matter remains untouched in 61 well filled pages; not only in reference to Mr. R. but some interesting, and, we believe, original anecdotes are subjoined relative to the late Rev. Jos. Milner, and other of the author's friends.

Specimens of the Russian Poets. Translated by *John Bowring*, F.L.S. 12mo. 7*s.* Hunter.

To the lovers of literature it cannot but be gratifying to read such specimens as these of the poetry of a language, which they have regarded as almost destitute of those treasures which render a language interesting to the inhabitants of other countries. To the Christian reader, it will afford great pleasure to find in translations of Russian poetry sentiments in harmony with his best feelings. Although we cannot judge of the fidelity with which the translations are made, we have every reason to regard them as correct, and they are distinguished by poetical merit of no mean order. We extract two stanzas from one entitled "The Mariner," by Zhukovsky:—

Everlasting Fount of love!
Now will I confide in thee:
Kneeling, 'midst the joys above
Thy resplendent face I see.

Who can paint thee, fair and bright,
Thy soul-gladdening beauty tell?
Midst heaven's music, and heaven's light,
Purity ineffable.

O, unutterable joy!
In thy light to breathe, to be;
Strength and heart, and soul employ,
O my God, in loving Thee.
Though my path were dark and drear,
Holiest visions round me rise;
Stars of hope are smiling there,
Smiling down from Paradise.

Vindiciæ Hebraicæ, or a Defence of the Hebrew Scriptures: occasioned by the recent Strictures and Innovations of Mr. J. Bellamy; and a Confutation of his Attacks on all preceding Translations, and on the established Version in particular. By *Hyman Hurwitz*. 8vo. 9*s.* Rivingtons.

A DEFENCE of our "established version" by a learned Jew, is perhaps the strongest evidence of its fidelity that could be desired by a Christian. There is, however, a quackery even in criticism, and there are some minds so constructed, that they can find no gratification but in contradiction, paradox, and absurdity. We will not say Mr. B.'s mind is so constructed; but his assertions are so strange and inconsistent, that we cannot otherwise account for them. Mr. B.'s prospectus for his new translation, set out with asserting, that "No translation has been made from the original *Hebrew* since the 128th year of Christ"—to which date he refers that of Aquila. Mr. Hurwitz here mentions several translations by persons of his own nation from the Hebrew, and from the Hebrew *only*. Jerome, also, a Christian father of the fourth century, by his own account made the Latin translation, commonly called the Vulgate, from the original Hebrew, as has been proved by the editor of the Quarterly Review. Mr. B. in reply, admits, that Jerome was "desirous of adhering to the *Hebrew*" and "endeavoured to confine himself to what he thought the sense of the Hebrew:" but then he pleads, that Jerome did not translate from the Hebrew *only*, because it is probable that he, as every wise man would do, compared other translations with his own. Again, Mr. Bellamy, in another quibble, replies, this was not a *national* translation: neither is Mr. Bellamy's. But the terms *national* and *only* make no part of Mr. B.'s proposition, and therefore cannot save his credit, either as a scholar or a Christian: and to say that no version has been made from the original by *national* authority, and with-

out consulting other versions, is egregious trifling. As to our present authorized version, the title says, it was "translated out of the *original* tongues;" and we know among the translators were several eminent Hebrew scholars.* That it was "diligently compared with former translations" can give offence to none but pretenders to extraordinary learning, whose object is only to exalt themselves and depreciate others.

Mr. Hurwitz proceeds to examine other of Mr. B.'s extraordinary assertions and translations; but as they can interest only Hebrew scholars, we refer them to the work itself; merely adding, that the learned Hebrew writes in good temper, and (generally) good English.

Hints to Philanthropists; or a Collective View of the Practical Means of Improving the Condition of the Poor and Labouring Classes of Society. By *W. Davis*, Bath. 8vo. 4s. 6d. Arch.

THIS pamphlet contains extracts from the Reports of "the Society for Bettering the Condition of the Poor"—and accounts of various institutions, at home and abroad, for the instruction and employment of the poor—objects which the compiler presses on the middle classes of society, on whom the poor are accustomed chiefly to depend.

"Christianity (says Mr. D.) teaches us to view ourselves in the light of responsible beings; and shows us that we are accountable for the *little* which has been entrusted to our care, as well as for the *much*. Accordingly, we read in the Gospel, that he who had received only *one* talent, and had neglected to improve it, but hid it in the earth, was chargeable with unfaithfulness, inasmuch as he did not occupy therewith, according to his ability, and agreeably to the designs of the Great Giver."

We recommend this very useful pamphlet as a sort of *vade-mecum* to all who have the means of doing good, and the heart to employ those means.

The Thirty-nine Articles of the Church of England. Illustrated by copious Extracts from the Liturgy, Homilies, Nowel's Catechism, and Jewel's Apology, and confirmed by numerous passages of Scripture. By the Rev. Wm. Wilson. B.D. 8vo. 6s. Hamilton.

THIS is just such an explanation of the Articles as we wished to see. It is an interpretation of the doctrine of the Church by the Church herself—by her most venerable fathers and Reformers: and that interpretation is ably supported by a great number of Scripture texts. He who, in the face of such a body of evidence as is here collected, can deny that the doctrines of the Church are what are usually stiled *evangelical*, must have brains of lead, or a forehead of brass.

The Beauties of Mozart, Handel, Pleyel, Haydn, Beethoven, and other celebrated Composers; adapted to the words of popular Psalms and Hymns for one or two Voices, with an accompaniment and appropriate Symphonies for the Piano-forte, Organ, or Harp. By an eminent Professor. Music 4to. price 1*l.* 11*s.* 6*d.* bound in calf. S. Leigh.

THE reasons which induced us in our last to notice the musical productions of the Rev. Mr. Richmond apply equally to the work before us, which is designed to furnish a middle class of musical compositions, between those of the theatre and the church, for the sake, particularly, of young persons in serious families, who have acquired a taste for the modern style, but object to the trifling or licentious strains of poesy, to which such music is generally adapted.

To musical judges, we need say nothing in favour of the names affixed to these compositions. The accompaniments are generally from the authors themselves, and adapted with considerable skill; a large proportion of them are easy, and suitable for young performers.

The words are chosen, partly from modern hymn books, and partly from poets of a higher class; but the liberties taken, perhaps necessarily, to adapt them to the notes, is not always to the advantage of the poetry; and there are some instances of false accent, as in pp. 49, 65, 74, &c.

Among these pieces, which are in number considerably more than a hundred, there are some English and Scottish airs, highly beautiful; but so well known in connexion with popular words of an opposite tendency, that it seems impossible for the singer to confine his ideas to the sacred words before him; we would therefore recommend to the editor, in a new edition, to omit several of these (particularly those which occur in pages 55, 114, 118, 122, 134,) and to supply their places by some of the sacred compositions of Mozart and Haydn, or of our own most celebrated composers.

The editor has omitted to mention in his title that he has prefixed to the vocal pieces nine preludes, abridged and simplified from the works of the celebrated Se-

* See Evan. Mag. 1820, pp. 146, 7.

bastian Bach. It would be unpardonable not to add that the publisher has taken uncommon care to present these beautiful compositions in the most elegant dress, as respects the engraving, printing, paper, and even binding, which are all in a style adapted to introduce them to the higher classes of society.

Brief Observations on the Present State of the Waldenses, and upon their actual Sufferings, made in the Summer of 1820. By *Gorges Lowther*, Esq. 8vo. 2*s.* 6*d.* Booth.

THIS interesting pamphlet gives a slight sketch of the horrible persecutions this antient, but "poor and afflicted people" suffered during the reign of Popish tyranny, as well as the grievances and disabilities under which they now labour. The author's object is to raise something toward the support of pious students in the University of Lausanne, in order to their ministerial labours among the Waldenses.

This is the third attempt recently made to excite the attention of the British public to the present state of this unhappy people. In 1815, a clergyman of the Church of England, (Mr. Simms) who had resided a short time among them in the preceding autumn, published a "Brief Memoir" of their former and present state. In 1816, an *exposé* was drawn up by a minister at Turin, transmitted to, and translated and published by, the late Dr. Thomas Morgan, Secretary of "The Three Denominations" of Protestant Dissenters, by order of the Committee.

In these pamphlets there is at least a similarity which seems to shew that Mr. L. must have been acquainted with the preceding publications, though we do not see that he has noticed them. Lord Teignmouth, and Messrs. Villiers, Wilberforce, Hartford, Trevelyn, (Rev.) and the author are announced as trustees of any benefactions that may be received at the banking houses of Coutts, and Drummond.

Spiritual Recreations in the Chamber of Affliction: or Pious Meditations in Verse; written during a protracted Illness of thirteen years. By Eliza. sm. 8vo. 6*s.* Finer editions, at 7*s.* and 8*s.* Westley.

THE object of this publication, we are informed, is, to "increase the *very* limited income of the truly pious and severely afflicted author, and her aged and afflicted mother" —a motive that would be sufficient to induce benevolent Christians to patronize this book, were its internal merits less than half what they really are. In fact, though the poetry is not of the first class, it *is* poetry, and the sweet spirit of piety which breathes throughout—the rich vein of Christian experience which pervades the whole—have given it such a charm, that we have read nothing with greater interest since the pious hymns and sonnets of the immortal Cowper. We are sorry we have not room for extracts; but if our readers can take our word for its character, they will send for the book; and when its object, as respects its author, is accomplished, we hope a cheap edition, for "the poor of the flock" will not be forgotten.

A Clear Systematic View of the Evidences of Christianity, &c. By *Jos. Macardy.* 8vo. 6*s.* Longman and Co.

THIS work is divided into five books and an Appendix. The first book argues the truth of Christianity from the nature and fulfilment of prophecies, particularly concerning the Jews, compared with Josephus; and an abstract of the prophecies relative to the life and death of Jesus—the Old and New Testament being compared in opposite columns.

The second book collects the evidence in favour of the truth of Christianity from profane authors—particularly Celsus, Porphyry, Julian, &c. A comparison between Christian, Jewish, and Pagan authors. The third book considers the support given to the facts of the New Testament by the early Christian fathers. In these two books, the author has very properly availed himself of the learned researches of Dr. Lardner, Dr. Paley, and other modern apologists for Christianity.

The fourth book contains "a scriptural view of the Godhead"—or rather of the Trinity, abstracted from the Rev. W. Jones's "Catholic Doctrine of the Trinity," which we confess appears to us rather out of place in a work on the evidences of Christianity, especially as the original treatise is so popular, and so widely circulated.

The fifth book contains a summary of Mr. Leslie's famous argument on miracles, with answers to the most popular Deistical objections. The Appendix presents us with a summary of Mahometanism, extracted from the Koran.

To those who have not the original works here referred to, this concise view of the evidences of Christianity, is certainly valuable; and to those who possess them, it will prove a convenient compendium, and a sort of index to the principal writers in defence of Christianity.

The Pastor's Acknowledgment: a Sermon at the Ninth Anniversary of his Ordination. By *Andrew Reed.* 8vo. 1s. Westley.

THE occasion of this Sermon is somewhat peculiar. The more closely to cement their union, and to preserve the affectionate spirit in which they first united, the minister and congregation in Cannon-street-Road have kept an annual memorial of the event, which practice, from its effect on themselves, is here recommended to others. The discourse before us is founded on 1 Cor. i. 4. and is a most serious, judicious, and affectionate address. O that every Christian minister and his people could thus rejoice together at the end of nine years' connexion!

A Plea for the General Education of the Poor; a Sermon for the Benefit of the Sunday School at the New Chapel, Horsham. *Jn. Harm.* 8vo. 1s. Westley.

THIS is an able plea, in a good cause, founded on a very appropriate text—Judges xiii. 6. We commend the preacher's liberality as well as zeal.

Purgatory and Prayers for the Dead: a Lecture at Preston, by T. Raffles, LL.D. 8vo. 1s. 6d. Longman and Co.

THE zeal of the Catholic clergy in Lancashire—a quality always praiseworthy, so far as it is enlightened and sincere,—occasioned the institution of the Lecture at which this discourse was delivered: and the publication of this discourse was rendered necessary by a surreptitious abridgment previously printed. The Discourse itself, (on Rev. xxi. 27.) gives considerable insight into the state of popery in the north-west of England, and exposes, in strong and vivid colours, the impositions and absurdities connected with the Popish doctrines above named, while, at the same time, it exhibits a spirit of candour and liberality towards the mistaken professors of this depraved religion.

The Believer's Hope. A Sermon, occasioned by the Decease of Mrs. Jane Welman. *By Thomas Golding.* 8vo. 1s. Westley.

FUNERAL Sermons can seldom afford much originality of remark: indeed they have a higher aim. The occasion has a natural tendency to draw off the mind from scenes temporal to those which are divine; and to shew them in a light shed from the eternal throne: such was the frame in which the sweet singer of Israel uttered the text here chosen, (Ps. xvi. 1.) and such the spirit in which the preacher applies these words to the deceased, who is very modestly depicted as truly pious and benevolent.

The Outpouring of the Holy Spirit. A Sermon, by the Rev. *W. C. Wilson,* M.A. Vicar of Tunstall. 8vo. 1s. Seeley.

FROM Joel ii. 28, Mr. W. considers "the office of the Holy Spirit—the limited extent of his present operations—the prospect of their future enlargement—and our interest in that prospect"—which the Rev. preacher conceives already dawns upon us, and should lead us to *expect largely,* and *pray fervently,* relying on our Saviour for the promised effusion of the Spirit in the latter days.

Proceedings of the Prayer Book and Homily Society during its ninth Year (1820-21,) containing the Annual Sermon, by the Rev. E. G. Marsh, M.A.; Report of the Committee, Appendix, &c. 2s. 6d.

THE Sermon prefixed to this Report is a very ingenious application of Ps. cxlv. 4. to the object of the Society. In the formularies of the Church of England, the preacher intimates, that by comprehending the devotional thoughts of the most excellent men from the times of inspiration to those of the Reformation, "one generation" declares the praises of the Most High "unto another."—The Report was slightly noticed by us in our brief account of the Society's Anniversary—and the whole will interest all the Evangelical friends of the establishment.

The Eighth Report of "The London Society for the Improvement and Encouragement of Female Servants." 8vo. 6d. Hatchard.

THIS useful Institution has been repeatedly brought before our readers, who will doubtless be gratified to see its progress. At its semi-annual meeting in April last, it distributed 122*l.* between 68 servants, as rewards for good behaviour.

The Rewards of Religion; illustrated by Facts. By *D. Warr.* 6d.

THE author of this little work, intended chiefly for Sunday Schools, has rendered an acceptable service both to children and parents. While "the rewards of religion" are set before the former, a proper appeal is made to the latter on the importance of religious instruction. The work was written at the request of the Committee of the Pembrokeshire and Haverfordwest Sunday School Union; and is designed as a companion to *The Pleasantness of Religion,* by Mr. Bulmer.

The Annual Report of The Sunday School Union for 1821. 8vo. 1s. Offer.

THIS Report contains a great variety of matter highly interesting to the friends and conductors of Sunday Schools.

LITERARY NOTICES.

The Rev. T. H. Horne's *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, is expected to be ready in the course of the present Month, in four large volumes octavo, each containing not less than 650 pages, closely, but handsomely printed, with *fifteen* plates of Maps and fac-similes, besides numerous other engravings inserted in the body of the work. The delay in the publication has been occasioned, partly by the accession of new matter (amounting to *considerably more than one third*) and partly by the author's desire that the *Supplementary Volume* (of which a limited number of copies only is printed) *may appear at the same time*, for the accommodation of purchasers of the first edition. This supplementary volume will comprise the whole third volume of the new edition, besides all such other historical and critical matter as can be detached to be useful, together with all the new plates and fac-similes.

Shortly will be published, in 12mo. Mental Discipline; or, Hints on the Cultivation of Intellectual Habits; addressed particularly to Students in Theology and Young Preachers. By Henry Foster Burder. M.A.

In the press, and shortly will be published, a Treatise on the Gospel Constitution, the last work of the late Rev. Wm. Bennet, of Chapel-en-le-frith; author of an "Essay on the Gospel Dispensation," &c. with a short Account of his Life and Writings.

It is intended to publish by subscription, for the benefit of his much respected widow, an 8vo. volume of the Remains of the late Rev. *William Button*, containing his Life, written by himself—his Tour in Holland, &c. in 1814—and Extracts from 50 years Correspondence, &c.

Shortly will be Published, Memoirs of Mrs. Barfield, of Thatcham, Berks, with Extracts from her Correspondence. By her brother, S. Summers. One vol. 12mo.

Also, a Memoir of Miss M. A. Burton, of Kentish Town.

Also, A Second Volume of Sketches (50) of Sermons preached to Congregations in various Parts of the United Kingdom. 12mo.

SELECT LIST.

Just Published. The Great Period! or the Time of Actual Justification considered. By the Rev. Tho. Young, of Margate. 12mo. 6*s.* bds.

Clavis Apostolica; or a Key to the Apostolical Writings: being an Attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph Mendham, A.M. of Sutton Coldfield. 12mo. 3*s.* 6*d.*

The Insufficiency of Human Efforts, contrasted with the All-sufficiency of the Divine Power in Evangelizing the Heathen World! A Sermon, at Queen Street Chapel, at the Anniversary of the Baptist Missionary Society. By the Rev. T. S. Crisp. 8vo. 1*s.*

Seventh Memoir of the Translations of the Holy Scriptures, by the Missionaries at Serampore—to Dec. 1820. 8vo. 1*s.*

A Developement of the Cruel and Dangerous *Inquisitorial System* of the Court of Rome in Ireland. By the Rev. L. Morrissy, Parish Priest of Oning, &c.

Cottage Dialogues, by the Author of Michael Kemp. 12mo. 5*s.*

Sketches of the Early Life of a Sailor, now a Preacher. By Joshua Marsden. 12mo. bds. 2*s.* 6*d.*

The Crucifixion; being a course of Lent Lectures on our Saviour's Seven Sentences at Calvary. By Rev. Johnson Grant, Rector of Binbrook, and Minister of Kentish Town Chapel.

History of William and his little scholar Joseph, &c. 18mo. bds. 2*s.* 6*d.*

The Cottage Minstrel. By James Edmeston. 18mo. 6*d.*

Little Mary. Part I. and II. each 2*d.*

The Confessions of a Drunkard. 12mo. 6*d.*

The Forgiveness of Sin; a Sermon, in the Steps-Meeting. By W. Vowles. 8vo. 1*s.*

An Inquiry into the Infidelity of the Present Times. By the Rev. Jn. Ramsey, A.M. Ormiston.

Truth Needs no Apology; a farther Illustration of the Reasons of Dissent, occasioned by the affectionate Address of the Rev. S. Wix, and the Apology of the Rev. S. Newton. By a Layman. 8vo.

Christian Liberality. A Sermon by Rev. R. W. Newland, of Hanley Tabernacle.

The Doctrine of Eternal Reprobation disproved, and Sovereign distinguishing Grace defended. By Philanthropos. 12mo. 1*s.*

Sketches (50) of Sermons. Vol. I. Second Edition, with alterations, &c. 12mo. 4*s.*

Dr. Chalmers's Christian and Civic Economy of large Towns, No. ix. 1*s.*

Memoranda: or, an imperfect Account of an interesting Meeting at Queen street Chapel. By Lazarus. 12mo. 1*s.* 6*d.*

Sermons occasioned by the Death of Her Majesty the *Queen*, At Albion Chapel, by Rev. Alex. Fletcher, 1*s.*—At the Independent Meeting, Malmsbury, by the Rev. J. Evans, 1*s.*—At the Meeting House, Stebbing, Essex, by the Rev. Jos. Morison, 1*s.*—At Weston Green Chapel, by Rev. Js. Churchill, 6*d.*

Erratum.—We are informed that Miss L. Stapleton, whose Memoir was noticed in our last No., did not profess herself a *Deist*; but as it is distinctly stated (p. 5.) that "she disputed *against the Inspiration of the Scriptures*," our Reviewer might easily fall into that mistake—if indeed it can be so called.

POETRY.

STANZAS

SUGGESTED BY ATTENDING THE FUNERAL OF THE LATE REV. WM. RICHARDSON, OF YORK, MAY 22, 1821.

2 Kings xiii. 14. "O my father, my father!" *

JEHOVAH the sentence hath spoken—
Vain mortals, in whom do ye trust?
The chariot of Israel is broken,
Her horsemen are laid in the dust;
No sound of rejoicing the stranger now greets,
But weeping and wailing are heard in our streets.

Elijah is flown to the skies!
On whom shall his mantle descend?
Whence shall an Elisha arise,
Where talents and virtues may blend
Like his, now a glorified spirit in heaven;
To whom shall such worth and such graces be given?

That heart can no more feel emotion,
Where virtue and piety glow'd;
From whence the rich streams of devotion
In brightness and purity flow'd.
That voice can no longer the Saviour proclaim,
Nor dwell with delight on his life-giving name.

The watchmen of Zion confounded,
The paleness of grief on each cheek;
The bier of the prophet surrounded,
While tears their deep anguish bespeak;
And still in the pause of each heart-rending sigh,
"My Father, my Father," they mournfully cry,
"My Father, my Father," what numbers reply?

Attir'd in the symbols of sorrow,
What multitudes hasten to pay
The last mournful duty, and borrow
Some spark that shall lighten their way;
Some fond recollection, which, fix'd in the heart,
May add strength to their faith, and new vigour impart.

Deep, deep in our bosoms we'll cherish
His memory, and hold it most dear;
Nor shall the remembrance ere perish,
But lovelier and brighter appear.
May we follow the path he so faithfully trod,
And meet him with joy in the presence of God.

York. C. R.

* See Memoirs of Mr. R. above, p. 409; and Review, p. 423.

RELIGIOUS INTELLIGENCE.

LONDON.

DEATH AND FUNERAL

OF HER MAJESTY

THE QUEEN.

From the Supplement to the London Gazette of Tuesday the 7th of August.

Whitehall, Aug. 8, 1821.

YESTERDAY evening, at twenty-five minutes past ten o'clock, the Queen departed this life, after a short but painful illness, at Brandenburgh House, at Hammersmith.

FROM THE LONDON GAZETTE OF SEPT. 11TH.

Lord Chamberlain's Office, Sept. 8.

THE Remains of her late Majesty, Queen Caroline Amelia Elizabeth, were removed from Brandenburgh-house, Hammersmith, on the morning of Tuesday, the 14th of August, at seven o'clock, in a hearse decorated with escutcheons, and drawn by eight horses, escorted by a guard of honour, consisting of a squadron of the royal regiment of Horse Guards, which was relieved at Romford by a like guard of the 4th regiment of Light Dragoons, and similar reliefs at Chelmsford and at Colchester.

Upon the arrival of the Royal Remains at Chelmsford, they were deposited in the Church, under a military guard. On Wednesday morning the procession moved, and halted the following night at Colchester, where the Royal Body was placed in the Church under a military guard; and on the following morning the procession again advanced, and arrived at Harwich at twelve o'clock, when the Royal Remains were conveyed on board the Glasgow frigate, attended by John Calvert, Esq. Secretary to the Lord Chamberlain, and Sir George Nayler, Clarencieux King of Arms. The colours at Harwich and at Landguard Fort were hoisted at half mast, and minute guns were fired from the Fort as soon as the body was placed in the boats, and continued until the firing was taken up by the Glasgow frigate and the remainder of the squadron appointed for this service. The persons who were to accompany the Royal Remains embarked on board the Glasgow and other ships, and on the following morning the squadron sailed for the Continent.

On the arrival of the Royal Remains at Stade, on Monday the 20th August, they were deposited in the Church during the night. The procession moved the next morning, and halted that night at Buxtehude, on Wednesday night at Saltau, and on Thursday night at Celle, her Majesty's remains being placed in the principal Church of these respective places during the night.

The procession arrived at Brunswick on Friday evening, at eleven o'clock, and advanced to the Cathedral Church of St Blaise, where her Majesty's Remains are deposited, with the customary solemnities, in the vault of the Ducal Family of Brunswick, in persuance of her Majesty's wish, expressed in one of the codicils to her will.

*** It cannot but strike every reflecting person as a most awful circumstance, that within the last *four* years, *seven* members of the Royal Family (exclusive of the infant of the much lamented Princess Charlotte) have, in the various stages of human life, from the new-born child to the venerable grandsire, been called into an eternal world. May these repeated and solemn warnings be duly sanctified, both to the remaining branches of this Illustrious House, and to the nation at large; as they not only show the vanity of life, but of the highest estate to which human nature can on earth attain.—"Verily, every man at his best state is altogether vanity!—I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the Princes."—Psalm xxxix. 5. lxxxii. 6, 7.

Artificers for Madagascar.

On Tuesday evening, July 24, a Meeting was held at Mr. Burder's Chapel, Fetter Lane, when prayer was offered up to God on behalf of Messrs. Canham, Brooke, Chick, and Rowland, who are going to Madagascar as artificers, to promote the cause of the Gospel in that island. The Rev. Messrs. Arundel, Burder, Slatterie, and Weaver, were engaged; Dr. Winter gave an exhortation to the brethren; and Mr. Jefferies, who had been ordained at Blackburn a Missionary to the same island, delivered a valedictory Address.

Cheshunt College.

On Thursday August 23, 1821, was celebrated the 29th Anniversary of the opening of Cheshunt College. The Rev. Jos. Irons, of Camberwell, commenced the services of the day by prayer; after which, some of the Students read selections from the Liturgy and from the Scriptures. Two of the senior Students delivered orations: viz. Mr. Lacy, on Christ as the Rock of Ages; and Mr. Wood, on the Spirit as represented by living waters. The Rev. Dr. Waugh preached a most impressive sermon from Phil. i. 18. "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." The Rev. Theo. Jones (the present supply at Sion Chapel) concluded in prayer. The assembly was large, and manifested considerable delight throughout the different services.

A large party dined together; after dinner, several Ministers addressed the company; and Dr. Waugh was unanimously solicited to favour the public with his discourse.

The buildings recently erected for the accommodation of twenty Students are now completed. To the benevolence of the religious public the Trustees of the Institution appeal, to enable them to defray the increasing expense which must necessarily be incurred by the proposed increase of Students.

The *Annual Meeting of Ministers* of the Countess of Huntingdon's connexion was held on the preceding day at Spa Fields Chapel. The Rev. T. Young, of Margate, preached a most appropriate sermon on Eph. iv. 3. "Endeavouring to keep the unity of the Spirit in the bond of peace," which all his brethren present have requested him to publish.

Notice.—The Autumnal Meeting of the Trustees and friends of Cheshunt College is appointed to be held this year at Spa Fields Chapel, at six o'clock on Friday evening the 26th of October, when two of the Students will deliver themes on given subjects.

On Wed. the 10th instant, Rev. Jos. Irons, of Camberwell, proposes to open a Week-day Evening Lecture at Mr. Brooksbanks' Meeting, Staining Lane.

Norwood.

June 13, the Rev. Wm. Low, from Hoxton Academy, was ordained to the pastoral office over the church and congregation assembling in the New Chapel, Norwood. The services on the occasion were numerously attended and highly interesting. Mr. Jackson, of Stockwell, commenced with reading and prayer; Dr. Collyer delivered the introductory discourse; Mr. Slatterie, of Chatham, offered up the ordination-prayer; Dr. Harris, of Hoxton, gave the charge from 2 Tim. ii. 1; Mr. G. Clayton, of Walworth, the general prayer; Mr. J. Clayton, sen. of London, preached to the people from 1 Cor. xvi. 10.; and Mr. Hooper, of Hoxton Academy, concluded.

The cause of Christ at Norwood wears at present a very encouraging aspect. For several years the Gospel was preached in this place under the auspices of the London Itinerant Society, and the happy effect of their efforts is now strikingly apparent. In 1818, the interest being able to support itself, they relinquished their labours for those of the students from Hoxton Academy. The congregation has gradually increased, and the old place of worship being too small, a commodious and elegant chapel was opened April 25, 1820, which is now generally filled with attentive hearers.

Seamen's Library.

It has appeared to the Committee of the "Port of London Society for promoting Religion among Seamen," that amongst the causes of vicious principles and habits which have so distinguished our seamen, the want of some intelligible and entertaining books to occupy their leisure hours, has not been one of the least influential. They have, therefore, determined to form a library at the Floating Chapel, for their use in Port; and also to place a few books in the vessels sailing from the Port of London, as a sort of "Ship's Library," where it can be done with the prospect of being duly appreciated. The Committee, therefore, will feel grateful for donations of books suited to the capacities of sailors. Not only will religious books be acceptable, but such as have a tendency to convey useful instruction to their minds; and all those that relate to a seafaring life will be peculiarly acceptable.

They may be deposited at Mr. R. H. Marten's, Treasurer; Mr. Wm. Cooke's, Secretary, 67, Great Prescot Street; Mr. Shepherd's, 6, Green Lettice Lane, Cannon Street; Mr. Harvey's, 254, Wapping; or at the Floating Chapel.

NOTICE.—The Annual Meetings of the British and Foreign Seamen's Friend Society and Bethel Union will take place the second week in October, when several sermons will be preached.—At the Anniversary Meeting on Wed. evening Oct. 10th, at 6 o'clock, the R. H. Adm. Lord Gambier will preside. (See the advertisement on our cover, p. 16.)

CONGREGATIONAL UNION OF SCOTLAND.

THE Ninth Annual Meeting of this Institution was held in Edinburgh on the 2d and 3d days of May last, when two sermons were preached by Mr. Dewar of Avock, and Mr. Ewing of Glasgow. The Report of the Committee, which is now published, gives a very interesting account of the progress of the Institution, and the very abundant labours of upwards of *thirty* pastors and preachers, who receive some considerable aid in their work by its means, without which they could not be fully devoted to the service of their fellow men in the Gospel. Their brethren do not confine their labours to their own churches and vicinity, but many of them take very extensive tours through the more destitute parts of Scotland, and among the more widely scattered population in the Highlands, the Western and other islands. The Committee notice, with much gratitude, the very liberal donations and collections received last spring from the north of England, and the counties of Suffolk, Norfolk, and Essex; by which they have been enabled to extend their aid to the pastors of the smaller churches; to send several brethren out on extensive itineraricies, one of whom has been three months in Shetland; and to give some assistance for the support of Gaelic students at the Glasgow Theological Academy. Many parts of Scotland are yet awfully destitute of a faithful Gospel ministry; and in the Highlands, and more northern districts especially, the people are in general so poor, and the population so thin, that the Gospel cannot be supported, unless others send it to them. In almost every quarter there is a great desire to hear the truth when it is published.

We understand that Dr. Wardlaw, of Glasgow, and Mr. Henry, of Leith, are to be in London early this Month, to plead the cause of the more destitute parts of their native country, and make collections for the Congregational Union. On the first Sabbath (Oct. 7) Dr. Wardlaw is expected to preach at Crown-court—at Stoke Newington—and at St. Thomas's Square, Hackney; Mr. Henry, at Mr. Clarke's (Paradise) chapel, Chelsea, in the Morning. Farther arrangements will be publicly announced.

PROVINCIAL.

IDLE ACADEMY.

THE Ministers appointed to examine the Students met on Tuesday Morning, June 19, 1821, and the whole day was spent in examination. In *Latin*, the Students read selections from Cæsar, Sallust, Cicero, Virgil, Horace, and Juvenal. Some have read nearly all the select orations of Cicero. The junior Greek classes use the Minora of Dalzel; but the senior classes have had their attention particularly directed to Xenophon, Longinus, and Homer. Passages of those authors were translated by the different classes. One of the classes has almost finished the first five books of Homer's Iliad. In the Hebrew and Chaldee Scriptures were read, Gen. xxii. Isa. lxv. and Dan. vii. In the Hebrew Classes there are eleven Students. The Syriac language being included among the regular studies of the Institution, part of the Syriac version of the 3d chapter of Matthew was read. The French has not been neglected. Geography, Astronomy, Rhetoric, Pronunciation, English composition, and especially the composition of public discourses, have had the usual attention paid to them. During the two last years, most of the Students have also gone through a Latin system of divinity. Having of late been, comparatively speaking, but little absent, six of them having finished, or being about to finish, the appointed period of their residence; and two lately admitted having previously had the advantage of a literary education, which enabled them to join the senior classes, the majority have made very considerable progress in their academical studies, and their attainments, of which they gave ample specimens, were highly gratifying to their examinators.

On the following day, a numerous assemblage of friends to the Institution convened in the Chapel adjacent to the Academy. After prayer had been offered by the Rev. R. Pool, the senior students delivered essays of the following subjects:—Mr. Turner, on the Value of the Soul; Mr. Holgate, on Faith in Jesus Christ, considered as a duty; Mr. Aspinall, on the Efficacy of Divine Grace; Mr. Holroyd, on Conversion; Mr. Rheeder, on the Promises of God; Mr. Blackburn, on the Prospects of the Church; and Mr. Parsons, on the Wisdom of God displayed in Redemption. The Rev. John Cockin then addressed the Students at considerable length, and very appropriately, On the importance of a wise regulation of their studies for the acquisition of knowledge—and concluded with prayer. In the evening,

the proceedings of this Anniversary were closed by the Rev. Joseph Fox, of Bolton-le-Moors, who delivered an excellent discourse from the words of the Apostle, "I can do all things through Christ, which strengtheneth me."

On this occasion, the increasing prosperity and usefulness of the Institution excited grateful feelings and sensations of pleasure among its assembled patrons; for, the peculiarly favourable situation of the Academy amongst numerous bodies of Dissenters of the Independent denomination, has made the occasional services of the students of incalculable importance to the interests of religion in the West Riding of Yorkshire. The Institution also, though at first on a very small scale, has, in former years, within a circuit of less than twenty-five miles around, furnished thirteen congregations with ministers, and four students more are commencing stated ministerial labours in the same district.

ORDINATIONS, CHAPELS, &c.

June 13, 1821, the settlement of Rev. R. Kemp over the Independent Church and congregation assembling at Ashford, Kent, was publicly recognized. Reading the scriptures and prayer by Mr. Broady, Baptist Minister, of Ashford; introductory discourse by Dr. Raffles, of Liverpool; the sermon by Mr. Brooksbank, sen. of London; concluding prayer by Mr. Gurteen, of Canterbury. In the evening, Mr. Jenkings, of Maidstone, prayed; Mr. Raffles preached; and Mr. Exall, of Tenterden, concluded.

On the following day, the first stone of a new Chapel was laid by Dr. Raffles, who delivered a very appropriate and eloquent address on the occasion. The devotional services by Messrs. Brooksbank, sen. Gurteen, and Brooksbank, jun.

June 13, the Rev. William Burdekin, late a student in the Blackburn Academy, was ordained to the pastoral charge of the church and congregation in Stone, Staffordshire. Mr. Benjamin Brook, of Tutbury, delivered the introductory discourse, &c.; Mr. Williams, the late pastor of the church in Stone, who had resigned his charge through indisposition, offered the ordination-prayer; Mr. J. Fletcher delivered the charge; and Mr. Roby, of Manchester, addressed the people.

June 14th, a Chapel was opened at Pendlebury, a populous village four miles from Manchester. Sermons were preached by Mr. Dyson, of Halshaw Moor, and Mr. Coombs, of Manchester; Messrs. Adamson, of Pattricroft, and Slate, of Stand, engaged in prayer. The evening congregation was so large as to render it necessary to conduct the worship in an adjacent field.

June 20th, Rev. Henry Bromley (late student at Hoxton Academy) was ordained over the Independent Church at Appledore, Devon. Mr. Sharp, of Chumleigh, began the service; Mr. Rooker, of Bideford, delivered the introductory discourse; Mr. W. Rooker, of Tavistock, the ordination-prayer; Mr. Gardiner, of Barnstaple, the charge from 1 Cor. iv. 2.; Mr. Meek, of South Molton, addressed the people from 1 Thess. ii. 19, 20.; and Mr. Smith, of Hartland, concluded. The late Minister, Mr. R. Evans, who 61 years ago was ordained here, but is now laid aside from public duty, was able to attend the service, and, on behalf of the church, publicly to confirm the invitation which had been previously given to Mr. B. Mr. W. Rooker preached in the evening; and Mr. Noble, of Tiverton, the preceding evening.

June 21st, the new Independent Chapel at Broadwinsor, Dorset, was opened for public worship. Mr. Durant, of Pool, preached in the morning, from 1 Cor. xiii. 13.; Mr. Gunn, of Chard, in the afternoon, from Joshua xxiv. 15.; and Dr. Cracknell, of Weymouth, in the evening, from Psa. cx. 2. The following ministers engaged in prayer:—Messrs. Saltern, Bridport; Small, Axminster; Richards, South Petherton; Wright, Honiton; Jukes, Yeovil; Ewens, Broadwinsor; and Moore, Beamister. The attendance on this occasion was so numerous, that stages were erected on both sides of the Chapel for the accommodation of those who were without. The collection towards the building amounted to 46*l.* 9*s.* 6*d.* This cause has been very recently originated, and has been patronized by the Dorset Home Missionary Society, and the Western Academy, from its commencement; by the students, under the care of Mr. Small, of Axminster, the people have and still expect to be supplied every Lord's Day.

June 26th, the Rev. C. T. Sevier, late under the tuition of Mr. Thornton, of Billericay, was ordained pastor over the congregational church at Redgewell in Essex. Mr. W. Clayton, of Saffron Walden, delivered the introductory discourse; Mr. Ray, of Sudbury, the ordination-prayer; Mr. Thornton gave the charge; and Mr. Stevenson, of Castle Hedingham, preached to the people; Messrs. Carter of Braintree, Blackburn of Finchingfield, and Ford of Long Melford, engaged in the devotional exercises. Mr. Blackburn preached in the evening. The attendance on this occasion was very numerous and respectable.

June 26th, a spacious neat Chapel was opened at Ewhurst, Surrey, when three Sermons were preached, by Mr. Harm, of Horsham;

by Mr. Whitehouse, of Dorking; and Mr. Jackson, of Stockwell. The above is under the patronage of the Surrey Mission Society, by whose exertions the Gospel is preached in nearly forty villages in the county.

June 26th, a new Chapel was opened for public worship, at Trengrove, near Liskeard, Cornwall, when two sermons were preached, that in the afternoon by Mr. Moore, of Truro, from Acts xiii. 26.; that in the evening, by Mr. James Hart, of St. Austle, from Heb. xi. 7.; Messrs. Smith, Skete, Pawling, and Evans, engaged in the devotional services.

This neat little place is raised as the fruit of village preaching, the Rev. J. E. Trevor, of Liskeard, having been in the habit of preaching in the neighbourhood for about five years. Observing the beneficial effects of his labours, Samuel Snell, Esq. of Trengrove, liberally conveyed the Trustees a piece of freehold land, and erected this house for God at his own expense. Mr. Trevor will regularly preach there on Lord's Day afternoons and Thursday evenings. A Sabbath School is established, and the prospects of good are highly encouraging.

June 29th, the Rev. David Stephen, of Rumney, was publicly recognised as pastor of the newly formed Independent Church in the above populous village. The solemnities of the day were commenced by the Rev. D. Thomas, Nebo; Mr. T. B. Evans, of Ynysgou, stated the nature of a Gospel church; Mr. Lewis, Aber, asked the questions; Mr. D. Davies, Penywain, the ordination prayer; Mr. Hughes, of Whitecross, delivered the charge from John iv. 34.; and Mr. Jones, Pontypool, addressed the church from Heb. xiii. 7. In the afternoon, two sermons were delivered by Mr. Harrison, Aberdare, and Mr. Davies, Cymmar. The services were numerously attended.

July 10th, the Rev. John Fisher, late of Hackney Academy, was ordained to the pastoral office over the church and congregation at Wortwell Chapel, Norfolk. Mr. Garthwaite, of Wattisfield, commenced the service with prayer and reading the scriptures; Mr. Hickman, of Denton, delivered the introductory discourse, &c.; Mr. Dennant, of Halesworth, offered up the ordination-prayer; Mr. Ward, of Stow Market, gave the charge from 1 Tim. iii. 15; Mr. Creak, of Yarmouth, preached to the people from Phil. i. 27.; and the solemn service was concluded with prayer by Mr. Muscutt, East Bergholt.

July 17th, a neat place of worship was opened at Maiden Bradley, Wilts. In the morning, Mr. King, of Heytesbury, and Mr. Tozer, of Frome, prayed; Mr. Thorpe preached from Heb. vii. 25; and Mr. Jukes, of Yeovil, closed the service. In the afternoon, a prayer meeting was held, when the brethren, Messrs. Symes, Roberts, Flower, Hopkins, and Beard (the minister of the chapel,) severally engaged in supplication. In the evening, Mr. Saunders, of Frome, preached; and Messrs. Good, of Salisbury, and Allen, of Warminster, engaged in prayer.

NOTICE.—The next meeting of the *Hants* Association is intended to be held at Chichester on Wednesday the 10th instant. Rev. T. Adkins to preach on the Scripture Doctrine of the Soul. The business of the Society, for promoting religion in the county, will be transacted in the afternoon. The Annual Meeting of the Hants Sunday School Union will be held early in the morning. Breakfast at 6. Chair at 7.

FOREIGN.

FRANCE.

THE extent to which the infidels of France carried their enmity to Christianity during the Revolution, and which is not generally known in this country, was stated in a striking manner by Robert Haldane, Esq. at a Meeting held in Edinburgh, for the purpose of promoting the exertions of the Continental Society.

Robert Haldane, Esq. said, that notwithstanding what the Meeting had already heard, he felt himself called on to make some further observations, having lately returned from the Continent, after passing three years among those for whose assistance their aid was now solicited, and whose circumstances loudly demanded of us to come over and help them. The religious state of the Continent was truly deplorable. The nations around us, who, in civilization were advanced to the highest point, were, in respect of religion, involved in almost midnight darkness—sunk in the grossest ignorance and superstition, or avowed abettors of infidelity. Those who had visited the Continent, and who were capable of judging, were aware that this was the case. To speak particularly of France, it is well known how much infidelity has abounded in that country, and how much the worship of God and the diffusion of the light of truth have there been opposed. This opposition, under the influence of Roman Catholic superstition, was steadily and but too successfully maintained in France, from the revocation of the edict of Nantz, down to the late revolution in that country. At the commencement of that great moral change, when so much was said and written of regenerated France, high

expectations were formed by many in this country respecting its beneficial effects in a religious view. Religious liberty was proclaimed, the Bastile was pulled down, the Convents were demolished, and Roman Catholic churches were converted into Protestant temples. A deputation was afterwards sent to Paris by the London Missionary Society, for the purpose, in the midst of the political ferment that then prevailed, of calling men's attention to the things that belonged to their everlasting peace. The effort, however, thus made, produced no important effect. The devil had at that time found sufficient employment for his votaries in another way, with whom his artifices succeeded the better, from his having convinced them that he had no existence. The hopes which had been cherished, that a religious reformation in France would keep pace with the progress of the revolution, were soon extinguished. On the contrary, a period more gloomy for religion had arrived. The darkness of ignorance, instead of being dissipated, increased; while infidelity, having seized the reins of government, and obtained the supreme authority, soon displayed itself in all its diabolical energy. As far as was possible, Religion was borne down and trampled on. And cruel as the aspect of the former government had been to the servants of Jesus Christ, the little finger of this monster was found to be thicker than its predecessor's loins. It was then that the mouth of every confessor of the truth was stopped. The religious meetings among the Protestants, which had been secretly held, having been connived at by the former government, were now forced to be discontinued; and every protestant minister was compelled to abandon his station. It was when the Goddess of Reason was exalted to be worshipped, that every private library was ransacked and pillaged of its religious books. Every Bible which could be found was burnt; and any of the good writings of the old reformers or distinguished Protestants, that were preserved from the universal destruction, were only saved by being buried in the ground. When the Decades were instituted, the people were compelled to work openly on the Sundays, and punished by law if they did not, in order, if possible, to obliterate every trace that remained of the sanctification of the Sabbath-day! Such was the liberal and tolerating spirit of the infidel philosophy. He (Mr. Haldane) had often heard pious men in France, who witnessed those scenes, describe them with horror, and with evident marks of the deep impression they had produced on their minds. After the internal state of France became more settled, and during the usurped authority of "the man that made the earth to tremble, that did shake kingdoms, and that opened not the house of his prisoners," who is now himself a prisoner—during his reign, a period of tranquillity to the Protestants and of general toleration succeeded. But whatever may have been the case before the revolution, by this time little knowledge of the truth remained. The Bibles and good religious books, as has been observed, were burnt, and the Protestant pastors, who had come forth from their retreats, were but ill qualified to rekindle the flame of piety which had been almost, if not altogether, extinguished. Long before this time Arius and Socinus had usurped the seat of Calvin at Geneva, from whence it may be truly said, the candlestick had been removed out of its place. But it was there that the Protestant pastors of France had received their education. At Geneva they were taught to look with contempt on their pious forefathers, and incessantly to repeat their favourite expression, of the increasing light of the age respecting religion, as well as every branch of science. Were they to go back for information in religion to the beginning of the 16th century? Far less, it may be supposed, to the remote age of the Apostles, when, to use the words of the Emperor Julian, "Honest John plainly declared in his gospel, that Jesus Christ was God." The light of philosophy appeared to them to have dissipated such an error, and the writings of Rousseau, the townsman of the Genevese, and of their near neighbour Voltaire, had a wonderful effect in breaking the fetters of that superstition, in which they were connived their predecessors had been held.—Mr. Haldane proceeded to give an interesting view of the Protestant churches in France during the reign of Buonaparte, and of the present very low state of religion among them. And as the late persecution at Nismes might appear to contradict this statement, he showed from different proofs and interesting particulars, that it did not in any degree originate from opposition to that truth which so invariably excites the enmity of the world. It was directed against Protestants merely as such, between whom and the Roman Catholics there is so rooted an aversion, that subsequent acts of violence in that part of the country, have only been prevented by the interposition of the Government, which equally protects them both. Mr. Haldane then obviated the objections which have been made by those who fear that the circulation of the Scriptures on the Continent by the Bible Society, may be counteracted by discussions raised among the people by the preaching of the Gospel. This apprehension he showed to be altogether unfounded, both

from the nature of the thing, and from facts, proving that the missionaries sent out by the Continental Society were so many additional agents for the British and Foreign Bible Society. He also called the attention of the Meeting to a large and populous division of France, where the French language is not spoken or understood by the people in general, into whose language the Scriptures have never been translated, and in which none of the Protestant Ministers preach. Were the millions thus situated to continue to be still neglected? He added, that to these districts, where the Patois is spoken, the Society intends to send some of its preachers; and proceeded to point out many inducements to the friends of religion in this country, to turn their attention without delay to the state of the Continent, and to use every effort to proclaim the glad tidings of salvation there, while the present peace, which may soon be interrupted, continues. Among other facilities which the times presented, he reminded the meeting of the happy toleration now existing in France, whose Government throws no obstacles in the way of preachers. He assured the meeting of the co-operation of the good men among the Protestant pastors, which he was convinced, both from his personal knowledge of them, and also from recent communications, would be afforded. After various remarks, Mr. Haldane concluded with entreating that due candour might be exercised towards this lately instituted Society. Its object was not to introduce by its missionaries the tenets of any partisular sect or party, but solely to diffuse the knowledge of salvation among multitudes of our fellow creatures and near neighbours, who at present are 'living without God in the world,' and among whom no adequate means exist for rousing their attention to the most important of all subjects, and affording them necessary instruction.

Chateau de Bellevue pres Paris,
August 10, 1821.

DEAR SIR,

I AM encouraged by your prompt insertion of my last, and by the interest which several correspondents have assured me it has excited, to request you will give a place in your valuable pages to the following letter, from the widow of St. ———, acknowledging the arrival of the books, which I stated to have been sent.

I am, dear Sir, Yours most truly,
MARK WILKS.

To the Rev. C. Burder.

Sir, and respectable friend and brother in our Lord Jesus Christ:

May our divine Redeemer give us all the grace to participate in his second coming, and may he deign to enlighten us with the beams of his divine light, that we may avoid the snares spread on every side by the enemy of all good, to induce us to abandon the Lion Shepherd (*Lion berger,*) who is the true pastor of our souls. In the hope of these blessings, we should mutually pray for each other, that we may all be children of the promise.

It is impossible to describe the unutterable joy that my heart experienced on the arrival of the box which you sent me. How agreeably was I surprised, at the sight of so many more copies of the New Testament than I had requested, and of the other religious books which you and your friend M — had added; all of them more or less instructive and useful! I could not help reading over and over again the letters enclosed, which afford fresh proof of the desire of yourself and your friends to contribute to the advancement of the reign of our divine Redeemer. It is with these sentiments that my family, myself, and all my dear friends, whom I regard as my brethren and sisters in Jesus Christ, request you to accept our humble and sincere thanks for the zeal and eagerness you have manifested, to send us all that might promote our spiritual advancement, and especially for sending the Testament of our Lord Jesus Christ; for all other religious books are but sketches or explanations, more or less extended, of that sacred volume —the book *par excellence.* We entreat you to assure M —— of our sincere respect and attachment, and all your friends, whom we esteem as brethren and sisters in Christ, since they expect the final appearance of the Saviour, which seems to be at hand, and the object of which is the conversion and regeneration of the people of the promise. For it is not till after the regeneration of this people, beloved of God, that all the people of the earth shall unite to adore the Redeemer in spirit and in truth at Jerusalem.

Sir, and dear brother in our Lord Jesus, I cannot find words to express the satisfaction I experienced from the present you have made me, of a Bible containing the Old and New Testaments, and which you beg me to accept as a mark of your Christian affection. It was not necessary to have sent this truly religious present to convince me of the love which you feel for all your brethren in Christ; for the day I had the honor and happiness to become acquainted with you, I had unequivocal proofs of your sentiments in that respect. I was the more gratified and edified by this mark of your regard, as it was my intention to have requested in my last letter some copies of the Old Testament; but I dared not execute my design, for fear of abusing your Christian complaisance and charity. The Old and New Testament, properly understood, are but one Testa-

ment; such is the connexion of the sacred books—for the New Testament is the key to the Old, and the Old the same to the New. In innumerable passages of the Old Testament, the birth, death and glory of our divine Redeemer are announced, in terms more or less distinct. In reading the prophecies of Jeremiah and Isaiah, we perceive that those prophets spake of our Saviour as though they had lived with him on the earth. His second coming is also foretold in many passages, especially in the prophecies of Ezekiel and Daniel.

To return to the box, which your Christian generosity and charity has sent: it has excited universal joy in the hearts of all our friends in this country. Immediately that they learnt the agreeable news, they flocked to see me, and to have the happiness and advantage of procuring the Testaments of our Redeemer, and in less than five days the box was emptied. I gave copies of the gospel of St. Matthew to those who had not the satisfaction and consolation to procure a complete copy of the Testament. The whole was so soon distributed that many could have nothing; and there are also many who do not yet know of the arrival of the second box. I intend to lend the copy of the Testament, and of the other books, which I have reserved for myself, among our friends in the neighbourhood, who by the grace of God are of our sentiments, and consequently are disposed to make a holy use of them. Several of our friends have the same intentions, in order that the books we have may be as useful as possible.

I believe I may assure you, in the presence of Him who sees the bottom of our hearts, that I have observed, to the letter, your instructions relative to the distribution of the Testaments. You will learn then, that I have disposed of *fifteen* copies at *four* francs per copy, and I assure you I was much edified in receiving this money; for all those from whom I received it, gave it with a gaiety of heart which it is impossible to describe; some regretting that they had so often spent their money less profitably, and others desiring that they might always use it as suitably for the future. That which has most edified me is, that almost all our friends in this country subsist by hard labour; for you know that for several years the price of work has considerably diminished. As for the other copies, I have distributed them to persons who could not purchase them, but who, through the mercy of our divine Saviour, hope and intend to make a holy use of the reading of the sacred book.

As I hope you will do me the honour and the Christian kindness to acknowledge the receipt of this, I request you to inform me how I can remit you the *sixty* francs, which I am indebted to you for the *fifteen* New Testaments. As our brethren and sisters in Jesus Christ, who, by an effect of his grace altogether free and unmerited, look for his second coming to salvation, are delighted and edified by the truly Christian salutation which you have sent through me; they desire me to express their gratitude, and to request you to accept theirs in the same spirit. I unite with them in beseeching you and your respectable friend M —— and all your friends, not to forget us in your prayers to the Father of Lights, that he may give us grace to persevere in the same sentiments, and grant us all the mercy to join the general assembly in the heavenly Jerusalem. Amen. Expecting that happy day, I intreat you to believe me Your very humble servant and friend in Jesus Christ,

The WIDOW ——.

INDIA.

CALCUTTA SCHOOL SOCIETY.

ON the 25th of January last, the annual examination of the head pupils of this Institution took place. The examination consisted of two parts: First, of the Hindoo boys educated in the indigenous schools, that is, the schools under native masters, in which the boys pay for their own instruction; and, secondly, those whose education is defrayed by the School Society.

Of the former class there are 86 schools in different parts of Calcutta; the total number of boys exceeds 2,800. They were divided into four sections; the first was examined in reading; the second in general geography, &c.; the third in spelling; the fourth in arithmetic. Specimens of their writings were also exhibited.

The elder pupils, educated at the Hindoo College, were next examined in English. The first class in miscellaneous questions in geography, astronomy, and natural philosophy; when the readiness and accuracy of their answers surprised and gratified every one present. The three lower classes were examined in reading, arithmetic, &c. in all which they afforded much satisfaction.

The Meeting was closed by an examination of a number of Bengalee girls, belonging to a school instituted by the Juvenile Society for the establishment and support of Female Bengalee Schools. The knowledge of the difficulties which existed in getting Bengalee girls under instruction, with the presence of so many (upwards of 20,) and the encouraging progress of those who were examined, added much to the interest of the Meeting. The expenditure of the Society far exceeds its income.

MISSIONARY CHRONICLE
FOR OCTOBER 1821.

EAST INDIES.

BENARES.

Extract of a Letter from Mr. Matt. T. Adam, Missionary at Benares, dated 27 Aug. 1820.

A FEW days after his arrival at Benares, Mr. Adam accompanied Messrs. Adlington and Bowley, Missionaries of the Church Society, to a Fair held in the suburbs of Benares, for the purpose of distributing Tracts among the people. The following is Mr. Adam's account of this visit:—

There was assembled a great concourse of people, of all descriptions, men, women, and children, rich and poor. At this fair, a temple, devoted to the worship of the goddess *Doorga*, is particularly frequented by the multitude, whose sacrifices and offerings are presented to this fancied divinity. To this strong hold of Satan we directed our course. The temple, a beautiful specimen of architecture, is surrounded by a very high wall, with two entrances to it. On the outside of this is the place where the victims are slain. It is worthy of particular notice, as exemplifying a singular feature of the present state of Mohammedanism in this part of India, that the followers of the false Prophet are also the worshippers of *Doorga*; and although prohibited by their fellow-worshippers, the Hindoos, from slaying their victims on the same block, yet they are so bent on their idolatry, as to withdraw only to a few yards distance, where they have erected one, appropriated exclusively to themselves. Thus the main point in which the superiority of Mohammedanism to Paganism consists, *viz.* the unity of the Supreme Being, is destroyed; and though the Mohammedans are in name the followers of the false Prophet, they now worship with the heathen, "gods many and lords many." By far the greatest number of the worshippers presented nothing but a few flowers before the idol in the temple.

After viewing the exterior of the building, we ventured to walk within the wall which surrounds it, not without apprehensions that we should be refused admittance. To our great surprise, no opposition whatever was made to us. Acquiring fresh zeal from this unexpected occurrence, we took our stand close by the temple. Here we could see the Priest, seated on the ground, receiving the gifts, and presenting them before the idol, and giving a flower, or chaplet, or some other trifling token of respect, to the devotees, who came in such numbers as to keep him incessantly engaged. Our appearance attracted general notice; so that many came round us, wondering what could be our object. We now begun the distribution of our Tracts, and to our surprise they were received with the greatest readiness. The officiating Priest, marvelling at the sight, forsook his post, to see what was going on. Stern and forbidding in his looks, he approached, looked on, but said nothing. On our walking round the exterior of the building, one of the devotees cried out, that he would clear the way that we might look in and see the god. Mr. Bowley, desirous that we should view the interior of the temple, made an attempt to walk in; but the Priest stopped him, saying, that there was no admittance, unless we put off our shoes. At this we withdrew. As we stood by the temple, proud of our station, but indignant at beholding almost innumerable insults offered to Jehovah, I could not help bewailing the degradation of man, adoring the long suffering and patience of the Almighty, and longing for the period when this people shall "cast their idols to the moles and to the bats," and become living stones in the temple of mercy, which the Lord is erecting from our ruined and polluted race. During the whole of our visit to the temple, the people conducted themselves respectfully towards us, and we retired without the smallest molestation. We afterwards distributed a considerable number of Tracts, and copies of portions of the New Testament, in the fair.

Extract of a Letter from Mr. Harle to Mr. Townley.

Monghir, 22 Dec. 1820.

DEAR BROTHER,

AFTER staying with the brethren at Chinsurah four days, witnessing their zeal, and enjoying their society, I set forward with hearty prayers and good wishes.

In very many instances, during my journey, the Gospel was heard with attention and surprise, and the books received with eagerness; while in others, I could scarcely obtain a hearing, and could not persuade the people to take a single Tract. But these different kinds of reception are, I think, easily to be

accounted for. If I find one or two intelligent men willing to enter into conversation, I introduce some indifferent subject, until a crowd be gathered round us; and, if no violent "Coppersmith," or shrine-making *Demetrius*, who has previously imbibed prejudices against the Gospel, strenuously oppose me, I generally find the people listen with attention, and receive my books with apparent thankfulness and joy.

On the other hand, sometimes when the very look of the Brahmins intimated to the people their disapprobation, both priests and people accompanied me out of the village, showing me much respect, but at the same time declining to accept a single Tract: nevertheless, not unfrequently did the people take my part, and would not be persuaded by their *spiritual guides* to interrupt me when speaking; nor hesitate to acknowledge the truth of my observations, and generally asked for my books with an eagerness truly encouraging, at once *showing*, at least, their disregard of the Brahminical curse, and their readiness to emerge from that state of mental darkness which has so long enveloped their idolatrous land. Often did they bring me a *morah*, or a chair; and some who had before heard the Gospel preached, asked me to preach to the people: I met with one man, a few miles from Cutwa, who had heard the Gospel at Manicktollah Chapel.*

It has occurred that some, on my asking them whether they could read, have answered in the affirmative, but on a book being presented, have immediately denied what they had just affirmed, and would not be persuaded even to look at one; and some have even turned away from it, and from me, with as much fear, as though the book possessed a secret charm. None of the people I have asked ever saw a *Sahib* distributing Tracts in any of the villages north of Culna. All the knowledge that the people generally appear to possess of the Religion of Christ, is the bare name, and that derived through the channel of some writer, or *Sircar*, in the employ of Europeans, or from those natives who have visited Calcutta.

At Jungipore I was informed that there are several Brahmins who are ready to throw off the yoke of *caste*, and profess to abhor the practice of idolatry, though they do not openly separate from idolaters. One of them, a man of wealth and influence, says, he utterly detests the practice of *female immolation*, and would gladly assist, even with his property, any benevolent person who would petition Government to prevent this horrid rite.

* One of the bungalow chapels at Calcutta, in which the Society's Missionaries in that city, preach.

SOUTH TRAVANCORE.

Extract of a Letter from Mr. Charles Mault, Missionary at South Travancore, dated Nagurcoil, 6th October 1820, *addressed to Rev. Mr. Morell, St. Neots.*

Our sphere of labour is almost daily enlarging, and our prospects of widely diffusing the Word of Life are brightening as we advance in the knowledge of the language. Not only are individuals added to our list, but congregations, the number of which, at present, is 22, which we visit as often as possible; but one inconvenience is, that some of these are situated at the distance of 20 miles. Some of the large ones we endeavour to see once a week, and sometimes stop a few days in a place, particularly at some of the outer stations. Here our time is fully occupied in explaining the great truths of the Gospel, visiting schools, &c. In every place where we have a congregation, a school is also established, principally for the education of Christian children,* though it is open for all. Besides these, we have other schools in some of the large towns and populous villages, which are exceedingly numerous towards Cape Comorin.

Providence is opening many doors around us which require our most vigorous exertion, and the exertions of ten times our number. Last week I went a tour into the Tinevelly country, where I found two congregations which had been raised by the joint labours of Mr. Ringeltaube and a Native Catechist. The people received me with great joy, and very pathetically expressed their thankfulness that we had undertaken to supply them with a Schoolmaster, and, if possible, to build them a small place of worship. Similar applications are so numerous and so exceedingly pressing, that I am grieved to say for want of funds we cannot comply with half of them. It is of great importance, were it practicable, that, in every town and large village, where we have a few people, we should form a congregation and open a school. This would not only be the means of better insuring the attendance of families, but would also bring the Gospel nearer the heathen, and more frequently call our personal labours to places which we now only merely pass through. The people who form the congregation at Malaudy, for instance, come from no less than 15 towns and villages, and to attempt to visit these places

* *i. e.* Children of natives who have embraced Christianity.

with the attention which they demand, would, under present circumstances, be impossible. By day there is no place to shield us from the burning sun, and by night none to preserve us from the blasting damps.*

Our seminary at Nagurcoil is not at present so flourishing as it was a few months ago. This arises from two causes,—affliction, and the gathering in of the harvest,—(of which there are two) in which the children assist. When all the children are present, it consists of about 50, who are clothed and boarded at the expense of the Mission. Many of the boys' attainments are such as give us encouragement to hope that our labours will be abundantly blessed. Our English class, considering every obstacle, is as flourishing as we can expect.

Extract of a Letter from Mrs. Mault, to a friend, dated Nagurcoil, 6th October 1820.

On our arrival here we found oursélves surrounded by an immense population of heathen of almost every description, from the *holy* Brahmin, down to the poor degraded Pariar. Our souls were stirred within us, to see the wretched condition of the lower *castes*, whose ignorance is very deplorable. It would make your heart bleed to witness the contempt that is poured upon the sacred authority of the King of kings; and your pity would be moved when you were told that thousands of these forlorn creatures know not that they have a soul, or that man is superior to the beasts that perish; or if so, in what that superiority consists.

Perhaps there is no part in India where the devil is so much worshipped as in this. The lower *castes* pay homage and sacrifice to him in most cases of affliction, in prospect of it to prevent it, and afterwards in consequence of vows made during its continuance; so that it is very evident that these ceremonies are all attended to from no other principle than fear. If the *Cholera Morbus* make its appearance in any village, the inhabitants immediately offer sacrifices to the bad spirit, to appease his anger, which they imagine is stirred against them; and to see their frantic actions and frightful grimaces, and to hear their horrid shrieks and groans on these occasions, reflecting at the same time upon their awful delusions, is enough to produce the most poignant feelings in a heart far less susceptible than that of a Brainerd. This brings to my mind a circumstance which occurred at our house a few weeks since: A man was sent out to purchase a sheep; through some mistake on the part of the seller, the wrong sheep was brought: In the course of half an hour the owner made his appearance, with all the gestures of one in the last stage of *distraction*, tearing his hair from his head, beating his body with the greatest violence against the ground, and uttering the most terrific yells. As soon as we could get him to speak, it was discovered that *this sheep* was the one which, in a late affliction, he had vowed, in case of recovery, he would sacrifice to Satan, and that now, to use his own words, "the devil would kill him and the whole of his family." Let this suffice; though a thousand similar instances might be mentioned, to show into what an awful depth of degradation and wretchedness these our fellow immortals are plunged by the dreadful delusions of the father of lies. And is it not to be attributed to sovereign grace, that such is not our unhappy condition? But oh! surprising as it may appear, it is from this class of people principally that have arisen those who are now saying, "*What have I to do any more with Idols?* I am a Christian, and wish to serve the one only living and true God." I am happy to say that the number of these are daily increasing, and though, as it is reasonable to suppose, they are very ignorant, and have no very consistent views of the Gospel, and in some instances forsake idolatry not from the purest of motives, yet they are immediately brought under the sound of the Gospel, and put under catechetical instruction, by which they learn many very important truths that may, by the agency of the Holy Spirit, be made the power of God to their salvation.

As Mr. Mault is writing to our dear pastor, and giving him an account of the schools, I need not say any thing about them, only it may interest you a little to hear that we have a school for native females upon the same principle with one other at Nagurcoil; the number is small at present, and has to struggle with great opposition, as the dreadful custom prevails all over India to teach the females nothing; and to break this custom requires patient perseverance. Our object is to teach them reading and writing, which is to occupy one part of the day, spinning cotton, (which grows here in great abundance) knitting and sewing.

I know that the eyes of the Christian world are directed with high expectation towards the South Travancore Mission, and no exertions on the part of its labourers will be spared in order to the fulfilment of their most sanguine hopes. In all our plans and pursuits, our grand object, I hope, is the

* The houses of the natives in this part of India are usually built with mud, and seem to exclude every breath of air, and cannot be made use of as a substitute for chapels, &c.

glory of God in the salvation of sinners, "For this we labour, and for this we pray;" and such is the pleasure arising from our work, that in itself it yields a tenfold reward. I would not change my present situation for the most exalted in the universe. May the Lord bless our weak endeavours to promote his cause, and afford us grace to show forth his praise.

Extract of a Letter from Mr. John Smith, Missionary in South Travancore, dated Quilon, 10th April 1821.

I WAITED on the Acting Resident, Major Stewart, who was at Tranandrum, on my way up, to whom it was necessary to communicate my object. I consulted with him about forming a school at Quilon *. The measure was quite agreeable to him, provided no attempts were made to force Christianity on the people against their will. I assured him, that no attempts of this kind would be made, and that all such means of spreading the Gospel among the heathen were utterly discountenanced by the Society to which I have the honour to belong. After spending a pleasant day with the Resident, I departed, accompanied by his good wishes for my success. Major Bower also has shown me no small kindness at Quilon, which I reached on the 6th ult. He entertained me in his house until I had procured one for myself, and has since offered me the temporary use of any furniture I need. Such acts of kindness, in a place like this, are truly valuable, and show that the Lord holds all hearts in his hands to turn them at his pleasure. On the 23d Colonel Newall, the new Resident, arrived at Quilon. He succeeds Colonel M'Dowell, who died suddenly at Madras, on the 7th of November last. I waited upon the Resident soon after his arrival, to submit a memorial for schools to his attention, and again this morning, when I received distinct expressions of his favourable sentiments towards me, and his permission to reside in this populous place. He has also presented me with 200 *rupees* to build school-rooms, and desired me to allot two Mission schools to him, promising to remit to me the expense of them monthly. I have, moreover, the assurance of support from two other Gentlemen, besides Dr. H—†

* Quilon is the capital of South Travancore, and is computed to contain about 80,000 inhabitants. The *Rannee* (or Queen) does not reside here, but at Tranandrum, about midway between Quilon and Nagurcoil, which places are distant from each other about 30 miles.

† The name was nearly obliterated by the seal.

who has promised to give a donation, and warmly recommended all the military gentlemen to do the same. Over this part of the subject my heart glows with gratitude "to God in the highest," as it furnishes a marked instance of his "good will towards many." I have been eager to announce it, that the cause of our joy may be known abroad, and that it may be seen how this land is, as it were, "laid open before us." Indeed, it seems to me as an echo to the gratifying intelligence with which the Directors have lately favoured us, and that only reached me from my brethren at Nagurcoil yesterday, together with other information, which on reaching the Directors may occasion a degree of the happiness which has enraptured our hearts, in knowing that ten readers of the Scriptures are to be immediately appointed in this populous region to disseminate the Word of God among the people.

My brethren are on the alert with the Printing-press. A Printer and a Bookbinder came from Tranquebar ten days ago. The first sheet will be struck off in about a week's time.

I rejoice at what I hear of the zealous natives of Ireland. The Holy Spirit seems to be at work among them. Would that some of them were among us, to supply the place, of our brother Knill, for whose return to Travancore we cannot now even hope.

Ten ITINERANTS to read the Scriptures, catechise and instruct through the numerous towns and villages! My heart leaps in ecstasy. Some excellent people are now being sought out for this sacred employment, and, in a few days, will go forth every where to the performance of it. I trust they will ere long be scattered over the intermediate space from Cape Comorin to Quilon, and that many, who are now steadfast Pagans, will at length pronounce the names of SEYMOUR, CLARK, MATTHIAS, COOPER, BUSHE, KNILL, CLAPHAM, ECCLES, &c.‡ with grateful joy.

I received letters from Nagurcoil yesterday, which left my brethren and sisters pretty well. Sister Mault was confined about the 6th of last month. She had a good time, but has had two or three se-

‡ It will be recollected by our readers, that the Annual Subscribers for Native Teachers, in South Travancore, select the names of the Teachers whom they respectively support. The names mentioned by Mr. Smith in the above letter, are some of the names so selected. It may be proper to repeat here, that the expense of supporting a Native Teacher, in Travancore, is £10 *per annum*.

vere relapses, which threatened her life. At the critical period the Saviour extended his supporting hand, and showed himself mighty to save. Blessed be his name, this deliverance has put a new song into all our mouths. Dr. Bucke, the Resident's, and Dr. Provan, the Rannee's physician, both rendered prompt assistance. A fortnight since I was myself quite unwell for four days, during which I had a violent pain in my chest, but judgment was not unaccompanied with mercy. Dr. Hay, of Quilon, administered medicine and removed it, and I have now good health.

RUSSIA.

SIBERIA.

Messrs. Stallybrass and Swan, during the festival of the White Month in the present year, visited several of the Bratsky (or Buriat) Temples, for the purpose of conversing with the Lamas, distributing Tracts, &c. The Directors have recently received their Journals of these visits, from which the following are extracts.

On the morning of our arrival at the *Songol* temple, we learned that the festival at another temple, called the *Ashibigat*, about 45 or 50 *versts* further to the eastward, was to conclude on the next day. We had intended to spend the following week at that temple, but since the assembly was on the point of breaking up, we determined that one of us should immediately proceed thither, and seize the opportunity for supplying the Lamas with books before they dispersed. Brother Swan accordingly set off in the sledge, along with a Bratsky servant. When he had proceeded about half way, he was told that the services at the *Ashibigat* temple had already closed, and that the Lamas were returning home. He however proceeded, and soon after met a company of them with their Shirètei (or chief Lama) at their head. He was in a covered sledge, the rest were on horseback. After the usual salutations, brother Swan told them who he was, and whither he was going, and then, producing some Tracts, presented one to the Shirètei, and afterwards supplied all the rest of the company who could read Mongolian. He met with other companies, in the same manner, and thus disposed of a considerable number of books. Common people as well as Lamas received them, and, in some cases, with many expressions of gratitude. One man, who reads well, received a Tract, and said, as he mounted his sledge, "What a fortunate man I am to-day, to have met you and received a book. Had I not been to *Udinsk* with corn, I should not have seen you." Who that loves the Gospel, when he hears this, will not pray that *that* day may prove indeed to have been a fortunate day for this poor Buriat, by the Tract (which he received so joyfully) directing him, under the effectual teaching of the Spirit, to the Lamb of God which taketh away the sin of the world!

On reaching the temple, brother Swan found it shut up, and no houses being near it, as at most other temples, he drove to the tent of a Bratsky Commander,* where he was hospitably entertained till his departure on the following day. At the tent, a young man took a copy of the Mongolian Tract, and, in the presence of a number of persons, read the whole of the first part of it. When he had finished, brother Swan entered into conversation with him upon the subjects treated of in the Tract. It turned out that he had formerly received a copy of the Gospels, and having despatched a person for the book, it was soon produced. It bore evident marks of having been read. The black finger-marks, at the turning of the leaves, rendered it, in the eyes of a Missionary, a sight of no small interest. Another man, a stranger, who happened to come in while Brother Swan was at the tent, seemed at first very reserved and suspicious, and for a time said nothing. Many of the Buriats, unable at first to comprehend what can induce us to come and reside among them, conclude that it must be some interested and improper motive. Such was this man's idea, as appeared from the questions he put to brother Swan, as to our designs, circumstances, and the views entertained of *them*. At length, being fully satisfied that he was in a mistake, he said, "You must not go back to your own country: there is great need for you here."

Mr. Swan having rejoined Mr. Stallybrass at the Songol temple, thus proceeds:

During our stay many came to us, received our books, and conversed about the Gospel. It would be tedious to relate particular conversations. It may be stated, in general, that we commonly introduced our grand subject by asking, If they knew that the soul was immortal—what would become of it after it left the body—if they were sinners—and whether they were afraid to die?

* The Buriats and other nations, under the dominion of Russia, furnish a certain number who serve under the name of *Cossacks*. This service is in lieu of tribute. The Commander above mentioned has under him 600 men.

To these last two questions they always replied in the affirmative. They trust for the pardon of sin to their making many prayers; but their fear of death still remains, and, indeed, is universal among them. We took advantage of this to point out the insufficiency of their system to give them peace of conscience in the prospect of death and eternity. When we had exposed the futility of their arguments for a multitude of gods, &c. they would say, "That is too much for our minds," meaning such subjects were beyond their reach. In fact, they are in general very ignorant, even of the tenets of their own superstition, nor is it requisite, according to their ideas, that they *should* know them, their duty consisting merely in reading prayers in an unknown tongue, and performing other bodily exercises, so that they are saved completely the *trouble of thinking*. On this account their religion is more suited to their indolence of mind, as well as depravity of nature, than one which addresses the understanding and the heart. Conversing one day with the Lama, in whose house we resided, upon the character of the true God as omnipotent, omnipresent, invisible, &c. he expressed an idea that we had not before heard from any of the Buriats: It was, that a man's *shadow* is God, who goes with him every where, and is always present, but only visible when the sun shines!

Mr. Stallybrass one day going into one of the smaller temples was met at the door by a Lama, who told him he could not then be admitted, because the great Lama within was casting out an evil spirit. They were making a strange noise, beating their drums, &c. This restriction was not confined to Mr. Stallybrass, for some Lamas, who came immediately after him, were in like manner kept out. By pretensions to power over evil spirits, knowledge of future events, and such like mysterious endowments, the great Lamas command the wonder and reverence of the deluded people. The Lamas draw up at the beginning of the year a kind of Kalendar, in which they point out all the fortunate and unfortunate days that will occur in the course of it. This they consult when they are about to undertake a journey, make a bargain, begin any piece of work, or attend to any thing of importance.

We saw Lamas here, as well as at the other temples, who cut the wooden blocks for printing their prayers in the Torgutsk language. The board is usually about 15 inches long, and four broad. The letters are cut very neatly, and on both sides of the board. The lines are lengthwise, six on each side; a man can finish such a block in five or six days. There was a similar board, but of larger dimensions, and used for a particular purpose, hung up in our room. It measured 18 inches by 13, and was filled with repetitions of the words "*Om-ma-ni-bad-me-hom*," which signify something like "Lord have mercy upon us." It is used for printing on pieces of a particular sort of their white cloth, called *haduk*, and a number of these pieces, so printed, are suspended upon ropes and poles around the graves of deceased Lamas, or other persons of consequence. We visited the grave of an old Lama who died here last summer. There were, perhaps, a hundred of such printed cloths waving in the wind upon the poles erected beside the grave; and as each cloth contains 600 repetitions of the prayer, 60,000 were thus offered for the Lama every moment!

ST. PETERSBURG.

Extract of a Letter from Mr. Knill, dated St. Petersburg, 30 July 1821.

I AM not now exactly engaged in missionary labours, yet I have reason to rejoice that the Lord is making me useful to one and another, and to many. Every week brings some new glories to Messiah through my instrumentality, for which I desire to adore His infinite loving kindness.

I am just now going to print 5,000 Tracts for the *Finns*. They are at present some of the most interesting people in this Empire. They are literally hungering and thirsting for the bread and water of life.

A gentleman from Æisel, an Island in the Baltic, has just called upon me with the cheering news, that his countrymen have sent from their native Isle a sum of money to the St. Petersburg Bible Society, to aid its benevolent operations, but expressing a desire that it may be appropriated *entirely to the Heathen*. Their hearts are touched with feelings of compassion towards those who worship idols.

P. S. 2d Aug. This day a letter came from Dr. Henderson, dated Baktcheserai, the place where Dr. Ross, and his brethren the Scottish missionaries, are going to begin a new mission. Their school, &c. will be near *or in* the old palace, or Haram, &c. &c. When in Travancore, Brother Mead and I used frequently to talk of idol temples being converted into places of worship for Jehovah, and this is something like it. The signs of the times are delightful; and even the war amongst the Turks and Greeks cannot be viewed by a Christian without great hope that it will ultimately dethrone the false Prophet, and introduce the glorious Gospel.

SOUTH SEAS.

Extract from the First Report (a printed circular) of the Mission at Huaheine, December 1819.

WE rejoice to state, that the zeal of the members of the Huaheine Auxiliary Society has not abated; as a proof of which many have already paid in their subscriptions, although not due till next May. No doubt many among them subscribe from the influence of example, or a desire to gain the good opinion of their superiors; but with some, it is certainly otherwise; *their* missionary spirit springs from their attachment to the Word of God, and will, we trust, *on that account* continue, so long as they feel a love to the Saviour, or appreciate the blessings of his salvation.

At Fare, the district where we reside, the preaching of the word has been regular ever since our arrival; for several months past we have had the pleasure of seeing our congregation considerably increased. Two of our number have itinerated every Sabbath (with few exceptions) to Maeva, Parea and Mahapu, three of the most populous districts in the Island. A congregation of 300 or 400 usually assemble at each of these places. The number in the School at Fare is about 500, and 100 in the Sabbath School; at Maeva 300 adults and 60 children; at Mahapu 250 adults and 50 children. Their improvement in spelling, reading and knowledge of the catechism, have been encouraging. Considerable attention has also been paid to writing and arithmetic. At each of the above-mentioned places there is a Sabbath School, which we think calculated to produce much good among the children.

We have been enabled to put another portion of the Word of God into the hands of the people; *viz.* an edition of 2,000 copies of the Gospel, which we finished printing in October last; they were sought with avidity, and received with gratitude by all The editions of elementary books have likewise been of essential service in the schools and remote districts. Several Tracts are ready for the press.

We have baptized fifteen natives, who had been under preparatory instruction, and who were considered as proper subjects. Among them were Mahine and Haut, the principal chiefs of the Island. There are also several candidates now under instruction, whom we intend soon to baptize.

We have observed with pleasure the improvement in the outward condition of the people, and their progress in civilization. Several of them have finished very neat plastered dwelling-houses, with doors and windows, and are boarding their bed-rooms; many others, on the same plan, are now building. They have also erected a very strong and capacious place of worship, 90 feet by 60. It is plastered within and without, and the natives are sawing boards for the floor. Considerable progress has also been made in cultivation; many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing utensils, are in great request among them. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their loins, but made up into a gown; which gives them a much more decent appearance. Our sisters have, by every means in their power, contributed to their improvement; and continually, at their respective houses, instruct in needle-work as many as they can get to attend, several of whom have made very considerable proficiency.

The Brethren conclude their Report as follows:

We cannot conclude our Report, without testifying our gratitude to the Divine Author of all Good, for the mercies we have received since the commencement of the mission here; and we earnestly entreat an interest in the prayers of all who long for the extension of the Redeemer's Kingdom among men, that our feeble hands may be strengthened by the mighty God of Jacob, and we enabled, with a single eye to his glory, and a love for immortal souls, perseveringly to hold on, till he shall call us from the fields of labour to the abodes of rest. That he may make us increasingly diligent, and, if consistent with his will, increasingly successful, is our most earnest desire.

(Signed) CHARLES BARFF.
JOHN DAVIES.
WILLIAM ELLIS.

DEPUTATION TO IRELAND.

THE Rev. J. A. Stephenson, of Lympsham; the Rev. Dr. Stewart, of Liverpool; and the Rev. John Hyatt, of London; arrived in Dublin on the 6th of July, on which day the Rev. Mr. Stephenson preached in the Bethesda, and in the Molyneux Asylum. Dr. Stewart advocated the cause of Missions in the Scots church, and in the new meeting-house Mary's Abbey; and Mr. Hyatt did the same in Plunket-street meeting-house, and in York-street chapel.

In the course of the week, sermons were also preached in the following places of worship; viz. Manor-street, Thomas's-lane, D'Olier-street, and Salem chapel. The Annual Meeting was held on Thursday the

12th, in York-street chapel; John David Latouche, Esq. in the chair. An animated Report was read by the Rev. D. Stuart, one of the Secretaries. The meeting was addressed by the Rev. Drs. Stewart, Cope, and Mitchell; Rev. Messrs. Stephenson, J. Hyatt, W. Cooper, W. H. Cooper, J. Parsons, B.W. Mathias, J. Evanson, and D. Stuart. Since the meeting a donation of seventy shirts and eighteen shifts of new Irish linen has been presented by a female friend.

On the following day the annual meeting of the Dublin Female Association (Auxiliary to the Hibernian Missionary Society) was held in the same place. P. Æ. Singer, Esq. in the chair. The Report stated, that 53*l.* 15*s.* had been paid to the Treasurer of the Hibernian Missionary Society. Resolutions were moved, and seconded by the Rev. Drs. Stewart and Cope, Rev. S. Simpson, John Hyatt, W. Cooper, Harris, Stuart, J. Holmes, J. Parsons, Rogers, and W. H. Cooper.

The Rev. Drs. Stewart and Cope, and the Rev. John Hyatt, proceeded afterwards to visit the different Societies in the North of Ireland; and the Rev. J. Petherick the South and West; and preached at the following places: Newry, Rathfryland, Donagmore, Dromore, Ballidown, Drumloch, Dromara, Balynahinch, Downpatrick, Saintfield, Killeleagh, Killinchy, Comber, Newtonards, Bangor, Kircubbin, Portaferry, Donaghadee, Drumbo, Castlereagh, Belfast, Carmoney, Lisburn, Carrickfergus, Learne, Antrim, Randlestown, Ballymena, Portglenone, Ballymoney, Finroy, Londonderry, Coleraine, Ballywellan, Strabane, Newtonstewart, Omagh, Six Mile Cross, Pomeroy, Cookstown, Coal Island, Stewartstown, Dungannon, Moy, Armagh, Maryborough, Portarlington, Carlow, Limerick, Charleville, Mallow, Tralee, Youghall, Waterford, Ross, Wexford, and Sligo.

They were most favourably received, and held public meetings in several of the above places. At the following, Auxiliary Societies were formed; viz. Carrickfergus, Randalstown, Ballymena, Portglenone, Finroy, Ballymoney, Coleraine, Newtonstewart, Londonderry, and Six Mile Cross, from which it is expected the Parent Society will annually receive a considerable sum in aid of its funds.

They gratefully acknowledge the particular kindness which they experienced from several clergymen of the Established Church, and other gentlemen of that denomination of their fellow Christians.

In one of the collections a gold ring was found; and it was very delightful to witness the zeal of several *children* in promoting the object of the Missionary Society. Two very young ladies procured upwards of sixty subscribers in a few days. It is hoped, that the labours of the ministers composing the deputation, will be succeeded by fruit that shall redound to the glory of God; and whilst they cherish the pleasing hope, they beg to present their sincere thanks to those ministers in Ireland, who so cheerfully lent them their kind assistance, in accompanying them from place to place, and also to those who favoured them with the use of their places of worship.

DEPUTATION TO SCOTLAND.

THE Rev. William Jay, and the Rev. John Leifchild, who have visited Scotland on behalf of the Missionary Society, this summer, in their own name, and also in that of the directors, express their obligations to the ministers and christian friends of various denominations, for that cordial co-operation they experienced in the accomplishment of the great object of their visit, by which they have furnished to the funds of the Society nearly 1,000*l.* Wherever they went, they were most kindly received, as well by ministers and friends of the Established church of Scotland, as by various denominations of Seceders. The deputation entertain a high sense of the services rendered by those ministers who assisted them in making arrangements, and who preached in various Churches for the Society; and they can only lament that they had not more time to occupy those fields which were already prepared, to which they were affectionately invited, and from which they have no doubt that an abundant harvest would have been reaped.

FORMATION OF THE WILTS AND NORTH SOMERSET AUXILIARY MISSIONARY SOCIETY.

ON Monday and Tuesday the 6th and 7th of August, a Meeting was held at Frome, for the formation of a Missionary Society for Wilts and North Somerset, in aid of the London Missionary Society. Nearly all the churches and congregations united on this occasion, had previously made annual contributions to the Parent Society; but it was confidently expected that co-operation would produce an additional stimulus to exertions in this benevolent and glorious cause.* On

* As an evidence of the efficiency of County Auxiliary Missionary Societies, and the importance of Public Meetings, the Home Secretary has received the following communication from the Rev. S. King, Heytesbury, Wilts: "Owing to a variety of circumstances we have had no Missionary Society in Heytesbury till within a few days.

Monday evening the Rev. T. Roberts, of Bristol, delivered a very eloquent and elaborate Sermon at Zion Chapel, from Acts i. 8. On Tuesday morning the Rev. Rowland Hill preached, at Rook Lane Meeting-house, from Psalm ii. 8, after which the venerable servant of Christ presided at the administration of the Lord's Supper. Addresses were delivered by the President, and the Rev. Messrs. Elliott, Smith, Murch, and Saunders. The effect both of the Sermon and the Addresses was of the *very best kind*; and will long be retained by the hundreds who were present. The Methodist Chapel being more spacious than any other in Frome, was kindly granted for the service on Tuesday evening, when the Auxiliary Society was formed. The chair was taken precisely at 5 o'clock by Wm. Marven Everett, Esq. of Heytesbury, the large building being previously crowded. After singing and prayer, and a very suitable and impressive speech from the respected chairman, the Rev. J. Arundel (one of the Secretaries) interested the meeting by an ample detail of the extensive and successful operations of the London Missionary Society: He conducted his auditors to those degraded and yet blessed scenes, where hundreds of enslaved immortals have obtained a liberty that makes their bondage light: He placed them in sight of those peaceful villages where numbers of the roving tribes of Africa have found *a home*, where Hottentots proclaim to listening Hottentots, the wonders of redemption: He carried them to that vast continent with its numerous islands, swarming with millions of souls, where the faithful servants of this Society are translating, printing, teaching, and preaching the word of life: He fixed their special attention on that example of learning, labour, and piety, in the joint exertions of two of its most valuable agents, the translation of the whole Book of God into a language the most difficult of attainment, and yet the most extensively understood of any under heaven. Finally, he bore them to those distant spots in the bosom of the Southern Sea, where less than twenty years since, vice and misery prevailed in their awful extremes, but where the Gospel of Christ has had a more *general* influence to controul, to sanctify, and to bless, than on any other portion of the globe. Mr. A. concluded by expressing his delight that so many other Societies were pursuing the same object, and his earnest desire that their exertions and successes might continue to increase; a sentiment in which all present most cordially joined. Various resolutions accordant with the object of the meeting were proposed, and unanimously adopted, and the speeches by which they were enforced contained every thing that could give pleasure, and nothing that could excite regret. At half past nine the congregation separated, praising God for all the things which they had seen and felt, and determined by his promised help to be more liberal in their exertions, and more fervent in their prayers for the diffusion of unadulterated Christianity throughout the world. The following ministers, and other friends, contributed their valuable services at the different meetings: Rev. Messrs. Allen, Cornwall, Elliott, Evans, Fleming, J. Gunn, Guard, Hamlyn, Heaton, R. Hill, King, Kent, Lewis, Murch, Palmer, Raban, Roberts, Saunders, Smith, Tidman, Tozer, Vaughan, and Winter, Messrs. Buckland, Mansford, Reeve, and Seymour. The collections (exclusive of annual subscriptions) amounted to about 70*l.* W. M. Everett, Esq. was appointed Treasurer, and Rev. Messrs. Elliott and Tidman, Secretaries. A. T.

After the meeting at Frome, I resolved to make the attempt. Last Sabbath week, in the evening, I preached a Sermon, stating the object of the Society, and the success which had attended it, informing the people that persons would be appointed on the morrow to wait upon them, and take down their names. I am happy to inform you, that nearly two hundred persons have entered their names as Subscribers of One Penny per week, and more are expected."

ANNIVERSARIES OF AUXILIARY MISSIONARY SOCIETIES.

YORKSHIRE, NORTH RIDING.

THE third annual meeting of the North Riding Auxiliary Missionary Society was held in Lendal chapel, York, on Monday, June 11th. Two excellent sermons were preached in behalf of the Society, on the preceding Sabbath, by the Rev. Will. Jay, Bath; that in the morning from Psalm lxxii. 15, in the evening 2 Chron. xxxiii. 13, from both of which the preacher urged the duty of all Christians to promote the cause of Missions. At the public meeting on Monday evening, John Clapham, jun. Esq of Leeds, was called to the chair, who opened the business of the meeting by noticing the indefatigable labours of several of the Society's Missionaries, the portions of Scripture which had been printed, and the many thousands of Tracts which had been distributed. The worthy Chairman also observed, that the expenditure of the directors had exceeded the receipts of last year £.3,600; and expressed his firm belief, that the zeal and liberality of British Christians would soon supply the

deficiency. The Rev. W. Greenwood, of Malton, one of the Secretaries, read the Report, from which it appeared, that although the funds had a little declined, owing to the depressed state of the Agricultural interest in that part of the County, the spirit for Missionary exertions had by no means decreased. Mr. Jay strenuously urged the assembly to persevere in their efforts to evangelize the world, on the ground of the certainty of their wishes being ultimately accomplished; the eternal promises of God warranting their delightful anticipations. He observed, that it was a melancholy reflection, that notwithstanding all the exertions of the Christian Church, there were not six hundred Missionaries, though there were six hundred millions of souls in a state of idolatry! Mr. J. P. Pritchett, and the Rev. Messrs. Hoppus, Croft and Jackson, severally addressed the meeting. The sums collected on the Sabbath and at the public meeting, amounted to 46*l.* 7*s.* 7*d.* After the congregation had sung the 117th Psalm, they retired deeply affected, and strongly excited to more abundant exertions in the sacred cause.

KENT.

On Wednesday, July 4th, the first Anniversary of the Kent Auxiliary Missionary Society was held at the Independent Meeting-house, Maidstone, the Rev. Mr. Chaplin, Bishop's Stortford, preached in the morning, from Rev. xxi. 26. In the evening, the Rev. Thos. Jackson, of Stockwell, being called to the chair, and having given a copious and interesting statement of the general design and recent success of the London Missionary Society, the Report of this Auxiliary was read, from which it appeared, that 467*l.* 11*s.* 3*d.* had been remitted by the County Auxiliary during the year, also upwards of 200*l.* had been sent from the County to the Parent Society, during the year, exclusive of the Auxiliary; so that in no former year, according to the insertions in the Missionary Chronicle, have the sums remitted from the county of Kent amounted to half the sums now raised; and, with the exception of the two years immediately preceding the present, the remittances have not amounted to one-third of those sums. Thus, the advantages resulting from the formation of this County Auxiliary Society are strikingly obvious. The following ministers addressed the meeting: Rev. Messrs. Chaplin, Jeula, Shirley, Gill, Vincent, Grocer, Chapman, Kent, Jinkings, Slatterie, Terry, and Gurteen, also Mr. Shepherd. Several other ministers were present on the occasion, and the sum of twenty guineas was collected after the services.

NORTH MIDDLESEX, &c.

On Wednesday, July 25th, the North Middlesex and South Herts Auxiliary Missionary Society held its Annual Meeting at Enfield. The interesting engagements of the day commenced with Public Worship at the Rev. W. Thomas's Meeting-house. Rev. J. Campbell began with reading and prayer; Rev. Dr. Waugh preached an appropriate and impressive sermon, from Exodus xx. 24; and the Rev. J. Arundel, Home Secretary to the Parent Society, concluded. In the afternoon, the meeting for business was held, when Dr. Waugh being called to the chair, the Report was read and approved; and James Meyer, Esq. of Forty-hall, was elected Treasurer, in the room of W. Radley, Esq. deceased. In conducting the business of the Society, the Assembly were enlivened and gratified by the addresses of the Rev. Messrs. Campbell and Arundel; the Rev. Messrs. Brown, Thomas, M'Donald, Kemp, Knight, Lloyd, Weare, and Warden; also, Messrs. Parkinson and Leifchild; the day was spent in the enjoyment of that society, and in the prospect of those scenes, which will gladden the soul throughout eternity. The collection at the doors amounted to 26*l.* 11*s.* 6*d.*

PLYMOUTH, &c.

The annual Meeting of the Plymouth Dock and Stonehouse Auxiliary Society was held on the 14th, 15th, 16th, and 17th days of August. The interesting services commenced by a sermon preached at Batter-street meeting-house, on the evening of the 14th, by the Rev. A. Tidman, Frome, from 1 Thess. i. 7 & 8. On Wednesday evening the business of the Society was transacted at the Rev. S. Parrot's chapel; R. Derry, Esq. presided; Rev. R. Burn prayed, and Mr. Parrot read the Report. Various resolutions were moved and seconded by the Rev. Dr. Bogue, Messrs. Chapman (Greenwich), Tidman, J. B. Innes, (Camberwell), Doney, Burn, Whillan, Davies, Varder, Bristow, Parrot; also Messrs. D. Derry and Dr. Sparke.

On Thursday evening, a similar public meeting was held at the New Tabernacle: Mr. Derry presided, and the Rev. W. Rooker opened the meeting with supplications for the Divine presence: several resolutions were proposed, and appropriate addresses delivered by the above-mentioned and other friends. On Friday evening the ordinance of the Lord's Supper was administered to the members of the several Christian Churches, at the New Tabernacle; Dr. Bogue presided; the elements were distributed, addresses were delivered, and the devotional services conducted by the ministers present. On the ensuing Sabbath, sermons were

preached, and collections made in the various chapels connected with this Auxiliary in Plymouth, Stonehouse and the Dock. It is earnestly hoped that the services of the Reverend Brethren who came from a distance, may prove a great blessing to those populous towns, and that a greater attachment to the important cause of Missions may be generally felt.

SOUTH WALES.

THE seventh Anniversary of the South Wales Auxiliary Missionary Society was held at Abergavenny on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of August. The services commenced on Tuesday evening at Castle-street Meeting, at six o'clock, when Mr. Jones, of Pont-y-pool, preached from 1 John iii. 8, and Mr. King of Ross, from John xvii. 3. On Wednesday morning at seven o'clock, Mr. Jones, of Rhyd-y-bont, preached from 1 Cor. i. 20, 21. At ten o'clock Mr. Griffiths, of Hawen, preached from Isa. xxv. 6, 7, 8. and Mr. Vaughan, of Worcester, from Rom. i. 16, 17. At three o'clock in the afternoon, the meeting for business was held in the burying ground belonging to Castle-street Meeting, when very luminous and appropriate speeches were delivered, in moving and seconding the various resolutions, by Messrs. Vaughan, of Worcester, James, of Abergavenny, Evans, of Merthyr, Lewis, of Tredustan, Griffiths, of Hawen, Lewis, of Aber, Jones, of Rhyd-y-bont, Peter, of Carmarthen, Goode, of Langadog, King, of Abergavenny, Powell, of Brecon, Jones, of Talgarth, Davies, jun. of Hanover, Moses, of New Inn, Griffiths, of Glandwr, Jones, of Crigbar, and Jones, of Pontypool. At seven o'clock in the evening, the assembly met at three different places. Mr. Griffiths, of Glandwr, preached at Castle-street Meeting, from Judges v. 23. Mr. Peter, of Carmarthen, preached at Frog-more-street, from Psal. xlv. 3, 4, 5. and Mr. Evans, of Merthyr, and Mr. Jones, of Crigbar, preached at Tudor-street Meeting, from Matt. xxiv. 14. and Isa. l. 20. On Thursday morning Mr. James, of Cardiff, preached, from Ps. cx. 7. at Castle-street Meeting. The assembly met again at Castle-street Meeting at ten o'clock, when Mr. Peter, of Carmarthen, preached: and immediately after the service, the ministers and members, of various churches, partook of the Lord's Supper. The venerable Mr. King, of Ross, presided at this delightful ordinance, and Messrs. Thomas, of Penmaen, and Skinner, of Monmouth, addressed the communicants. The Anniversary closed after the administration of the Lord's Supper, and all returned to their respective places, well pleased with the whole of the services, the liberal collections, and the friendly behaviour of the Abergavenny people: and also rejoicing in the many tokens of the Divine presence which they experienced during the whole of this delightful anniversary. The devotional parts of the various services were conducted by Messrs. Davies, of Newport, Jones, of Rhyd-y-bont, Lewis, of Tredustan, Davies, jun. of Hanover, Morris, of Carmarthen, Jones, of Merthyr, Lewis, of Aber, and Shiner, of Monmouth.

CORNWALL.

THE Ninth Anniversary of the Cornwall and Foreign Missionary Society was held at the Rev. J. E. Richard's Chapel, Mevagissey, on Thursday and Friday, the 23d and 24th of August. On the Wednesday evening, the Associated Ministers met to transact the business of the County Itinerancy, when an appropriate discourse was delivered by the Rev. J. Foxell, of Penzance, from Luke x. 23, 24. Mr. Good, of Launceston, commenced the service; and Mr. Douglas, one of the county itinerants, closed with prayer. Thursday forenoon, the Rev. A. Tidman, of Frome, preached a very impressive sermon from 1 Thess. i. 8; the devotional exercises were performed by Messrs. Wildbore and Hall. In the evening the public Meeting for business was held. Philip Ball, Esq. presided: and prayer being offered by the Rev. W. Moore, the Chairman, after having made some pertinent remarks on the object of the Meeting, and the success which has attended missionary efforts generally, but those of the London Missionary Society in particular, called on the Rev. T. Wildbore, the Secretary of this auxiliary, to read the Report, which contained much interesting matter in reference to the operations of this Society, both abroad and at home. The Rev. Dr. Bogue moved the adoption of the Report, in a speech replete with missionary intelligence, which was listened to with great attention and delight. The Doctor was followed by the Rev. Messrs. Tidman, Moore, Muscutt, Good, Foxell, Oke, Hart, Wildbore, Smith, Hall, Richards, Douglas; and by Messrs. Blackmore, Slade, and M'Dowall; who severally addressed the Meeting, which was pervaded by a lively and truly devotional spirit throughout, and was at length closed in prayer by the Rev. R. Smith, of Fowey. Among the different Resolutions that were passed, one relating to the indispensable necessity of divine influences to give success to missionary exertions, excited particular interest, and occasioned the appointment of a special public Prayer Meeting the following morning at seven o'clock; which proved a time of refreshing from the presence of Lord, and was an

excellent preparative to the closing services of this memorable Anniversary, which was held at eleven o'clock; when the Rev. Dr. Bogue delivered a very solemn and highly interesting discourse, from Ezek. xxxvii. 9. Mr. Oke, of St. Columbe, prayed before the sermon; and Mr. Hart, of St. Austel, after it. The attendance at all the services was numerous and respectable; the collections were good; and it is not doubted but those impressions were produced which will be found salutary in their effects many days hence.

WARWICK, &c.

THE Seventh Anniversary of the Auxiliary Missionary Society for the Counties of Warwick, Stafford, and Worcester, was held in Birmingham, on Tuesday, Wednesday, and Thursday, the 11th, 12th, and 13th of September. Mr. Campbell preached on Tuesday evening at Lady Huntingdon's Chapel. On Wednesday morning the meeting for business was held at Ebenezer Chapel, at which Mr. Campbell gave a very interesting account of his late travels in Africa. Dr. Bogue preached the same evening, in Carr's Lane Meeting-house. On Thursday evening Dr. Waugh, in Livery-street Meeting-house. Notwithstanding the inclemency of the weather, the places of worship were thronged, and this circumstance, together with the amount of the contributions, gave decisive evidence that the Missionary spirit does not languish in the Midland counties. The Collections at the doors amounted to upwards of *Three Hundred Pounds*, of which more than half was contributed at the Public Meeting on Wednesday morning, in addition to *Two Hundred Pounds* raised during the past year by the Ebenezer Juvenile Society.

A most affecting instance of mortality has occurred since the Meeting, in the death of its respected Treasurer, John Dickenson, Esq. This gentleman presided at the Public Meeting on Wednesday morning in full health, and with great ability. On the Friday evening ensuing, he was seized with an alarming bowel complaint, and on the following Monday evening departed to a better world. The urbanity of his manners as a gentleman, united with his consistent piety and distinguished benevolence as a Christian, rendered his life a public blessing, and his death a public loss. "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away: but *the word of the Lord endureth for ever.*"

NOTICES.

ON the 14th and 15th days of the present month, the Anniversary of the Chester Auxiliary Missionary Society is proposed to be held in that city; the Rev. John Campbell and other ministers are expected to engage in the services.

ON the 17th, the Anniversary of the Auxiliary Missionary Society for Brigg, Lincolnshire, will be held in that town. The Rev. James Bennett, of Rotherham, and Rev. B. Rayson, of London, are engaged. Mr. Campbell is also expected.

ON the 18th and 19th the Rev. Messrs. Campbell and Rayson are engaged to attend the Anniversary of the Gainsborough Auxiliary Missionary Society.

ON the 22d and 23d, the same two ministers are engaged to visit Lincoln, to preach on behalf of the Society, and to attend a public Missionary Meeting; when it is proposed, that the congregation under the pastoral care of the Rev. Mr. Byron, unite with that of the Rev. J. Gladstone, in forming one general Auxiliary Society for that city.

Donations in Aid of the Anglo-Chinese College at Malacca.

Mr. Alfred Hardcastle	10	10	0

For the Education of Native Females in India.

Juvenile Missionary Association, Welford, Northamptonshire	5	0	0
Friends; per Mr. F. Westley	1	0	0
Girls Sunday School, Fowey	0	18	11

Donations for the Chapel and Mission House at Cape Town, Cape of Good Hope.

Rev. S. Greatheed	25	0	0
Mr. Joseph Bunnell	10	10	0
Mr. Alfred Hardcastle	5	5	0
J. B.	10	0	0
Charisma	1	0	0

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 August, to 16 September, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Charles Grant, Esq.—Donation			10 0 0
Richard Burton, Esq. Newington Place.—Ditto			10 0 0
U. and W.			50 0 0
Anonymous; by Rev. J. Arundel			2 0 0
Legacy by the late Mr. Charles Radford, Mrs. Radford, Messrs J. Wilson, Jun. and N. Merridew, Exors. (Less Duty)			50 0 0
J. T. H.; by Rev. G. Townsend, Ramsgate			21 0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Hibernian Auxiliary Missionary Society. Deputation to Ireland.—Rev. J. A. Stephenson, Vicar of Lympsham; Rev. Dr. Stewart, of Liverpool; and Rev. J. Hyatt, of London.

Collections.

Dublin.—Scott's Church, Mary's Abbey.—Rev. Dr. M'Dowall	28	0	0			
Plunket Street.—Rev. W. Cooper	13	1	0			
Molyneux Asylum.—Rev. J. Metge, A. M.	11	16	5			
York Street Chapel	6	14	9			
Manor Street.—Rev. Dr. Cope	4	0	0			
Thomas' Lane.—Rev. W. H. Cooper	2	10	0			
D'Olier Street.—Rev. J. Petherick	6	13	9			
New Mary's Abbey.—Rev. D. Stuart	13	0	0			
Salem Chapel.—Hib. Mills	2	2	0			
Public Annual Meetings, York Street Chapel	18	3	5			
				106	1	4

North of Ireland.

Collections per Rev. Dr. Stewart; Rev. John Hyatt; and Rev. Dr. Cope.

Rathfryland.—Rev. Mr. White	3	5	7½			
Ditto.—Rev. Mr. Tait's	2	12	2½			
Newry.—Rev. Mr. Kirr	6	6	4			
Dromore.—Rev. Mr. Collins	0	18	4			
Drumloch.—Rev. Mr. M'Corry	0	12	4½			
Ballynahinch.—Rev. J. M'Clelland	2	4	1			
Dromara.—Rev. Mr. Black	0	14	3			
Saintfield.—Rev. T. Walker	2	11	4			
Killinieley.—Rev. S. Watson	1	0	2			
Downpatrick.—Rev. Dr. J. Neilson	5	9	10½			
Killeleagh.—Rev. H. Cook	3	5	2			
Bangor.—Rev. Mr. Woods	1	11	4½			
Donaghadee	1	5	0			
Portoferry.—Rev. Mr. Moreland	5	6	4			
Comber.—Rev. Mr. M'Cance	2	11	0			
Lisburn.—Rev. Mr. Craig	1	6	8			
Newtonards.—Rev. Mr. M'Culloch	5	0	0			
Kircubbin.—Rev. Mr. M'Ewen	1	7	0			
				47	7	1½
Learne.—Rev. Mr. Cochran	1	3	4			
Carrickfergus.—Rev. Mr. Savage	7	0	0			
Randalstown.—Rev. Dr. Henry	3	1	0			
Portglenone.—Ditto	3	1	0			
Ditto.—Rev. W. Stewart	1	0	0			
Carried forward	15	5	4	47	7	1½

Brought forward	15	5	4	47	7	1½
Connor.—Rev. Mr. Auld, Connorglebe	1	1	0			
Finroy.—Rev. Mr. Elder	4	4	6			
Ballimoney.—Rev. R. Park	6	1	3			
Coleraine.—Rev. Mr. Whiteside	6	11	5			
Ballywillen.—G. Huey	5	0	0			
Londonderry.—Rev. Mr. Crawford	8	7	10			
Ditto.—Rev. Mr. Radcliffe	10	0	0			
Ditto.—Rev. Mr. Alexander	11	12	2			
				68	3	6
Strabane.—Rev. Mr. Adams	3	14	2			
Newtonstewart.—Ditto	0	10	5½			
Omagh.—Ditto	3	15	0			
Six Mile Cross.—Rev. Mr. Brown	1	11	1			
Pomeroy.—Rev. Mr. Evans	0	7	7½			
				9	18	4
Cookstown.—Rev. Mr. Davison	9	4	1			
General Meeting	2	4	10			
Missionary Box at a Prayer Meeting	0	16	4			
Mr. A. Dixon	1	0	0			
				13	5	3
Ditto.—Miss Hamilton Layhouse, for Madagascar				1	2	9
Coal Island	3	0	11			
Stewartstown.—Rev. Mr. Allen	6	16	2			
Dungannon.—General Meeting	7	6	6½			
Moy.—Ditto	4	2	6			
Armagh.—Rev. Mr. Foley	3	6	8			
Rich-hill.—Rev. Mr. Gibson & Friends	1	2	9			
				25	15	6½
Tyrone Auxiliary Missionary Society				12	11	1
Belfast.—Rev. Dr. Hanna	15	6	4½			
Public Meeting	1	12	6			
Rev. Mr. Brown	13	6	0½			
Rev. Mr. Carr	10	5	6½			
				40	10	5½
				218	14	0½

South of Ireland.

Collections per Rev. J. Petherick, of Dublin.

Maryborough.—Rev. J. Hanson				2	1	0
Portarlington.—Ditto				3	8	0
Carlow.—Rev. James Morgan				5	0	0
Limerick.—Rev. Dr. Townley				10	0	0
Charleville.—Rev. N. Hellings				2	10	0
Mallow.—Ditto				1	12	9
Tralee.—Collection after a Sermon, including an Ann. Subscription				3	3	1
Youghall.—Rev. G. Silly	1	7	6½			
Collections at Missionary Prayer Meetings	6	0	0			
Carried forward	7	7	6½	27	14	1
				324	15	4½

Brought forward.....				7	7	6½	324	15 4½
Annual Subscriptions	1	12	9					
Missionary Card..	1	6	3					
				10	6	6½		
Waterford.—Rev. G. Clarke, Baptist Minister				2	0	6		
Ross.—Sermon in Court House				3	13	1½		
Wexford.—Rev. H. G. Rhodes				3	3	1½		
							46	18 1½
West of Ireland.								
Collections per Rev. J. Petherick.								
Sligo.—Rev. W. Urwick	11	1	8					
Subscriptions	27	6	9					
Produce of Trinkets	1	16	0					
				40	4	5		
For support of Native Teacher "Wm. Urwick" (1820)....				11	8	9		
							51	13 2
							423	6 8
Collections, &c. in Cornwall, by Rev. Dr. Bogue and A. Tidman, (Aug. and Sept. 1821.)								
Cawsand.—Rev. Mr. Varder.								
Weekly Subscriptions.....				7	0	0		
Collection				3	0	0		
							10	0 0
Torpoint.—Rev. Mr. Shepherd.—Collection							1	12 6
Callington.—Rev. Mr. Evans. —Produce of abstaining for a short time from fashion in dress and luxury in food, Rom. xii. 2. Prov. xxiii. 3.				5	0	0		
Weekly Subscriptions....				3	6	0		
Collections.....				5	0	0		
							13	6 0
Liskeard.—Rev. Mr. Trevor.— Collection				2	0	0		
Donation, by a Friend....				1	0	0		
							3	0 0
Lostwithiel.—Rev. Mr. Skeate.—Collection							2	7 6
Fowey. — Rev. Mr. Smith.— Collection				2	15	1		
Girls' Sunday School (for female Schools in India) ..				0	18	11		
							3	14 0
Mevagissey.—Rev. Mr. Richards.—Collection at General Meeting				10	0	0		
P. Ball, Esq.—Donation....				10	0	0		
							20	0 0
St. Columbe.—Rev. Mr. Oke.—Collection							5	6 3
St. Agnes.—Rev. Mr. Jennings.—Collection							2	2 0
Truro.—Rev. Mr. Moore.—Collections							13	0 8½
Penryn.—Rev. Mr. Wildbore.—Ditto ..							11	0 4½
Falmouth.—Rev. Mr. Muscutt.—Ditto							14	0 0
St. Ives.—Rev. Mr. Morris.—Ditto....							1	16 6
Marazion.—A few Friends							0	16 10
Penzance.—Rev. Mr. Foxell.—Collections							30	0 0
St. Austel.—Rev. Mr. Hart.—Ditto....							4	0 0
Bodmin.—Rev. Mr. Hall.—Ditto							2	17 4
Launceston.—Rev. Mr. Good.—Ditto..							12	0 0
							151	0 0
Rev. Dr. Bogue.								
Devon.—Tavistock.—Rev. Mr. Rooker. Collection				11	7	6		
Master V.				1	1	0		
							12	8 6
Ashburton.—Rev. J. Kelly							5	0 0
Exeter.—Rev. J. Griffin, Jun.....							11	10 0
							28	18 6

Penryn—for Native Teacher, "Henry Martyn," second payment; per Mr. John Symons							10	0 0
Penzance Juvenile Missionary Society							10	0 0
Collections in the North of England, by the Rev. W. Eccles, of London, and J. Gilbert, of Hull.								
Kendal							13	9 7½
Ulverstone.....							6	18 0
Rasland and Sawrey.—Donations.....							3	1 0
Bootle.....							3	0 0
Keswick.....							8	0 0
Penruddock. — Collection				2	2	6		
A Friend				0	10	0		
							2	12 6
Parkhead							3	6 9
Alston.....							5	9 6
Penrith							7	15 6
Cockermouth.....							9	1 6
Workington							14	0 0
Whitehaven. — Collection.....				15	11	0		
Subscriptions				11	17	8		
							27	8 8
Maryport							1	15 0
Carlisle.—Collection				5	8	6		
A Friend				1	1	0		
							6	9 6
Longtown							6	18 2
Ecclesfechan.—Donation							0	10 6
Brampton							1	10 1½
Hexham							2	6 7
Newcastle							25	14 2
Blythe							2	2 0
Chester-le-Street.....							1	6 0
North Shields							20	0 0
South Shields							2	0 6
Monkton							1	1 1
Wallsend (Carville).....							2	7 0
Sunderland. — Collection				20	17	11½		
Bethel Sunday School				5	8	6½		
							26	6 6
Durham							4	10 6
Barnard — Castle.— Collection.....				9	0	3½		
Subscriptions				2	2	0		
							11	2 3½
Darlington.....							3	6 0
Stockton. — Collection and Subscriptions				7	0	0		
At Yarm				0	9	0		
							7	9 0
Northallerton							2	4 7
Thirsk.—Collection				4	4	6		
Penny-a-week Society				2	8	6		
							6	13 0
Stokesley							2	1 0
Guisborough							3	0 0
Whitby.—Collection				17	16	0		
Mickleby				2	18	0		
							20	4 0
Scarborough				17	14	2		
Baptist Chapel ..				3	14	10		
							21	9 0
Malton.—Collection				3	10	0		
Donation				1	1	0		
							4	11 0
Pickering							3	3 0
Kirby Moorside							4	3 0
Easingwold							2	13 10
Boroughbridge							5	13 1
Knaresborough							6	9 0
Low Harrowgate.....							3	1 0
Lancaster.—Rev. J. Parsons							13	7 3
								329 10 8½

Lancashire Auxiliary Missionary Society, James H. Heron, Esq. Treasurer.

Liverpool Branch.—John Job, Esq. Treasurer.						
Capt. J. D. of the King George	0	4	0			
Mrs. E. S.—Donation.....	1	0	0			
Mr. J. B.—Ditto	3	0	0			
Great George Street Chapel. Rev. Dr. Raffles.—Collection after a Sermon by Rev. Rowland Hill (August 1820) inserted in a former Chronicle.....	64	0	0			
Mr. E.; by Mr. T. B.—Donation	1	0	0			
A Servant.—Ditto	0	4	4			
Subscriptions for 1820 and 1821	2	2	0			
Capt. J. D of the Montrose ..	0	16	0			
Miss Dutton.—Sundry Collections.....	3	1	0			
				75	7	4
Annual Meetings, 7th, 8th, and 9th of August 1821.						
Collection at Newington Chapel. Rev. R. Philip	30	0	0			
Ditto at the Baptist Chapel, Lime Street.—Rev. J. Lister	20	2	10½			
Ditto at the Baptist Chapel, Byrom Street, Rev. M. Fisher	16	11	0½			
Ditto at Russel St. Chapel—Rev. James Widows	5	6	10			
Ditto at Gloucester Street Chapel.—Rev. Dr. Stewart	21	6	1			
Ditto at Great George Street Chapel.—Rev Dr. Raffles	134	1	7			
Ditto at Bethesda Chapel.—Rev. P. S. Charrier.....	50	9	0			
				277	17	4½
Ladies' Auxiliary Missionary Society, at ditto; by C. Haywerth, Esq.	24	8	6			
Juvenile Society at ditto	5	0	0			
Sunday School Children at ditto; per Mr. T. Everard	4	10	6			
				33	19	0
Produce of a Nursery Box for the past year.....	0	10	0			
Ditto of a Missionary Box in Mr. J. Wallace's Sail Room	0	11	4½			
Donation from Mrs. B. M. Jones, of Demerara; per J. Job, Esq.	5	5	0			
				6	6	4½
				393	10	1
Horwich, ditto of ditto; by L. Redmayne, including his Mite				4	11	0
Blackburn.—Mount Street Chapel.—A few Friends; by Rev. J. Souden				2	0	0
Branch Society; by R. Cunliffe, Treasurer.						
Annual Subscriptions	30	9	10			
Sunday School Juvenile Society	3	8	4½			
Collection at the Chapel....	15	12	9½			
Donation; by R. C.....	0	9	0			
				50	0	0
Halshaw-Moor.—Friends; by Rev. Jos. Dyson				5	8	0
Leigh.—Produce of a Child's Miss. Box				2	0	6
North Meols Branch Society; by Mr. Linaker, Treasurer				10	0	0
Manchester Youths Auxiliary Society of Welch Methodists.....				5	0	0
Juvenile Society, Mosley Street.—Rev. S. Bradley				15	15	6
Bury.—Bethel Chapel.—Rev. W. Turner. Juvenile Missionary Society				3	8	0
Darwen.—Pole Lane Chapel.—Friends; by Rev. W. Hucking.....				11	0	0
Lown Chapel.—Friends; by Mr. Cheetham				5	6	0
Produce of a Missionary Box in a poor Man's Cottage, A. C.				1	18	2
				509	17	3

Somersetshire Auxiliary Missionary Society.

Bridgwater.—Rev. J. Corpe.						
Penny-a-week Society	9	3	6			
Sunday School Children ..	3	4	8			
A few Friends; by Mr. Collins	3	17	6			
				16	5	8
Bruton.—Rev. Mr. Harris				4	1	0
Barton.—St. David's.—Rev. Mr. Reynolds				5	6	6
Bishop's Hull.—Rev. R. Winton				20	0	0
Broadway.—Rev. T. Pyke				2	3	6
Castle Carey.—Rev. W. Paull				5	14	0
Fulwood.—Rev. T. Golding				22	14	10
Glastonbury.—Rev. Mr. Lewis.—General Meeting				20	0	0
Ilminster.—Rev. E. Paltridge				2	0	0
Putsome.—G. Cave.—Penny-a-week Subscription; by Miss Ann Giles....				1	10	0
South Petherton.—Rev. J. Saunderson and Friends.....				22	1	9
Shepton Mallet.—Rev. W. B. Leach.						
Collection	6	1	0			
Annual Subscriptions.....	2	2	0			
				8	3	0
Taunton				41	12	9
Wiveliscombe.—Rev. Mr. Buck.—Penny-a-week Society	8	0	0			
A few Friends	2	5	0			
				10	5	0
Wellington.—Rev. J. H. Cuff.—Remitted to Rev. J. H. Cuff, from six Persons who felt their obligation to promote to the utmost of their power the cause of Christ, from his injunction, Mark xvi. 15.....	100	0	0			
Miss Collard	5	5	0			
A few Friends	5	4	0			
Collection	13	11	0			
				124	0	0
Uffaulin.....				1	1	0
Wells.—Rev. W. Lane.....				13	11	0
Yeovil.—Rev. J. Jukes.						
Penny-a-week Society	11	0	0			
Mr. H.....	1	0	0			
				12	0	0
				332	3	6
Lympsham.—Rev. J. A. Stephenson.—Donation				10	0	6
Berks.—Reading.—The dying bequest of Thomas French, Esq. youngest son of P. W. French, Esq.; by Rev. Jas. Sherman				100	0	0
Devon.—Ford.—Rev. T. Mountford.—Penny-a-week Society; by Miss Gillard				2	9	6
South Molton.—Miss H. and the Sunday School Children belonging to her Class—Penny-a-week Subscriptions: per J. V. W.				0	10	0
Dorsetshire.—Blandford.—Rev. R. Keynes.						
Ladies' Association.—Penny-a-week	44	2	4½			
Annual Subscriptions.....	9	19	6			
				54	1	10½
Essex.—Chigwell Row.—Rev. J. F. West and Friends.....				6	10	6
Gloucestershire.—Bristol Juvenile Missionary Society; by R. Ferris, Esq. Treasurer.....				27	13	6
Kent.—Woolwich.—Mr C. C.—Donation				1	0	0
Northamptonshire.—Welford.—Rev. B. Hobson.—A Donation from Mr. I. L...				1	0	0
Northumberland.—Blyth.—Rev. J. Robertson and Friends						
Pembrokeshire.—Milford.—Mr. T. Sules.—Capt. W. Davies and Crew of the Brig Eliza, of Cardigan.—Donations and Subscriptions for the year 1820						

Surrey.—Croydon.—Rev. E. H. May and Congregation	18	4	0			
Annual Subscriptions.....	2	2	0			
				20	6	0
Sussex.—Hastings.—Croft Chapel Auxiliary Missionary Society. — Rev. W. Davies.—Halfpenny-a-week Subscription, from the Children of the Sunday School, for one year..	14	3	8			
Teachers and Friends.....	4	7	0			
Subscriptions	5	5	0			
				23	15	8
Alfriston Juvenile Missionary Society; per Mr. John Newman.....				20	0	0
Wiltshire.—Salisbury.—Rev. Sam. Sleigh and Congregation				16	0	0
Worcestershire.—Kidderminster.—Countess of Huntingdon's Chapel.—"And ——— vowed a vow, and said, Then shall the Lord be my God, and, of all thou shalt give unto me, I will surely give a tenth unto thee," Jo eph				4	4	0
Scotland.—Tain.—From the Northern Missionary Society; by the Rev. Angus M'Intosh				50	0	0
Galston Bible and Missionary Society. —Donation; per Rev. G. Smith, D.D.				5	0	0

ERRATUM.

In the last line of Contributions in the Chronicle for September, *read* Rev. T. Stephenson; and in the same Chronicle *for* £67 Coll. at Hanley, *read* £67 6 6

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

To R. L. of Wandsworth, for Buchan's Domestic Medicine, and a quantity of Tracts for Sailors.—Rev. T. Boys, for 115 Text Books for 1822.—Mr. Pauling and Friends, Devon, for Manton on the 119th Psalm, 1 vol. folio, Downame's Christian Warfare, 1 vol. folio, Bera's Golden Chain, Bible, Dyke's Mystery, Jeanes's Fear of Man, Drelingcourt on Death, Sherlock on Providence, Babington on Exodus, Life of Col. Gardiner, Horneck's Jesus, Lyford's Senses, Marshall on Justification, Cloud of Witnesses, and 18 other old Books on Divinity.—Mr Cutbush, Seven Years Cottage Magazines.—Mr. D. Moxley, 4 old Books, &c.—Friends at Tintwistle, for a Box of various articles for Mr. G. Platt, Missionary at Eimeo.—Rev. J. Whitridge, Jun., Oswestry, Mr. John Davis, Mrs. Greenhouse, Miss Jameson, Mr. Ireland, Mr. John Lecomb, Miss Lawson, and Young Ladies, Mr. Menlove, Mr. Minshall, Mr. S. Roberts, and Mr. Waterough, a Box of Ironmongery, Books, Earthenware, &c. for Otaheite.—Messrs. Brown and Son, Thetford, a Box of Ironmongery, Carpenter's Tools, &c.—Friends at St. Denis.—Mr. J. Blake and Friends, Harrow,—and J. for sundry articles of Wearing Apparel for Pacaltsdorp.—Messrs. Pawling, Cutbush, a Friend, per Mr. Oldgate, Brown and Sons, Moxley, for 14 vols. and 500 Nos. of the Evangelical Magazine, &c.

POETRY.

Prayer for the Influence of the Holy Spirit in Aid of Missions.

WHO but thou, almighty Spirit,
Can the heathen world reclaim?
Men may preach; but till Thou favour,
Heathens will be still the same:
Mighty Spirit!
Witness to the Saviour's name.

See them torture their own bodies,
Peace and pardon to obtain!
Shew them how the blood of Jesus
Cleanseth souls from ev'ry stain:
Gracious Spirit!
Let them peace and pardon gain.

See them, blind through superstition,
Worship fiends instead of God;
They will e'er insult th' Almighty,
Till their hearts be thine abode:
Holy Spirit!
Lead them in the truth's blest road.

Thou hast promis'd by the prophets
Glorious light in latter days:
Come and bless bewilder'd nations,
Change our pray'rs and tears to praise;
Promis'd Spirit!
Round the world diffuse thy rays.

All our hopes and pray'rs and labours,
Must be vain without thine aid:
But thou wilt not disappoint us,
All is true that Thou hast said:
Faithful Spirit!
Soon thy gen'ral influence shed.

ERIPHIUS.



Freeman sc.

Rev.d James Edwards.
Petworth, Sussex.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

Baptist Library

NOVEMBER 1821.

Stokes Croft Bristol

SKETCH OF THE LIFE OF THE LATE REV. WM. NORTHEND.

THE subject of this Memoir was born in 1747, in the West Riding of Yorkshire. It was his happiness to descend from pious, though not opulent parents; and in very early life he appeared devout and zealous in the cause of vital religion. It is believed that his first serious impressions were made under the ministry of the late venerable and Rev. John Edwards of Leeds. Being designed by his friends for business, he was when young put apprentice to a tradesman at Armley, near Leeds. Here he remained the appointed time, and gave great satisfaction to his master. His mind being enlightened by divine grace, he was impressed with a strong desire to enter into the ministry, to which his religious friends greatly encouraged him. He had made considerable progress in learning as a mathematician; but his education for the ministry was received at Southfield, near Heckmondwike, in Yorkshire, under the care of the late Rev. James Scott, with whom he was a great favourite, and for whom he ever retained a most sincere and ardent affection.

After he had finished his preparatory studies, Mr. Northend received a call from the dissenting congregation at Bridlington, which was almost extinct under the ministry of the Rev. Mr. Smith, then far advanced in years. Here he began his ministerial career with all the zeal of a young Melancthon, hoping to convert all that heard him; but he soon found, as the former did, that "old Adam was too hard" for him. He was publicly set apart to the office of pastor over this church, May 21, 1777. The ministers engaged on this occasion were the Rev. Messrs. Grimshaw of South Cave, Walker of Northoram, Gill of Swanland, Bottomley of Scarborough, and Lambert of Hull. The latter offered the ordination-prayer, and gave the charge from Coloss. iv. 17.

Before this period, Mr. Northend had married Miss Elizabeth Hesketh, fourth daughter of the late Rev. Robert Hesketh, dissenting minister at Northoram, near Halifax. After labouring in this place with Apostolic zeal and diligence for twelve or thirteen years, he began to think his work was done there; and receiving a call from Welford, in Northamptonshire, he removed thither, but did not continue long. From thence he again re-

moved to Nayland in Suffolk, where he lost his wife by death in October 1789, which caused him very painful feelings. In 1792, he married again, to a Miss Stammers, one of his congregation; and in 1795, from Nayland he went to Haslingden, in Lancashire, where he officiated as minister to a small congregation about two years. After this, he received a call from Brighouse, a small village near Halifax, where he laboured with diligence and fidelity till June 1810, when he resigned his charge. After he left Brighouse he lived retired, only preaching occasionally.

For the last four years of his life he was troubled with fits of syncope, which deprived him of his memory. It was very rare that he could recollect any thing that had happened but an hour before; or any subject he had been conversing about, except it had made an extraordinary impression; but past events of a more distant period he could remember perfectly well. His principal conversation was about religion. He could repeat and quote the Scriptures as well as ever, and the word of God was his study both day and night. He was but for a few weeks confined to his bed. Nature gradually wore away; and during the last month he was troubled with a swelling in the gums and throat, which rendered him unable to take any nourishment without a great deal of pain, an abcess having been formed on the inferior maxillary, which so far increased as to prevent the mastication and deglutition of his food. His mind, during the whole of his confinement, was intently fixed on heaven; heaven was his home and joy. He maintained to the end the doctrine which he had preached to others; his hope was stedfast, and he finished his course with triumph, April 9th, 1821, at the house of his son-in-law Mr. Darnsfield, at Slaithwaite, near Huddersfield.

In the afternoon on which he died, Mrs. Northend asked him several times if he was quite comfortable in his mind, which he as often answered in the affirmative. His remains were interred in Northoram Chapel, when Mr. White, minister of the chapel, spoke on the occasion. Mr. Walter, the minister of the church at Slaithwaite, preached a sermon after the interment, on occasion of Mr. Northend's death, from 1 Thess. i. 13, to the end, to a congregation of nearly two thousand persons. The Rev. Josh. Cockin, of Halifax, who succeeded Mr. Edwards, after his return from London, preached a funeral sermon on the same occasion, July 1st, at Northoram Chapel, to a very crowded congregation, from Neh. ix. 2. latter part. "For he was a faithful man, and feared God above many."

Thus this devout man of God finished his course. He has left a widow, a son, and a daughter, who console themselves in the lively hope that their loss is his everlasting gain. Mr. Northend was Calvinistic in his sentiments; but when he insisted upon the peculiarities of that system, they were always practically applied. He was a dissenter on enlightened principles; and those rights which he claimed for himself, he willingly allowed to others.

J. B.

DIRECTIONS FOR VISITING THE SICK.

To the Editor,

SIR,

As there are now many Societies laudably employed in visiting the sick, for the purposes of administering both spiritual instruction and temporal support, the following directions may, I trust, afford some assistance. They are taken from a

sermon in the Morning Exercises, preached at Cripplegate Church in the year 1661, by the Rev. Matthew Poole, the famous author of the Annotations, only that I have a little abridged and modernized the language.

The subject discussed in this excellent discourse is—" How ministers or Christian friends may, and ought, to apply themselves to sick persons for their good, and the discharge of their own consciences?" The text is—Job xxxiii. 23, 24. " If there be a messenger with him, one among a thousand," &c.; from which the preacher derives this doctrine—" That the seasonable instruction of sick persons is a work of great advantage, but of great difficulty." Having proved this, he proceeds to the following directions:—

" 1. Endeavour to understand the state of the sick person. As physicians take pains by conference with friends, and by examining the patient, so should ministers by discourse with religious acquaintance, and by searching conference with the sick persons, endeavour to find out the truth: for why should not we be as accurate in healing men's souls as their bodies?

2. The great business is to bring the sick person to a true sight of his state and condition: indeed this is a happy thing, whatever his condition be. If his condition be good, then it is an happiness to know it, that he may have the comfort of it: if it be bad, yet it is an happiness to know it, that a man may be capable of counsel, and put into the way to amend it. It is true, evil men, like persons much in debt, care not to look into their books and understand their debts; but they must be brought to it. And the worse thy condition is, the more art thou concerned to discover it: for to be ignorant of thy condition, if it be good, only hinders thee from comfort: but if it be bad, it hinders thee from salvation: you and they must both consider, that as the heart is always deceitful, so then more especially.—Then men are unable to examine themselves, their natural parts are weakened, and their mind diverted by bodily pains, that it cannot attend, and so may sooner be imposed upon.—Then also men are slothful and listless, as to all spiritual exercises: if even good men are slothful in their most healthful times, how much more evil men in times of sickness?—In times of sickness men are greedy of comfort, and so will catch even at a shadow. On all these accounts there needs the more caution, to set before their eyes the folly and misery of self-deceit, especially in eternal concerns.

3. Ministers and others must take care, lest, while they avoid one extreme, they run into another, which is a common error in practice. Some for the prevention of despair, have made such unseasonable applications of comfort, as have created presumptuous hopes. Others again to prevent presumption, have so indiscreetly aggravated things, as to render them hopeless, and so careless, &c. There must therefore be a prudent mixing of things together: as the wise physician mixeth several ingredients, he puts in some things of a sharp and corroding nature, which may eat out or remove the noxious humours; but addeth to them things of a more gentle temperature, which by their lenity may correct the acrimony of the former. God himself sets us a copy by the mouth of Samuel, 1 Sam. xii. 20. " You have done all this wickedness:" there is the corrosive, he faithfully discovers that; yet, lest the disease should rather be exasperated than removed, he adds this healing counsel, " Yet turn not aside from following the Lord." And this

cordial is added, ver. 22. "The Lord will not forsake his people:" and Ezra thus follows it, (ch. x. 2.) "We have trespassed against God, and have taken strange wives: yet now there is hope in Israel concerning this; now, therefore, let us make a covenant with God."

4. The same methods are not to be used to all sick persons: you might as well give the same pill to all diseased persons, whereas that which would cure one will kill another; discreet physicians diversify their applications, according to the difference of the patient's disorder and condition; so here. And there are many differences to be remarked here.

(1) Difference of tempers, whether tender, or rough and stubborn; as you read it is the husbandman's discretion, "that the fitches are not threshed with a threshing instrument, neither is the cart-wheel turned upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod," Isa. xxviii. 27.; so it must be the discretion of a minister, to have respect to the different tempers of men, in his applications to them. It is said of Christ, he taught the Disciples as they were able to bear.

(2) Difference of education and conversation. Some have been muzzled in ignorance, others brought up in the knowledge of the truth. Not considering this, occasions much mischief. Discourse to an ignorant person of the necessity of faith and repentance, and oft-times you lose your labour; he conceits he hath believed and repented; for he takes faith to be a believing, though without any grounds, That God hath pardoned him; and repentance a crying "God have mercy." We must consider where foundations are to be laid; and where we need only raise superstructions. Some have a loose and profane education, others civil and religious: the former require more terror, the latter more caution, lest they deceive themselves.

(3) Difference of guilt. Though all are sinners, yet great difference is to be made in the treatment of moral characters and gross sinners: as God expects, so ministers must endeavour, that sorrow may bear some proportion with the sin:— "Peter having sinned grievously, wept bitterly," Matt. xxvii. *ult.*

5. It is very improper to follow the counsels or desires of sick persons, or their carnal friends. It fares with faithful ministers, as with honest and able physicians, that are many times ill thought of by the sick man and his foolish friends. When they put him to pain or trouble, they are charged with cruelty, and delighting to torment the poor man unnecessarily; and it may be think of discharging him, and getting a physician that will deal more gently with him: whereas, indeed, he is the sick man's best friend, and many times should he not pain him, he would kill him: so it is here. Come to a sick man, he cries, "Comfort, for God's sake!" So say his friends, and they think all is done, if they can get comfort. Why, you shall have it, but in due time: you would have ease, health, &c.; but you must be contented to wait for it, and expect it in due order: first you must be sick; oft-times that physic is the best which makes you sickest: you shall be healed; but if you would proceed regularly, and have a true cure, you must first have your wound searched, and then healed, else you have only a palliative cure, and the wound will fester inwardly.—It is a sad mistake of sick persons, that they think comfort is all they are to look after. It is not present comfort, but everlasting happiness you must seek. It is not to die quietly like a lamb (as the vulgar phrase it,) but to die the

death of the righteous: it is not so much a calm, and sweet, and easy passage, but a safe harbour: one may go to heaven in a storm, and to hell in a calm; and which is better? judge you: those wretches in Ps. lxxiii. 4. have no bands in their death, and yet death hath dominion over them. Comfort is not the great thing you need.

6. The same course, for substance, is to be taken for the conversion of both sick persons and those in health. There is but one way to heaven for all; and therefore consider with yourselves what you would do if they were in health, and what were necessary then; why, that same course you must take now: and if it be more troublesome to sick persons, they may blame themselves for it, who neglected the time of their health, &c. Indeed, sick men are apt to favour themselves, and to think God will accept of less from them than others; whereas, if possible, they have need to do more than others, and to make the more haste, having the less time to work.

7. The greatest care must be taken to keep sick persons from those errors whereby they commonly miscarry; such as

(1.) Insensibility of their danger, whereas the first step to a cure is to know one's malady. It is a dreadful thing to see poor ignorant and unconverted sinners at the brink of the pit, ready to drop into hell, and not at all affected with it, &c. If ever you mean to do them any good, you must awaken them out of that mortal sleep of lethargy, with a conviction of their danger, lest they sleep the sleep of death.

(2.) Willingness to be deluded. You may know it thus: If an ignorant minister or friend offers comfort, how greedily they catch at it: They will receive comfort upon any grounds, nay, upon no grounds, but upon the bare words, it may be, of a time-serving and man-pleasing minister. But let a serious and faithful minister come to them, and show them their sad and sinful, and hazardous condition, and they will not admit it; but, as Peter says, are "willingly ignorant." 2 Peter iii. 5.

(3.) Carelessness and listlessness. This is the temper of many: knowing the difficulty of believing, repenting, &c. and remembering their own wicked lives, they cast off the care of that which they think will be to no purpose. You must therefore strive to possess them with the necessity of Christian carefulness. What madness it is to be careless now, which is the only season of caring to any purpose?—What folly it is to free themselves from the care of a few days, to assure to themselves everlasting care and torment?—

(4.) Resting in generals. This has fatally deceived many. You may discourse excellently against sin in the general, and raise in them some passion against it, yet not profit them at all; true repentance takes notice of particular sins. And as generals have no existence, but in the particulars; so it is sin, *in particular*, which doth primarily affect the heart of a true penitent.

(5.) The concealment of some hidden way of wickedness, I believe, hath sent many to hell. They would never make their disease known, through fear of shame, as some persons have died of those diseases which they have concealed. It is true, a man is not bound to make confession of all his sins to a minister, as we rightly assert against Papists: but yet in many cases it is both expedient and necessary to acknowledge his guilt to men: and to say nothing of those cases wherein it is sometimes necessary, I shall only instance one, that the physician knowing more exactly the malady, may more effectually proportion his remedy. Possess them

with this in such cases. How much better it is to have some shame before a friend, who will cover your shame, and not reproach you with it, than before all the world? Convince them what folly it is, to be unfaithful to themselves.

8. Take heed of healing the souls of sick persons slightly. This we are very apt to—From the sick man's greedy desire of comfort—From the expectation and desire of carnal friends—From our own careless hearts, that love not to put ourselves to any trouble; however, take heed of it, Jer. viii. 11. "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." This is the case: A soul (whether in sickness or in health) must first be wounded, then healed. There must be sorrow and travail ere the man-child be brought forth. There must be true repentance and godly sorrow—deep sorrow, great heaviness of heart, &c. Repentance is neither a short nor a superficial work. Persuade them to wait God's leisure, and in God's way for the cure, not to precipitate your work. Persuade them not to be afraid of sorrows, troubles, &c. but rather to fear the want of them for here is a common and a fatal mistake: most men are afraid of sorrow, and labour to drive it away; whereas indeed sorrow is the midwife of all true joy. Tears of penitential sorrow are the streams that lead us to the rivers of pleasure, which are at God's right hand. And on the contrary, to be a stranger to godly sorrow, is one of the worst signs of a lost soul."

Perhaps some useful additions may be made to these hints—the result of the observation and experience of ministers and others who have been much in the habit of visiting the sick. If such hints, Mr. Editor, were forwarded to you, I doubt not you would have the goodness to present them to the public in your most useful miscellany.

FIDUS.

THE PASTOR'S RECOVERY.

OUR Pastor was deeply afflicted. In the commencement of his illness, it was hoped that it arose from some trifling and temporary cause; and that a few days rest and attention would, under the blessing of God, remove it. But days passed on, and his affliction abated not; or if a transient alleviation was experienced, "the clouds soon returned after the rain."

The conviction forced itself on my mind (which perhaps it was sinfully reluctant to admit,) "The treasure is in an earthen vessel; perhaps the vessel is about to be broken up!" My heart was overwhelmed—I trembled and almost sunk under the anticipation—Oh, what shall I do, if deprived of that wise and holy and faithful instructor, under whose valuable ministry my soul has for many years been fed with the bread of life?—of that condescending and sympathizing and affectionate friend; that judicious counsellor in perplexity and difficulty? he who has ever been ready to participate in our feelings of joy, and to lead the expressions of our cheerful gratitude, when the candle of the Lord shone upon our tabernacle; and when it was overshadowed by a cloud of deep affliction, who like a brother born for adversity, administered the balm of heavenly consolation to soothe the agitated mind?

When I remembered these things, I poured out my soul within me, with feelings somewhat resembling those of Jacob, "My parents are not—my beloved partner is not—and must my pastor also be taken from me?" All these things are against me. This tumult of feeling subsided

a little, and gave place to reflection. Faithful memory unlocked her cell, and exhibited the stores of gleanings with which she had enriched her treasury from those fields of heavenly truth in which she had been permitted to range under the pastor's guidance; recounting, with mournful delight, his striking illustrations; his forcible appeals; his soul-searching addresses; his seasonable application of promises to believers; his earnest invitations to sinners to come and taste the blessings of salvation; and faithful admonitions to saints, to guard against temptation, to walk worthy of their high vocation, and, in the strength of divine grace, to persevere even unto the end. And must the highly valued channel be cut off, through which these refreshing streams have been so long and so sweetly communicated? Most earnestly we besought the Lord that this cup might pass from us. Prayer also was made continually in the Church for the recovery of our pastor And the Lord turned his affliction "as the streams of the south." The glimmerings of hope, at first very faint and feeble, became gradually stronger and brighter; and were at length confirmed and crowned in the joy of once more beholding the servant of God take his accustomed place among us, to declare those things which he had "handled and tasted and felt of the word of life."

And who can describe the feelings of an affectionate people on this interesting occasion? "Then were we like them that dream—then was our mouth filled with praise and our tongue with singing. The Lord hath done great things for us, whereof we are glad."

But sorrow and joy are not the only feelings which such a dispensation ought to excite. Surely it demands lively *gratitude* to have been favoured with such a minister; and to have enjoyed his ministry so long, even though now we had been deprived of it; but what shall we render that the privilege is renewed to us, even when we expected that it should have been cut off? "Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits!" Let it lead us also to more constant and entire dependence on the great source of ministerial excellence and success; however admirable the vessel in which the gospel treasure is conveyed, may we never forget that the excellency of the power is of God; and let this thought lead us to earnest prayer while our ministers are continued to us, that abundant measures of the Spirit of Christ Jesus may be imparted both to them, and to us under their ministry. And let it guard us against despondency under their removal; though the vessel be frail, the treasure is imperishable. Often are we painfully reminded, that "all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away:" how solid the support, that "the word of the Lord endureth for ever," even that word which by the gospel is preached unto us!

By our recent alarm, very serious and humbling considerations are suggested to us. Surely we have not duly improved the mercy that God has threatened to withdraw from us. If the candlestick be removed, may it not be because we have neglected to walk in the light? Have we not been too apt to rest satisfied with attachment to the persons of our ministers, and admiration of their talents, while perhaps the great ends of their ministry have not been accomplished in us? Have we not listened to their words as to a very lovely song of one that hath

a pleasant voice, and can play well on an instrument; but have not our hearts meanwhile gone after their idols? At best we have deep calls for self-abasement on account of the past, and to diligence for the future. Here in particular let us feel deeply humbled. Oh, what has been my progress in religion, compared with what it ought to have been? What a dwarf, what a babe in grace, for one who has been so long fed on the sincere milk of the word! How like the barren wilderness, when the culture bestowed demanded a character rich and fruitful as the harvest field; ornamental and amiable as the flowery garden! How often have I been delighted, but how seldom profited!

"How cold and feeble is our love,
How negligent our fear!
How low our hopes of joys above,
How few affections there!"

Well, but at eventide it is light. Our Pastor is spared to recover strength and administer to our souls, and we are yet spared a little longer to receive the word at his mouth. Oh then, let me be up and doing; let me be roused to double diligence through the evening, "for the night cometh when no man can work."

The circumstances through which we have lately passed, have tended to impress the often-repeated sentiment,

"How blessings brighten as they take their flight!"

Perhaps we never set so high a value upon the labours of our Minister, as we did at the period when we thought they were about to close for ever. Perhaps, too, we may look back on times past, when some slight plea of indisposition, or engagement, or difficulty, has prevailed to keep us back from the sanctuary, which would not have been admitted had we entertained the idea that it was the last time our beloved Minister should address us. May we each be enabled to resolve that, so far as in us lies, his remaining days shall be made more comfortable by seeing his people walking together in love, increasing in grace and holiness; for that end let us be more constant and fervent than ever in our prayers, that being brought among us again, it may be "in the fulness of the blessing of the gospel of Christ," and that the pleasure of the Lord may increasingly prosper in his hand.

In our late experience, we have a renewed instance of the efficacy of prayer. The Scriptures record many instances of a spirit of prayer being poured out when the Lord designed a blessing: and perhaps it may not deserve the charge of enthusiasm to have all along entertained a hope of our Pastor's recovery, because, that He who will be known as a God hearing and answering prayer, both allowed space for prayer, and excited an earnest spirit of prayer, on that behalf. It has been repeatedly remarked on the sudden removal of ministers, that he who designed to remove them to glory would not give his people an opportunity of praying for their continuance on earth. Our prayers do not always prevail for the particular blessing we ask; but it is very sweet to receive a mercy in answer to prayer, and to know that prayer is the means either of improving our mercies, or of obtaining support and profit under our trials. Encouraged by past experience, we may gratefully adopt the language of the poet:

"In every new distress
We'll to his house repair,
We'll think upon his wondrous grace,
And seek deliverance there."

The circumstances referred to, lead us to anticipate the day when

our Pastor and ourselves shall have closed our mortal race, and meet at the tribunal of God. Oh, may it then be our happiness to meet him with unmingled joy and gratitude; to own him as the honoured instrument of our conversion and edification; and to be owned by him as the children whom God has given him, to be his joy and crown of rejoicing in the presence of the returning Saviour!

H. E.

ON PREACHING.

(*Continued from p.* 411.)

II. The subject derives strength from the opinion and conduct of eminent ministers.

Here the range might be very extensive, but selection must suffice. "Our own counsel should be delivered plainly, and so should the counsel of God much more. It is sad to gather clouds, or rain, or mist about our hearers, when we are professing to hold out the light. To puzzle and amuse those whom we undertake to teach is one of the worst accidents (it is too bad when it is the intent) of a teacher."* —"That is the best preaching which woundeth the heart; it is most for the glory of God and for the good of souls. Speaking pleasing things to tickle the ear, better becometh the stage than the pulpit. He is not a wise preacher who doth not mind his end; whose speech is fuller of flashes of wit than of savory wholesome truths; that thinketh rather to please the ear than to awaken the conscience. He does not act like a master of the assemblies. The work of a minister is not to gain applause to himself, but souls to God; that maketh you go away and say—not how well hath he preached! but—how ill have I lived! That ends with self-loathing, rather than commendation of his parts."†—"A luxuriant flourish of words, a vain ostentation of wit, debases the majesty, enervates the vigour, and corrupts the pure taste of the Gospel. The salvation of souls is the rule to which the language of sermons must be parallel. Divine truths must be represented with those clear and solemn expressions as may powerfully affect the conscience and excite the practical faculties of the soul; with such weighty and serious words as may awaken sinners to fear the powerful and terrible Judge of the world, and to hate sin that provokes his displeasure. The curious contexture of words and pleasant sounds, without substance, is an elaborate folly; it is the framing a net only fit to catch flies, the vain applauses of the injudicious; not to take souls, the divine work of a minister. And the account must be woeful for those ministers to the Redeemer of souls, whose study, thoughts, and time are wasted for so guilty and base an end."‡—"Preaching must be plain, and suited to the capacity of the hearers as much as can be, without disgusting any; for he that shall only tumble out a heap of bombastic theatrical words, at which the people only stare, and gape, and wonder, preacheth to them in an unknown tongue,—and this is but to give stones instead of bread. The truths preached, must be delivered in such words as may adorn, but not hide, nor bury them; such as may rather recommend the doctrine to the consciences, than the art and rhetoric of the preacher to the ears and fancies of the hearers."§—"I understand a young man has been supplying at ——, but he is too much in the new fashioned way to

* Caryl on Job, vol. ii. p. 1880.

† Manton's Works, vol. v. p. 580.

‡ Bates' Works, vol. iv. p. 256.

§ Bishop Hopkins' Works, p. 167. ed. 1710.

suit the serious people. His language is what I suppose he calls sublime and elegant, but I apprehend not adapted to the capacities of common hearers. There is an affectation of such language, and of what they call oratory in many of our young preachers. It is a very easy thing to talk in that strain. To speak in plain, familiar, yet proper and pertinent language, is not so easy, but requires more pains than they choose to take; yet, without this, I see no good end their preaching is likely to answer." *

Similar quotations may be multiplied almost indefinitely. Let the most esteemed writers, whether among the Episcopalians, the Puritans, or the Nonconformists, be consulted, and the same testimony will be borne. The counsel and the example of such men is important; their voice ought to be heard, their experience, their wisdom, and their usefulness, entitle them to the highest regard. Lest any, however, should object that the instances adduced are old fashioned and unworthy the attention of a modern divine; lest it should be urged that our congregations differ, that they are more enlightened, that taste is more refined and habits more accomplished, I will trespass upon the reader's attention by introducing the sentiments of an illustrious living author, who cannot be suspected of enmity to any of the graces or beauties of language. "There are two qualities inseparable from religious instruction—these are seriousness and affection. It is scarcely necessary to remark, how offensive and unnatural is every violation of it in a religious discourse, which is, however, of wider extent than is generally imagined; including, not merely jesting, buffoonery, and undisguised levity of every sort, but also whatever in composition or manner is inconsistent with the supposition of the speaker being deeply in earnest; such as sparkling ornaments, far-fetched images, and that exuberance of flowers which seems evidently designed to gratify the fancy rather than to touch the heart. When St. Paul recommends to Timothy that *sound speech which cannot be condemned*, it is probable he refers as much to the propriety of the vehicle as to the purity of the instruction. There is, permit me to remind you, a sober dignity both of language and of sentiment suited to the representation of religion in all its variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In describing the pleasures of devotion, or the joys of heaven, there is nothing weak, sickly, or effeminate: a chaste severity pervades their delineations; and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest, by puerile exaggerations and feeble ornaments. The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness, and the latter to their seeing things as they are."†

Let the fact of usefulness be considered. The question, whose ministrations have been most blessed, is not an unprofitable one. It may excite thoughtfulness, and be productive of good.

Surely the reply will not be in favour of those ‡ whose discourses

* Letters to Dissenting Ministers, by Job Orton; published by Palmer. vol. i. p. 200.

† A Discourse on the Discouragements and Supports of the Christian Minister, by the Rev. Robert Hall. pp. 27, 28, 29.

‡ Many alas, who should be factors for Christ, play the merchants for their own credit. They are sent to woo souls for Christ, and they speak one word for him and two for themselves. This is a great wick-

partake more of heathen philosophy than Christian doctrine, more of criticisms and politics than the holy Gospel, more of rhetorical self-seeking than a single aim to awaken sinners, or to edify those who have believed. "I think (it is the remark of the pious Flavel) the *plainest* men have done the greatest service in the church of Christ."* "If," observes the judicious Charnock, "it were only by suasion and exhortation, the most eloquent preaching were like to do most good. Whereas it never was God's method to found conversion upon the words of man's wisdom, though enticing in themselves, but upon the demonstration and power of the Spirit."† — "My speech and my preaching was not," said the great Apostle to the Gentiles, "with enticing words of man's wisdom, but in demonstration of the Spirit and of power"—Why? —"That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5. Mr. Scott ‡ excellently remarks on this passage, that "the Apostle would use no other arts of persuasion than that plain and faithful address to the hearts and consciences of men, which the Spirit of God always makes use of in convincing them of sin, and in powerfully demonstrating the truth and preciousness of the Gospel to their souls."

A regular historical detail of the effects of preaching would not comport with the space or design of this Essay; but the thing itself may be alluded to, because the prosecution of the subject would show, that those who have been most useful, whose memory is most endeared, insisted, with studied plainness, upon man's guilt and danger, the necessity of regeneration by the Holy Spirit, and free justification by faith in the perfect righteousness of the Redeemer, and the importance of holiness: in short, every doctrine and every precept of revealed truth.§ M. Henry, speaking of St. Paul's ministrations said, "He did not affect to appear a fine orator, or a deep philosopher; nor did he insinuate himself into their minds by a flourish of words, or a pompous show of deep reason, and extraordinary science and skill. He did not set himself to captivate the ear by fine turns and eloquent expressions. Neither his speech, nor the wisdom he taught, savoured of human skill; he learnt both in another school. Divine wisdom needed not to be set off with such human ornaments. He laid down the doctrine as the Spirit delivered it, and left the Spirit by his internal influences on the hearts of men to demonstrate the truth of it, and procure its reception."—Henry, on 1 Cor. ii. 4, 5.

No doubt this is one of the reasons of the attachment of pious persons to the writings of the "old divines." A predilection observable in the devout episcopalian as well as the congregationalist. There is in the compositions referred to, and which mainly are specimens of accustomed preaching, a powerful savour of divine truth, an exhibition of the fulness that is in Christ, an evident disregard to things exter-

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edness, which Paul solemnly clears himself of. *Nor as a cloak of covetousness, God is my witness, nor of men, sought we glory.* O how seldom are any converted by such sermons! These gloriæ animalia, vain glorious preachers, may be like Rachel fair, but their ministry is like to be barren. Gurnall's Christian Armour, vol. iii. pp. 709-10, ed. 1662.

* Works, vol. viii. p. 465.

† Works, vol. iv. p. 589.

‡ Commentary in Loc.

§ If we maim the Gospel, and suppress a good part of it, we can expect but a very defective success in the nature of things; nay, may we not fear God's honour is concerned in such case to blast us, and we shall be like to labour almost in vain.---Jennings's Discourse on Preaching Christ, p. 30. ed. 1736.

nal and imposing, especially when brought into competition with inspired truth. There is manifested a sincerity of intention and effort, which reminds the reader at once of divine influence. Instead of the attraction of laboured finery, instead of astonishment being excited by a calculation of toil as bestowed upon a period, or the construction of a passage, the mind is led into itself—is elevated to the Saviour. There is observable in their productions a deeply rooted affection for souls, an anxiety to reach the heart, which gains upon the human mind, and causes, under a divine blessing, the reader's feelings to respond. Let the text be what it may, the sentiments of the Holy Ghost are anxiously elicited; the writers seem to grasp the whole object with a firmness and distinctness, which are of essential importance for the right explanation of truth. They seem, also, to have studied character. There is a variety of application which shews, not merely a watchful inspection of themselves, but a careful observation of others. Motives are analysed, the depths of sin delineated, the devices of Satan unravelled, holy doctrines ably explained and brought home to the heart in their practical bearings and sanctifying influence. In short, they bowed with reverence to the book of God; they discerned the weight of their office, and estimated their own responsibilities in connexion with the work of Christ. In perusing their discourses, it never occurs to the reader that the ordinance of preaching is a nursery for display; but that it is the divinely appointed method of introducing the redeemed of the Lord to the glories of the heavenly state. They were not content to preach *before* their hearers, but *to* them; to avoid the guilt of blood rather than to be extolled by a mixed assembly. It is recorded, that during one of our Lord's discourses, "a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked." Luke xi. 27. She no doubt studied the pleasure of the Saviour, in giving a testimony to his ministry and doctrine so decided and so public. But observe the answer—"Yea, rather blessed are they that hear the word of God and keep it." A plain intimation, that he who would be faithful must deny and resist the operations of selfishness and ambition, and manifest, as well as feel, a supreme and single regard to the glory of God in his ministerial work.

Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge;
And anxious mainly, that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to dying men.*

It will be evident that the preceding remarks intend no reflection on the cultivation of sound learning, no objection to the impassioned eloquence of devout feeling. "Amidst all the beautiful simplicity which a deep conviction of the Gospel tends to produce, there is room left for the most manly and noble eloquence; which, therefore, the Christian preacher should labour to make habitual to him, and of which St. Paul is a most illustrious example."† It is the want of the one, it is the abuse of the other, at which these animadversions are aimed. The observations, therefore, are directed to the counteraction of an evident design to please and to attract, at the ex-

* Cowper. The Task, Book 2.

† Doddridge's Expos. I Cor. i. 17. Note *b*.

pense of all that is sublime and important; it is to the subversion, as much as may be, of a system which is destructive of the very ends of preaching; a system which leads hearers to imagine, that, notwithstanding a minister professes to regard a crucified Saviour as the foundation of a sinner's hope, and to believe that the influence of the Holy Spirit is indispensable to render the word effectual, he ever seems to rest for acceptance and success upon the artifices of rhetoric and the ornaments of speech.

The subject may be pressed by enquiry—leaving the answer to calm reflection. Is unintelligible declamation, are crude metaphysical discussions, entertaining essays, decked with quotations from Shakspeare, Sterne, Walter Scott, and a host of writers (all useful in their place,) the proper themes for a Gospel ministry? Will they tend to promote the main business of the Christian instructor—"to make clearer the narrow road to eternal life, and incline us to walk in it?"* Thus saith the chief of the Apostles—"We use great plainness of speech."†—"And I brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."‡ It is impossible to peruse such a declaration as this, which embodies all the aims and all the plans of a devoted minister of the New Testament, without perceiving its force, especially when it is considered, that it was made by one of the most learned men, and addressed to the polite but speculating Corinthians. Well might another Apostle enjoin—"If any man speak,"—not only as a private Christian, but as a public teacher—"let him speak as the oracles of God"§—that is, speak "Faithfully, holily and wisely, gravely and decently, that light expressions, and affected flourishes, and unseemly gestures be avoided; and that there be a sweet contemperature of authority and mildness."‖

(To be concluded in our next.)

* Dean Milner. Sermons. vol. i. p. 142.
† 2 Cor. iii. 12.
‡ 1 Cor. ii. 1, 2.
§ 1 Peter iv. 11.
‖ Archbishop Leighton's Works. vol. ii. 257, &c.

THE ORPHAN.—A FACT.

From the Southern Evangelical Intelligencer.

IT was on a pleasant summer's eve, that the pastor of one of our New-England villages took his usual walk, after spending the day in study. He was a good old man, who had long been faithful over the beloved people of his charge; and he had been a successful labourer in the cause of his Master, till his head had become silvered, and his tottering tenement needed the support of a staff. The sun had already sunk in the west, and was pouring his last rays into the golden sky, as the pastor entered the village grave-yard. There is something in this hour of the day that gives a pleasing melancholy to the soul, which, added to the place in which he was walking, was peculiarly adapted to assist the holy man in his meditations; and, if need be, to raise his thoughts from this world, and to place them on that which he felt was his home. The good man was pressing beneath his softly trembling steps the sods which covered many of his beloved parishioners, when he came to the spot where lay his wife and three beautiful daughters, whose loveliness, like the opening rose, was

blasted ere it was fully exhibited. The pastor leaned on his staff, and bent over these graves, and was just marking out by their side the spot where he hoped shortly to lie in peace, when he was startled by the sobs of a child. He turned, and, at a little distance, beheld a lovely little white-headed boy, who was kneeling and sobbing over the grave of his father, whose ashes had lately been deposited beneath. With a melting heart the good shepherd approached the child of his friend, and, with the tenderness of an angel, he raised and kissed this orphan lamb of his flock, whose face was pallid through grief, and whose bright blue eyes were swollen by weeping. He sat down beside the grave, and pressed the weeping boy to his bosom.

"O, Sir," said the child, "let me cry for my father—he lies deep in that grave; they tell me he will never again be my father—I fear that I have offended him, that he will no more be my father, and I want to ask him to forgive me, and to kiss me as he used to do!—Oh! if he would once more be my father, I would never again offend him. But they say he is dead! O, I would sit here and cry all night—I would never stop if my poor father would come to me! But he will not come—for, a few days before they put him in this hole, he told me—O, I do remember it—he told me he was going to leave me, and I should never have a father any more; and he stroked my hair with his sick hand, and told me when he was buried in the ground, that I must be a good boy and love God: Oh! my poor, good father!"

The feeling pastor pressed the hand of the sorrowing child within his; and, ere he could answer him, he had wet with his tears the silken hair of the orphan. The first object was to sooth him into confidence, and then to direct him to a Father who would never forsake him. With patience he satisfied his curiosity respecting death—how that it is a long sleep, but that the voice of God will one day awake even the dead. He told him how death was introduced into the world, and made him understand that it was the consequence of sin. He explained to him the natural depravity of the heart—how we, "like sheep have all gone astray." He laboured to impress upon him a correct view of the character of God—his attributes of love, mercy, justice, &c. and then explained how we might be saved by Jesus Christ. He next strove deeply to impress upon the listening boy what is "the chief end of man;" and thus concluded, while his hearer seemed to hang upon his lips: "And now, my dear little boy, you have indeed lost a tender father; but I have been trying to point out to you a Father, who has promised never to forsake the poor orphan."

"But," says the child, "what is it to be an orphan?"

"It is to be left destitute of parents while we are yet children."

"I think I understand; but what is a *poor* orphan?"

The clergyman was affected, but replied, "It is a child who is left destitute of *property* as well as friends."

"O, I wish," said the child, in the simplicity of his heart, "I wish that I was a *poor* orphan, if God would be my father."

The good minister wept—for he knew that the child's wish respecting property would be fully satisfied—"I trust, my dear child, that God will be your father. You know how short are our lives—how certain our death—how much we have to do to prepare for death

—and how we should devote our lives to God, that we may meet death with peace. I hope you will not only be good, and live so as to meet your poor father in heaven, but I hope your life will be spent in trying to do good to others."

The clergyman held the hand of the child, and they knelt in prayer on the grave. The petition was, that God would provide for the little orphan. It was now dark, except what light was afforded by the bright twinkling of the stars. As they left the grave-yard, the shepherd directed the attention of his lamb to these wonderful works of God, and his heart beat with joy when he exclaimed, " My Father made them all."

He led the orphan to his place of residence—soothed his grief—assuaged his sorrows—and determined to adopt and make him his child.—But God had otherwise determined. The faithful pastor was soon after laid upon the bed of death, and from the chamber which had for many years been the witness of the piety of his heart, and which was " privileged above the common walks of virtuous life," his spirit, as we trust, flew from the snares, the corruptions, and the sins of this transitory world, and found a shelter in the bosom of his Redeemer—and left the child a second time an orphan.

At the death of the clergyman, the little boy was thrown upon the wide world with but few friends:—his patron was dead, and he was forgotten. Many who saw, felt compassion for him. They saw sorrow often brooding over his countenance, and the big tear often gush from his eyes: they saw and pitied—" hoped he would be provided for" —and left him as they found him. But it should be a matter of consolation to dying parents, that there is One who heareth even " the young ravens when they cry," and will provide for the fatherless.

I have only to add, that to the subject of this narrative God was ever near. He was placed in many different situations—passed through many trials, but was ever protected through the tender mercy of God. At the age of sixteen, it is believed he experienced the operations of the Spirit of God upon his heart: he thought of this interview with the good clergyman, and of his advice, his prayers, and his wishes; and he dedicated his life to the service of God. The hand of charity was extended. He is now a member of one of the most respectable colleges; and it is hoped and believed that this orphan may hereafter be known as a Missionary of the Cross in some heathen land, where he has determined to spend his days. PEREGRINUS.

DR. DODDRIDGE.

THIS is an excellent and an affecting piece of advice which Dr. Doddridge gives to *young divines* in his Family Expositor:—" I hope my younger brethren in the ministry will pardon me if I entreat their particular attention to this admonition—Not to give the main part of their time to the *curiosities* of learning, and only a few fragments of it to their great work, the *cure of souls*; lest they see cause, in their last moments, to adopt the words of dying Grotius, perhaps with greater propriety than he could use them—Proh! vitam perdidi operose nihil agendo!"—That is, "Alas! how have I spent my life in laboriously doing nothing!"

OBITUARY.

MRS. ANN CROWTHER.

MEMORIALS of the deceased can be useful only to the living; and if faithful, however brief, they may always become so. Mrs. C. was mother of David C. whose holy life and early removal to a better state were commemorated in our Magazine for March 1811. Her father, the late Mr. Samuel Rhodes, of Morley, near Leeds, was left, with eleven more orphans, to the care of a kinsman, whose misconduct deprived them of considerable property. By industry, frugality, and prudence, several of them, like him, attained to respectable situations in life; and still more of them, by faith in the Gospel, to the hope of a far better inheritance. He was father also of the late Rev. Josiah Rhodes, who studied under Mr. Scott of Heckmondwyke, and preached several years, with much prospect of usefulness, had not the state of his health compelled him to relinquish his ministry,

Ann Rhodes was born at Morley in September 1757, and was named after her youngest aunt, who married in London, and was mother of the Rev. Samuel Greatheed. Trained in the way she should go, Ann never departed from it; and she very early acquired clear and impressive views of the Gospel, under the ministry of the Rev. John Parish, of the new chapel at Morley, where he commenced his labours in 1765. To such persons as knew her, the poet's language might naturally be applied—

"Too happy! if their happiness they knew:"

but the subject of this memorial, by following a misguided though truly tender conscience, withheld, to the 48th year of her life, her obedience to the dying command of our Lord, to "remember him" at his *table*. Apprehending it to be designed only for the *regenerate*; and connecting with that state the powerful *feelings* that are manifested by many who *are*, and by many who *never* are, converted; it was not till 1805, when her eldest son joined the church at Morley (then under the charge of Mr. Clough,) that *she* took courage to do so, as intimated in our Magazine for 1811, p. 102. How many, who would dread to disobey any *other* command of Christ, remain to their *last* hour the prey of this delusion!

From that time, Mrs. C. appears to have exercised a lively hope in him whose dying love she constantly commemorated. Without it, she would have been ill prepared to sustain a series of heavy afflictions, though these were not unmixed with earthly consolations. She had married in 1786 Mr. John Crowther, of Morley, who, after an affectionate union of more than 34 years, survives to lament deeply her loss. Her brother died at New York before her father, of whom she was also deprived in 1807. Of her two sons (their only children,) the eldest, already mentioned, was taken from her in 1809, the 21st year of his age. From that time she committed to writing reflections that daily occurred to her; many profitable and affecting extracts from which (some in artless but heartfelt verse) our limits oblige us reluctantly to suppress. They intimate that her mind was more in heaven than on earth. The failure of her health concurred with her bereavement of persons so dear to her, to direct her thoughts and affections to a future and better world. She solemnly recognised the anniversaries of their deaths; which she found so profitable, that she added similar memorials of deceased members of the church, with whom she had enjoyed communion in the ways of God. Without murmuring at her lot, she longed to share in theirs. She was desirous, if it might please God, that her removal might be sudden; for her spirits shrunk from the apprehended pains of death, though she dreaded nothing beyond it. But it behoves us to cast this with every other care "on him who careth for us." We cannot, by present anxiety, prevent the morrow from bringing

more; and sufficient to every day are its own troubles.

Her health, which had long been precarious, sustained permanent damage from a cold in the winter of 1819, which caused a violent cough and pain in her side that never were wholly removed. She relapsed in November 1820, after attending a church meeting in severe weather; and the following Lord's Day, when the present minister first dispensed the Lord's Supper, was the last of her communion with the Church on earth. She was confined to her bed five weeks, and could not speak without difficulty. Her bodily suffering seemed to confuse her mind; yet she expressed her stedfast reliance on "Him who never would cast off them that put their trust in him;" frequently exclaiming, "Save Lord, or I perish!"

A week before her death she was filled with peace and joy in the Holy Spirit. "I have saved thee with an everlasting salvation," was powerfully impressed on her mind, and clouds no more intercepted her spiritual prospect. She rejoiced in God as her God and Saviour, and longed for his immediate presence, asking only resignation to his will. On Lord's Day morning, March 10, a blood vessel bursting, prevented her for several hours from speaking. In the evening, one who was near heard her say, "I should like to talk to you, but have not strength. Eye hath not seen, nor ear heard, neither have—" She could not proceed: but in less than an hour she fully realized "the things which God hath prepared for them that love him." The Rev. J. Coanes, her pastor, preached the following Lord's Day on this solemn occasion from Psalm cxix. 75, which she had long before chosen for the purpose. S. G.

RECENT DEATHS.

Died September 8th, after a short and severe illness, at Corfe Castle, Dorset, the Rev. John Sheckell, aged 33. His disorder, which was a brain fever, rendered it impossible for him to afford to his friends the calm, but melancholy pleasure which the death-beds of many Christians have yielded. His lucid intervals, however, though few, bespoke a heart at peace with God; full of affection to his friends, and ardent to spend his future days, if spared, in the most entire devotedness to the service of Him who had both redeemed his own soul and given him a commission to proclaim redemption to his fellow-creatures. He was buried at Poole. His funeral sermon was preached at Corfe Castle on Sabbath evening, Sept. 16th, by Mr. Durant, to a most crowded and affected auditory.

On Thursday, October 4, 1821, died at his house in Devonshire Street, near Mile-end Road, the Rev. Thomas Williams, aged 58, minister of Haggerston Chapel, Kingsland Road, late minister of Gloucester Chapel, Hackney Fields.

WELSH CALVINISTIC METHODISTS, *at Barmouth, N. W.*

Early in 1821 died Catharine Jones, upwards of 90 years old, a member of the above Society. This pious woman lived many years without learning to read; and thought herself too old, till she was prevailed upon to try to learn, by the late Rev. Mr. Charles, of Bala. She continued a doer of the word, not a hearer only; and came to the grave like a shock of corn fully ripe, gathered into the garner.

Miss Ann Lloyd, daughter of 'Squire Lloyd, of Barmouth, died in the prime of her youth. From the time of her admission as a member in the Church, she lived as a consistent Christian; and as a teacher in the Sunday School, has seldom been equalled. She learned hundreds of chapters, and repeated them publicly. She kept family prayers in her father's house very correctly for many years, till her weakness prevented. She bore her great pain with becoming resignation to the last, and died beloved and lamented by all who knew her.

In June died Eliz. Davies (wife of Sydney Davis, and daughter of Mr. Griffith Jones, minister in the above connexion. She feared the Lord from her youth; she lived beloved, and died lamented; leaving a husband and seven children behind her, of whom six are members of the same church. "Many daughters have done virtuously, but thou excellest them all."—Prov. xxxi. 29. T. B.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Christian Temper; or Lectures on the Beatitudes. By the Rev. *John Leifchild.* 8vo. 7*s.* 6*d.* Holdsworth.

We have just risen from the perusal of this very interesting volume, in reading which we have felt ourselves both humbled and encouraged; humbled under a deep sense of our want of conformity to the sublime genius and exalted purity of Christianity as it is here set forth, yet encouraged by its gratuitous rewards, its precious promises, its signal triumphs and its final results.

The excellent author informs us that "he was led to publish these discourses by a conviction that the sentiments they contain need to be pressed upon the religious world, and by the hope that in some instances they may be beneficial to those who peruse them. The subject of *Christian morals* is yet, he fears, but improperly understood, or at least by no means receives its due attention. He values the doctrines of Christianity as the life and source of all true morality; but he is of opinion, that the inculcation of these, apart from their legitimate and practical influence, is calculated to make but indifferent Christians."

With these sentiments we most cordially agree, and consider the present age of the Christian church distinguished more by a general profession of Christianity, public attention to benevolent institutions, and attachment to certain doctrines, than by the cultivation of Christian tempers, or the influence of divine truth on the heart, the affections, and the conduct; and, therefore, a volume of sermons on the *Christian Temper*, in which several prevailing evils are detected, and the vital principles of divine truth in their nature, their consolation and transforming energy, are discussed and illustrated, is an invaluable treasure.

This volume consists of nine discourses, founded on the *Beatitudes.* The introductory discourse contains a developement of the author's plan, and is a fair specimen of his capabilities for the undertaking; in which he principally dwells on the pre-eminence of Christ as a teacher, in reference to the extent of his knowledge, the adaptation of all his instructions to the circumstances of his hearers, and his dignity and authority as one sent from God. In the discussion of other important subjects,—The blessedness of the poor in spirit—The mourner comforted —The portion of the meek—The nature and excellency of evangelical righteousness —The merciful man's character and reward—Purity of heart—The peace-maker's office and reward—and, Persecution for righteousness' sake. There is such a summary of rich sentiment, just delineation of character, important distinctions, warm appeals, sound reasoning, faithful declarations and solemn warnings, as shews Mr. L. to be well acquainted with the whole system of Christianity, the philosophy of the human mind, the right use of reason, and the suitableness of the Gospel of Christ to the circumstances of man as a creature, and as a depraved guilty sinner.

Mr. Leifchild is not the servile adherent of any system, nor does he tread the beaten path of any other author; but evidently thinks and writes as one who has "searched the Scriptures daily, to see whether these things are so." From this very interesting volume, did our limits admit of it, we could give ample extracts, illustrative of these remarks, in which the scriptural nature of conversion is described—the insufficiency of self-righteousness is detected—the important doctrines of justification and sanctification are distinguished—the baneful influence of Antinonianism is exposed—the spirit of meekness and the constant exercise of mercy is strongly recommended—the necessity of progress in religion—and the sacred excellence of an aged Christian at death is beautifully illustrated. The concluding passage of the sermon on "The nature and excellency of evangelical righteousness," will justify this opinion:—

"Progress in piety is limited to no period of life, but may be co-extensive with our mortal existence. The increase of spiritual strength is in striking contrast to that which is natural; the one reaches its perfection, and ever afterward declines; but the other may continue on the advance, even to the hour that lays all our mortal energies in the dust. The aged Christian finds every thing in which he is concerned diminishing, but his piety: his devotion glows with a new ardour as he approaches the hour that shall introduce him to immediate intercourse with its object, and his hope kindles into new animation as he comes within sight of home. He resembles a pilgrim having behind him the scenes of his toils, his perils, and his fears, and gaining a summit whence he beholds the place of his birth, and the residence of endeared and expectant friends. One little brook only remains to be crossed; it is the last effort, and he is at home. Hitherto

he hungered and thirsted, now he is filled. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

Should a second edition of these Sermons be called for, we would suggest to the author the propriety of parting with several words, not generally used in plain sermons, such as, *largesses*, *piacular*, *peccant*, &c. Also the importance of being *verbally* correct in Scriptural quotations, as well as avoiding some peculiarities of expression which we could wish to see removed in a future edition. We most earnestly recommend the volume to the serious perusal of our numerous readers.

Sermons adapted for Parochial and Domestic Use. By the late Rev. *J. P. Hewlett*, M. A. Chaplain of Magdalen and New Colleges, and Curate of St. Aldate's, Oxford. 8vo. 12*s*. Simpkin and Marshall.

THERE is perhaps no character more truly valuable and respectable than that of a laborious and faithful Parish Priest, who, by his doctrine, precept, and example,

"Allures to brighter worlds, and leads the way."

Such was Mr. Hewlett, who officiated several years, not only as Chaplain of the above colleges, and Curate of St. Aldate's, but also as Chaplain to the Workhouse and the City goal; in all which situations we understand that "he conducted himself in the discharge of his duty with exemplary diligence, regularity, and piety." His income, arising from these various sources was, it seems, barely sufficient for the decent maintenance of himself and family: he has therefore been unable to leave more than a small pittance to provide for a widow and five children."* This volume is, in consequence, published with the double view of assisting them and instructing others; and in both respects merits our encouragement. It may be thought, and has been said, that we are too free and too general in our recommendations of works of this nature; for many readers (though not many of *ours* we hope) are better pleased with minute and severe criticism, than with that liberal commendation to which we think every author intitled who, without any important defect, aims to enlighten the understanding, and impress the heart with the great practical truths of evangelical religion.

We are too sensible, however, of our duty to eulogize any work on the ground of charity only; and truth would have demanded all we shall say of this work, independent of any benevolent motive. The volume before us contains 29 Sermons in the compass of 432 pages, consequently they are not long—a considerable advantage, in our humble opinion, to the reader: for, however the vivid eloquence of a speaker may reconcile us to a long discourse, yet when it comes to be read in the family or the closet without that advantage, it cannot fail to weary the attention. It may also recommend them, and we hope it will, to some pulpits in the establishment, where long sermons are unfashionable. It is probable, however, that Mr. H. enlarged them in the delivery; and if he did not, it was very excusable in a clergyman who had often four or five services on the Sabbath. The subjects of these discourses are quite miscellaneous, but none of them trifling or uninteresting. We can merely enumerate them:—Consideration and prayer—Importance of the ministerial office—The minister's commission—Christ the object of supreme regard—Predictions of momentous events—The Saviour's legacy—Christ crucified—The rainbow—The Messiah's embassy—Acquaintance with God—The important inquiry—Genuine and delusive hope—The consistent Christian—A refuge in trouble, 2 sermons—The Christian pilgrimage, 2 sermons—Improvement of time—Call to early piety—The sleeper in harvest—The consolations of a faithful minister—The Christian's song in exile—Consolation under spiritual darkness—The happy effects of the Gospel—The grateful retrospect—Pious youth commended to God—The servant of God—The returning Saviour welcomed—The pastor's valedictory address.

Among so great a variety, it was not easy to fix on any one as affording a sufficient specimen of the preacher's style and manner; but we were struck with some remarks in the 8th Sermon, as peculiarly suitable to the present season. It was preached in the autumn of 1817, after a wet summer, and a harvest supposed at first to be very unfavourable. The subject is *The Rainbow*, and the text Gen. ix. 13. "I do set my bow in the cloud," &c. After a short introduction on the faithfulness of God to his promises, notwithstanding our unworthiness, Mr. H. remarks—God's "reasons of mercy are all drawn from himself, not from any thing in us; and therefore it is, that we sinful sons and daughters of Adam are not consumed; and that the promise of divine mercy is still extended to us, that 'while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.'

* Mrs. Hewlett is already known to our readers as a valuable writer for young persons, &c.—See Evan. Mag. 1819, p. 513, and 1820, p. 164.

"Of this promise, my brethren (which we have been often tempted to doubt,) we have just now seen a fresh and bountiful fulfilment. For many weeks in the earlier part of the summer, the heavens gathered blackness; the skies poured forth in alarming abundance; the clouds returned after rain; a general sadness prevailed; and despondency was ready to suggest, 'The promise of the Lord will fail; the Lord hath forgotten to be gracious,' &c.

"Hush, ye rebellious murmurs; peace, be still! the Omnipotent reigneth; let the earth rejoice, let the people tremble! 'Justice and judgment are the habitation of his throne,' righteousness and truth are its everlasting pillars: 'He holdeth the waters in the hollow of his hand;' he speaketh to the winds, and immediately there is a great calm; he removeth the sackcloth wherewith the skies were girded, and commandeth the clear shining of the sun in majesty and strength. The blessing was awhile suspended, to teach us that God is a sovereign, and debtor to no man. But though long delayed, at length it came, and proved that his faithfulness faileth not, who 'is kind to the unthankful and to the evil.' The 'weeks of the harvest' have returned, if not exactly in their expected, yet in their well-appointed season, to crown our hopes and shame our distrust. The rich produce of our fields has, in a great measure, most favourably been gathered in. 'Our garners are full, yielding all manner of store;' we have the happy prospect of such a rich supply, that there shall be no cause of complaining in our streets. Our God has crowned the year with his goodness: his paths drop fatness. Let Britons shout his praise."

The preacher then goes on to treat the subject more spiritually, and with reference to the covenant of grace; and many of his remarks appear to us ingenious, and some novel; and in this, as in all the discourses, there is a savour of that name which is "as ointment poured forth;" and without which no sermons are likely to be useful to sinners, or acceptable to believers.

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An Account of the Life, Ministry, and Writings of the late Rev. Jn. Fawcett, D.D. illustrated by copious Extracts from his Diary, &c. 8vo. 12*s*. Baldwin and Co.

More than half a century actively spent in the work of the ministry and in literary exertions cannot fail to render this work highly acceptable and useful; especially as Dr. Fawcett's name stands intimately connected with the cause of evangelical religion and literature in the last century. His early acquaintance with Mr. Grimshaw, Mr. Venn of Huddersfield, Mr. Edwards of Leeds, and other eminent ministers, both in and out of the establishment, introduce some interesting particulars respecting them; and his subsequent union with the Baptist denomination, connected him also with the most distinguished men engaged in the mission to Serampore; while his important literary works made him extensively known and highly esteemed, even by the greatest personage in the kingdom. But we forbear entering into any particulars of Dr. Fawcett's life at present, as we shall take the first opportunity of gleaning from it a short Memoir for our Magazine; in the mean time, we can assure our readers, that the whole volume is full of interest, as containing a great body of biographical, theological, and religious literary information, enriched with a variety of valuable reflections, the result of his long experience, laborious studies, and active life. It contains, likewise, "many particulars relative to the revival of religion in Yorkshire and Lancashire," with copious extracts from the diary and correspondence of the deceased. It is a work therefore well adapted for Reading Societies among religious persons, and should have a place in every Christian library, and especially in those of our Dissenting academies. We are sorry it did not reach us sooner.

We shall take but one extract at present, and that as a specimen of the liberality of the editor respecting our own work, and its influence on the religious public:—

"The *Evangelical Magazine*, which from its commencement, has been conducted, and still continues to be so by ministers of the Gospel, of different denominations, has been a mean of forming a bond of union among themselves, their numerous friends and connexions. Wherever such union takes place on proper principles and with suitable motives, it cannot fail to stir up the mind to love and *good works*, and to be the means of putting into execution those benevolent plans which solitary and divided efforts would in vain attempt to accomplish. It is unnecessary to enter into a detail of the proceedings of the London Missionary Society (evidently an offspring of that union,) which has been for a succession of years so nobly supported —so widely extended." p. 291.

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Lectures on some important Branches of Practical Religion. By *Tho. Raffles*, M.A. (now DD.) 12mo. 7*s*. Longman.

These ten Lectures (as we learn from the Dedication) were delivered at "The Liverpool Monthly Lecture" in the course of the last four years, and are published in consequence of repeated solicitations. Dr. R.'s

popularity as a preacher is too well established to need our encomiums or fear our criticisms, and we shall attempt neither. The subjects are all important and of a practical tendency, as may be seen by the enumeration:—1. The influence of Christianity on the temporal condition of mankind: Luke ii. 14.—2. On propriety of conduct in public worship: Eccles. v. 1.—3. On the government of the tongue: James i. 26.—4. On the influence of Christianity on the *dress* of its professors: 1 Pet. iii. 3, 4.—5. The young Christian's duty to his unconverted relatives: John i. 41, 42.—6. On the imprudent way of discharging sacred duties: Rom. xiv. 16.—7. The due proportion of Christian benevolence: Mark xii. 41—44.—8. The duty of believers to marry only in the Lord: 1 Cor. vii. 39.—9. The influence of Religion in affliction: Ps. cxii. 4.—10. How may each Christian best glorify God? Ps. cxvi. 12.

The first Lecture is, in our view, a very masterly and valuable discourse upon a topic seldom treated, and never with better effect. It affords an argument in favour of our religion, level to every capacity, and of overwhelming force. That religion which has done, and is still doing, so much for mankind, can neither be an imposture nor a delusion. The subjects of the 3d, 4th, and 8th Lectures are of great delicacy, but are treated with great ability. The 9th Lecture is of peculiar excellence, and we could wish the author himself would extract from it a tract for the use of Visiting Societies, and sick chambers. The last Lecture is of universal interest; and, upon the whole, we have read this volume with great pleasure, and we cannot conceive that any pious and intelligent reader can peruse it with other feelings.

***The Leper:* or an Attempt at the Moral Improvement of Naaman's History. In Six Parts. With Two Essays; first, On Jonah's Gourd, or the Vanity of all Earthly Enjoyments;—second, On the Pleasures of Religion. By *Owen Morris*, Southwold. 12mo. 4s. Holdsworth.**

SUCH of our readers as are familiar with the contemplations of Bishop Hall, may perhaps be ready to ask, on hearing the title of a work on a piece of Scripture history, which among many others he has handled—"What can the man do that cometh after the King?" We answer, in defence of the apparent boldness of our author, first, that his reflections are more at large than was consistent with the Bishop's plan; secondly, that how masterly soever the productions of that eminent writer are, it is hardly to be supposed that he has so completely cleared every field in which he laboured, as to have left no gleanings to those who come after him; thirdly, that the writings of Bishop Hall are in the hands of comparatively few persons; and lastly, that, notwithstanding the almost unrivalled pithiness of that distinguished author, it is probable there are many readers for whom the style of Mr. Morris is, on the whole, better adapted than that of the venerable Prelate; whose sentences, from being formed on the Latin model, and containing numerous words now obsolete, must be to a man whose reading has been small and wholly confined to modern English, often obscure.

We cannot say of Mr. Morris, that he is a pattern of correct and elegant writing. Here and there an awkward expression—such as, "No doubt but what,"—will be considered, by readers of polished taste, as in some degree marring the beauty of his periods. Yet his style is, on the whole, easy and animated; and, what is better, his sentiments are unexceptionable. There are four requisites of authorship, which, when they meet in a work, entitle it to commendation, notwithstanding minor defects; viz. as to the *matter*, truth and importance; and as to the *manner*, perspicuity and impressiveness: these qualities, we are happy to say, are not wanting in the little volume before us. If the author, when encouraged to print a second edition, will take such measures as may be necessary for securing a reduction in the price, there is reason to hope that his book will obtain that extent of circulation, which its truly excellent tendency makes us desirous it should have.

***The Deluge.* A Poem. First Part, In three Books. S. Low. 8vo. sewed.**

THIS is the first and laudable attempt of a young author to employ his promising talents to a useful purpose. Although he cannot claim originality in his subject, nor be allowed on such a theme the privilege of invention, he has nevertheless made the most of his legitimate materials: and, after the German poetic prose of The death of Abel, Noah, and Montgomery's "World before the flood," this Poem still merits our attention, as containing some well delineated descriptions and just reflections; and nothing contrary to Revelation, though some things not to be found in the sacred writings; such as the converse of angels, and the discourse of the divine Persons. Notwithstanding the example has been given by the Italian poets, and followed by Milton, we think it should be copied sparingly, and with great caution.

The difficulty of ascertaining the facts, and the danger of surmise, are thus properly acknowledged by the author, p. 31:—

"The flood o'erturn'd
Of human pride, skill, power, each monument;

And Time, then young and vig'rous, following mock'd,
With ruthless stroke, each effort to restore
The story of the past: he widely drove
Tradition's ruins, which fond weening man
Essaying to rebuild, as mix'd they lay,
Rais'd nought but fables:—and the sacred word,
Promulg'd by Israel's leader, brought no lore
To aid the poet's fancy, or indulge
A vain insatiate curiosity.
Far other the contents and holy aim
Of the brief chronicle and solemn code:
To teach to fallen man his being's end
Deduc'd from its beginning, - - - - &c.

There are a few blemishes, as in the two Spencerian verses, which introduce the Poem. In the first is this limping line,

"Since the bard of visual ray forlorn."

In the second verse, *confine* and *sublime* are false rhymes.

On page the 7th, line the 3d from the bottom, the article is omitted—

The "Word of Wisdom, essence of my love,"

We have observed a few other exceptionable lines; but the author's representation of his disappointments and discouragements, from page 25 to 30, is sufficiently affecting to disarm all criticism, and interest his readers in his favour. We hope this first part of his poem will meet with sufficient success to induce him speedily to proceed with the remainder, with additional circumspection.

***The Cottage Minstrel:* or Hymns** for the Assistance of Cottagers in their Domestic Worship. By *James Edmeston*. 18mo. 6*d*. Westley.

As Mr. Edmeston is already known to our readers by two small volumes of "Sacred Lyrics,"* little need be said of the present small work, but that it will not disgrace his talents. Our readers will probably recollect, that a gentleman last year held out the reward of 20 guineas for a work of this nature, and we understand Mr. E. has been the successful candidate. We give the first hymn, "On Prayer Meetings," as a specimen, in our poetical department of this month.

Whatever scarcity may have been recently supposed, we think there can be no more room for complaint, after this publication, Mr. Beck's Hymns for Villagers, and Mr. Cobbin's Village Hymns. (See our Mag. for June, p. 241.)

* See our Mag. for April last, p. 154.

***Third Report of the Committee of** the Society for the Improvement of Prison Discipline, and the Correction of Juvenile Offenders*, 1821. With an Appendix. 8vo. 3*s*. J. and A. Arch.

We last year introduced this Society to our readers by an account (p. 391) of their Anniversary, and are glad to see the progress they have since made in their important undertaking; not only in many parts of this kingdom, but in France, Switzerland, Italy, Flanders, Germany, Russia, and America, where the object is taken up, with more or less zeal, for the *reform* as well as punishment of criminals.

Two points in this benevolent work particularly interest us, as editors of a religious publication, 1. The introduction of *religious instruction* and moral discipline; the success of which, particularly in the female department of Newgate, (Appen. p. 191,) by the blessing of God on the zeal of some pious ladies, has been certainly beyond expectation.

The remarks of the Committee on the duties of *Prison Chaplains* are also just and striking; and we perfectly agree with them, that "there are few stations more eminently useful than that of a Chaplain to a prison," though this seems not to have been considered in the slender provision made for their support. As a model of zeal, of piety, and of kindness, the Committee of the Paris Society particularly point out "the excellent Père Joussony," who shut himself up voluntarily with the slaves in Algiers for 30 years, and died among his charge, "who were dearer to him than life."

The remarks of the Committee on the evils of attending fairs in the neighbourhood of the metropolis are also just and striking, particularly as it respects the multitudes of children and youth who resort to them. This leads us to notice—

2. The case of *Juvenile delinquents*, with which the Metropolis in particular abounds—the great majority of whom are represented by the Committee, who have the best opportunities of knowing, as "the offspring of ignorance, depravity, and neglect, and the victims of circumstances over which they could have no controul. Numbers are nursed in depravity and tutored in crime." For such offenders a "Temporary Refuge" has been provided; and we are happy to see several instances of its success, particularly in the child of a poor sailor, who, on returning thanks to the Committee, used this expressive language—"This house has saved me from ruin."—(See Appendix, p. 180 to 187.)

"*Small Beginnings not to be Despised.*" A Sermon, preached for the Benefit of the Port of London Society, on board the Floating Chapel, Thames. By *J. A. James.* 8vo. 1s. 6d. Westley.

THIS discourse, the reader will readily conjecture, is founded on the question of the Prophet Zachariah, ch. iv. 9. "Who has despised the day of small things?" Applying this text, 1. To the case of Religious Institutions, Mr. James reviews (very briefly of course) the rise of Christianity—of Protestantism—of Methodism—of the London Missionary Society—the Baptist Mission—the British and Foreign Bible Society:—2dly, To the case of personal religion: and, in the improvement of the discourse, to the Society now before him, of which he gives us the following (among others) encouraging particulars: "More than 60 boats have been seen round this floating chapel at the same time, waiting to convey their crews from the solemnities of public worship to their respective vessels! Six hundred sailors have been beheld at one time listening to the glad tidings of salvation!"

Mr. James apologises for borrowing some ideas from a sermon on the same subject by Mr Jay; but we cannot judge with what necessity, as we have not, at the present moment, the opportunity of comparing them.

LITERARY NOTICES.

Mr. Burder, author of the "Village Sermons," is preparing for the Press 12 *Sea-Sermons*, adapted to the use of Sailors individually, or to Masters of vessels, who are in the habit of Sunday reading to their crews. It is expected that the volume will be ready about Christmas.

Rev. Mr. Knowles (Rector of South Somercotes) is preparing for the Press—Short and Plain Discourses, for the Use of Families; in 3 vols. 12mo.

The Rev. Mark Wilks is preparing An English Edition of the Old Cevennol, by Rabant St. Etienne.

Also, preparing for publication, Vol. I. of The Preacher, (to make 6 vols. 12mo.) or Sketches of Original Sermons, from the MSS. of two eminent Divines of the last Century. With a familiar Essay on pulpit Composition.

The Evangelical Diary (a Religious Almanack,) with considerable improvements, will be published as usual with the other Almanacks, Nov. 20.

In the Press.—A New Edition of Neale's History of the Puritans, by Toulmin, 5 vols. 8vo. carefully revised, corrected, and enlarged. By W. Jones, author of a "History of the Christian Church."

Contemplations on the Sufferings, Death, and Resurrection of Christ and of his People, from the Manuscripts of the late Rev. Augustus Toplady. Also, a New Edition of Mr. T.'s Devotional Retirement; with an Essay on Job, &c.

A New Edition of Dr. Dick's Lectures on the Acts. 2 vols. 8vo.

Happiness! a Tale for the Grave and the Gay. 2 vols. post 8vo.

Biblical Fragments: intended to promote among her own Sex a taste for Biblical Reading. By Mrs. Schimmelpennick.

Abridgement of the Abbé Rochon's Voyage to Madagascar; with a Portrait of Prince Rataffe. By Tho. Towne.

The Warning Voice, being a Narrative of A—— M——, by Mrs. Hewlett.

Mary Nelson; or the Narrative of a Widow's Family. In 1 vol.

Dialogues between Farmer Watson and his Man Harry.

SELECT LIST.

Anecdotes, interspersed with Observations, intended to furnish Entertainment and Instruction for Leisure Hours. By J. Thornton. 2 vols. 12mo. 8s.

Mental Discipline: or Hints on the Cultivation of Intellectual Habits. By the Rev. H. F. Burder. 8vo. 4s. 6d.

A New Edition of the Rev. R. Hall's Apology for the Freedom of the Press. 3s. 6d.

The *Winter Season;* being an Attempt to Improve "the storms of Winter." By J. Fisher, author of the Spring Day. 8vo. 7s.

The Pleasures of Home, and other Poems. By R. Porter. 2d Edit. 12mo. 4s.

Satan's Devices Exposed, in Four Sermons. By Rev. T. Knowles, B.A. 4th Ed. 2s. 6d.

The Consolations of Gospel Truth displayed in various interesting Anecdotes, &c. By J. G. Pike. vol. 2. 3s. 6d.

An Essay on the Evils of Scandal, Slander, and Misrepresentation. 12mo. 3s. 6d.

The History of Geo. Desmond, founded on Facts which occurred in the East Indies; and now published as a Caution to Young Men going out to that country. 12mo. 7s.

Sermons.—"Superior Advantages of the Present Period," a Monthly Meeting Sermon, by H. Lacey.—On Christian Unity, by T. Young.—On the King's Visit to Ireland, by J. Petherick, Dublin.

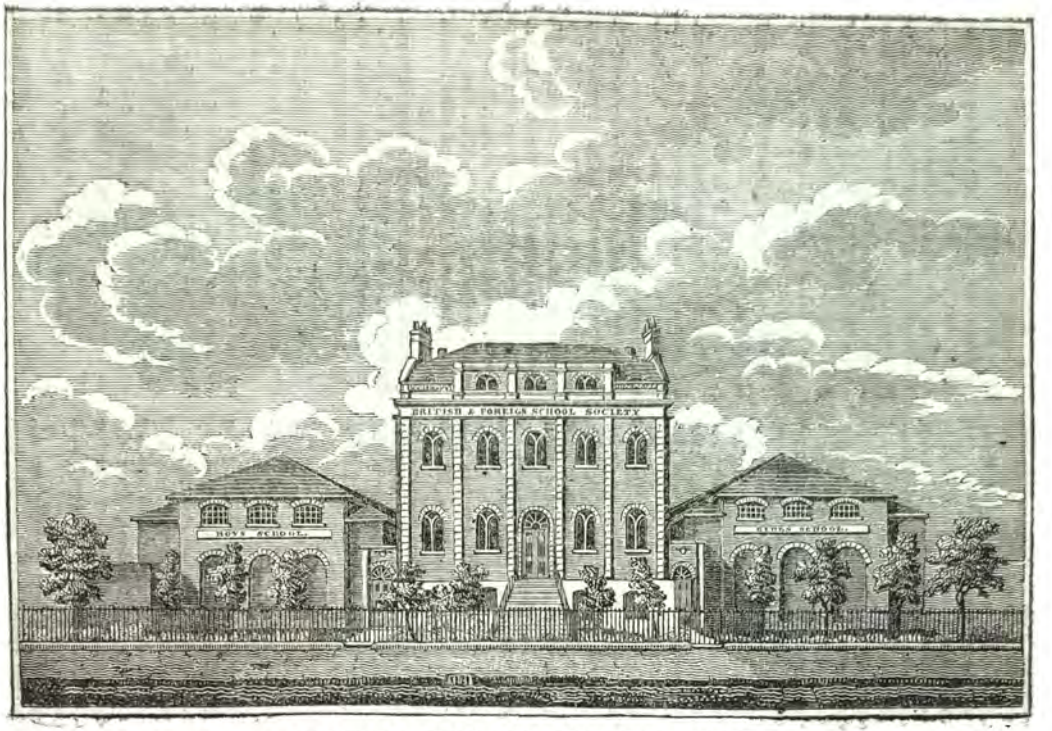
Exposition of the Lord's Prayer. By Mrs. Hake. 18mo. 1s. 6d.

The Westminster Selection of Hymns. Part I. 18mo. 1s. 6d.

Eliza Harding, a Tale founded on Facts. By Mrs. Hewlett. 18mo. 2s. 6d.

T. Johnson's Reasons for Dissenting from the Established Church. 2d.

A Dialogue between a Traveller and Dick Hardy the Hostler. 2 Parts. 2d.



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A BRIEF ACCOUNT.

THE object of this Society is to promote the education of the children of all the poor, of every class, sect, and country, in moral and religious principles, as the surest means of diminishing crime and misery, and producing general peace and happiness. The system which it acts upon, while eminently calculated to fix in the infant mind the fundamental principles of the Christian religion, does not interfere with the particular opinions or creed of any, being in conformity with that divine precept, "Whatsoever ye would that men should do unto you, do ye even so unto them."

The common means of instruction being far too expensive to be adopted for the education of the poor upon a great scale, Mr. Joseph Lancaster, about the year 1798, devised a method by which a school, however large, might be managed by one master, and one set of lessons, thus diminishing the expense for each individual child to a mere trifle; while at the same time the plan communicated instruction with astonishing celerity. In the year 1805, our late venerable Sovereign honoured Mr. Joseph Lancaster with a private audience, fully informed himself of the nature of the system, and saw its important bearing on the whole mass of the poor population. It was on this occasion that the King uttered those memorable words, which will do honour to the name of George the Third to the latest posterity:—"*It is my wish, that every poor child in my kingdom may be taught to read the Bible.*" From that period His Majesty not only gave to the British System his royal sanction and patronage, but subscribed 100*l.* per annum towards its support and propagation. This liberal subscription has been regularly continued by his present Majesty. The value of the British System of mutual instruction becoming gradually more and more known, schools were established in most of the principal towns of the Kingdom, many of which were organised by masters trained and sent by the Committee of the parent Society in the Borough Road: the accounts of the Schools upon this plan, which have been published from time to time in the Reports of the Society, present many interesting particulars of their prosperity, and especially of the extensive moral effects produced by their establishment. In the manufacturing districts, where, from the demand for juvenile labour, the children are soon taken into close employment, the system has proved itself pre-eminently useful, from the rapidity with which it conveys instruction.

This Institution, though in no manner connected with the British and Foreign Bible Society, has powerfully co-operated in its designs, and acts upon the same liberal principles: while on one hand, by the exertions of the Bible Society in their endeavours to introduce the Holy Scriptures into every house and cottage, the deplorable want of education was discovered; the School Society, on the other hand, became the ready co-adjutors of the Bible Society, by providing the means of instruction, without which the gift of Bibles would have been of little avail. It is a fundamental principle of the British System that nothing should be *taught which can in any way tend to prevent conscientious and*

pious parents, of any religious denomination, from sending their children for instruction;—the Bible, in the authorised version, without note or comment, being the only religious book taught in the schools. Care is at the same time taken to secure attention to religious duties, by promoting the attendance of the children at such Sunday Schools as are approved by their parents, and by requiring proofs of their presence at those places of worship which their parents or friends may prefer.

The Society has never been unmindful that both its name and its origin pointed to the British Dominions, as the first and principal object of its attention. Hence the support and management of the Central Schools in the Borough Road, and of the establishment for the instruction of masters and mistresses connected with them, have always formed the main object of its attention. The flourishing state of these schools, and the good conduct of the children, have been a source of high gratification. These schools, of which that for Boys admits and now contains 500, and that for Girls 300 pupils, have since their establishment given education, the former to 13,661, the latter to 7,028 children, making a total of 20,689. The endeavours used to adopt such measures as might eventually lead to the establishment of schools sufficient for the population of the metropolis and its vicinity have been unremitting; and the number of these establishments has every year increased. In the metropolis 43 schools are at present known to the Committee, as being conducted upon the British System, in which not fewer than 5833 boys and 2165 girls receive instruction upon principles, and by methods, best calculated to impress their minds with religious knowledge, and pious and moral habits. Of these schools 22 have been formed within the last five years.

It was not long after the establishment of the System in this kingdom, that it began to attract the attention of some benevolent and enlightened individuals in foreign parts; and in consequence of the happy restoration of peace in 1814, the intercourse between England and the Continent being resumed, numerous applications were made for information respecting the System. The establishment was visited by many distinguished foreigners, and numerous applications were made for information respecting the plan. In the year 1817, the present buildings in the Borough Road were erected, in which Model Schools for Boys and Girls are kept for the inspection of visitors. In the year 1816, the plan of the schools for children of both sexes, and directions for organising them, was printed under the name of "The Manual of the British System;" a second edition of which is just published, and will be found extremely useful to those who wish to establish schools for the poor. The work has been translated, and published in the different languages of the Continent.

The Committee endeavour to embrace every opportunity for extending the System abroad as well as at home. They correspond with persons friendly to education in all parts of the world.—They receive and communicate information—train masters and mistresses at the Central School—supply teachers, and afford every facility to foreigners to study the plan, and propagate it abroad.—They keep a stock of slates, lessons, and school apparatus for the schools formed upon the System. A small number of persons are boarded and trained in the Central School, and are more immediately under the patronage and controul of the Committee. Others are trained and boarded at their own charge.*

In IRELAND the System has been widely and very favourably received; and from the liberality of its principle, it has been declared by the Commission appointed by Parliament (consisting of the Lord Primate, several Bishops, and other distinguished characters) to be peculiarly adapted for that country, as "keeping clear of all interference with the particular religious tenets of any, inducing the whole population to receive its benefits as one undivided body, under one and the same system, and in the same establishment."

In SCOTLAND, the British System is still making progress. The school in Edinburgh is flourishing; while in the other large cities, where schools have been established on this System, it continues to produce its beneficial effects. The Committee have also had the satisfaction of affording an opportunity of acquiring a perfect knowledge of the British System to Mr. Cameron, whom the Highland Society has appointed to take charge of a Model School, which they are about to establish at Inverness, and which is intended to supply masters for schools in the Highlands.

[*In our next Number will be given an account of the Proceedings of the Society in Foreign Countries.*]

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* Inquiries or applications (post paid) may be addressed to Mr. Millar, Museum-street, Bloomsbury; or Mr. Pickton, at the Royal British School, Borough-road.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extract from a Letter of the Rev. Peter Treschow, while engaged on a Tour through Denmark and part of Norway.

Christiania, Aug. 6, 1821.

I SHOULD now proceed to relate what has been done in promoting the chief object of my journey with regard to the Norwegian Bible Society; but His Majesty the King arriving here a few days after me, has so much engaged the time and attention of all classes, that I must wait a short time until a meeting of the Committee can be convened. The day after the King's arrival, he gave a grand audience to the Members of the different departments of the Norwegian government, after which I had the honour to be presented to His Majesty. He recollected having seen me at Christiansfeld in 1807, when he, at that time Prince of Pontecorvo, was at the head of a French *corps d'armée* in Holstein. I told him, that now I lived in London, and was connected with some of the well known religious Societies in England, especially with the British and Foreign Bible Society, which, I added, had the honour of numbering His Majesty among its crowned patrons. He, in the most favourable terms, expressed the high regard he felt for that Institution, and closed a pretty long conversation with these words, "You see therefore, Sir, that as a Christian and a King, I feel myself bound in duty to support the circulation of the Bible."

CONTINENTAL SOCIETY.

To the Editor,

SIR,

IN common with many of your readers, I have been greatly interested by the perusal of "the letter from France" in your last month's Magazine, signed by M. Wilks, now resident in Paris.

While we are concerned for the spiritual illumination of the heathen nations, we cannot be unmindful of the gross darkness of our neighbours; and when we contemplate the gloomy history of the countries of the Continent, where they have killed God's prophets and thrown down his altars, the mind is relieved with the assurance, that even there are multitudes who have never "bowed the knee to the image of Baal, and whose mouths have not kissed him."

The travels of Mr. Wilks's friends—their passing the mountains, and their going through the hamlet to which he alludes—their rescuing the child from danger, and their conversation with the widow, are events not to be viewed as contingencies: surely they were directed by Him who counts the sparrows and who numbers the stars—who searches his sheep and seeks them out—and who can sanctify circumstances, apparently the most trifling, for bringing salvation to thousands. In this instance, surely, the Scripture is fulfilled: "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." Psalm lxii. 16.

You are aware, Sir, that a Society has been formed in London, denominated the Continental Society, for the specific purpose of diffusing religious knowledge over the Continent of Europe by the aid of native ministers, of whom there is a large and increasing number in Germany and France.

The proceedings of that Society, which is yet in its infancy, are before the public. Much has been already accomplished by its operations, and very extensive prospects are opening before it, the whole of which might be occupied, did the Society possess the adequate funds.

The attention of the Committee of the Continental Society has been drawn to the subject of the above letter; and measures are now in operation to supply the hamlet with a suitable preacher, whose only object will be to exhibit the truth of eternal life to the view of the people, hoping that the Lord the Spirit will work with him, "and confirm the word with signs following." The Continental Society has no design to establish any distinct sect or party; and seeing that there are connected with it Episcopalians, Presbyterians, Independents, and Baptists, it is trusted that this fact will afford a sufficient pledge to the public, that its aim is simply preaching of the Gospel of Christ.

The fact of the travellers making the discoveries adverted to through the medium of a personal visit and private conversation, may serve to shew the great utility of one branch of this society:—it is that of sending persons about the country in France and other places, with cases of New Testaments on their heads, which they offer for sale, and at the same time take occasion to speak of the contents of the books which they are selling. From the mode of carrying their books, they are called *Colporteurs*. Three are now employed by the Continental Society. They transmit their journals from time to time to the Committee, which are very interesting, as the following quotations from one of them will fully testify:—

"1820. B——y. Oct. 26.—Returning to N——n, I passed through B——y. A young man, to whom I had sold a New Testament, told me that the Curé and clerk were requesting to see me. The Curé received me very

well. He bought a New Testament and several tracts. The clerk also wished to have a New Testament; but my chest was empty: I promised to take him one on the Monday following. On Monday I took a New Testament to the clerk. Going through the village, a woman to whom I sold one, called me, to tell me that she was very much pleased with it, and that her neighbour also wished for one. A man who was there, asked me what book I was selling: the woman immediately replied, "*It is the Saviour's book;*" and then began to explain to him what I had before explained to her. I shewed this man, John v. 39, and 1 John ii. 4. He immediately bought a New Testament, and he paid me and went away. I again exhorted the woman on several passages, shewing her the way of salvation through Jesus Christ. I went to lodge with a Protestant of B——x. We passed the evening in speaking of the Saviour.

"W——e. 31st.—I entered a house where I found a family of eighteen children. I asked the mother if she had taken care to speak to her children of the Saviour: she told me that she had taught them to go to mass and obey the Curé, and that was enough to obtain eternal life. I pointed out to her several passages, to make her understand that we must not trust in man, but in the word of God. She told me, if she was not in the way of salvation it was not her fault but that of the Curé. As I told her we must be judged by the word of God, she asked me if I would sell it for 25 sous, &c.

"S——n. August 8.—I arrived at this village in the evening. I found a large farm where they received me very kindly. The master of the house admired my books, as did also his wife. When I told them at what price I sold them, they were astonished at the cheapness. I then explained to them how I was enabled to sell them so cheap. In doing this I was led to speak of the Missionaries, whom the Lord was sending to preach the Gospel. At these words he said to me, 'I should very much like that he would come to our house; as to our Curé, he never speaks of the Holy Scriptures.' He told me also that he very much wished to have the Bible: I promised to procure him one. Supper time being come, he made me sit down to talk with them, and during this repast we did not cease to speak of the Saviour. None of the servants spoke, they all listened to us. He often wished to engage me in controversy, but I always avoided it. We spoke of justification by faith without the works of the law. He had much difficulty in understanding, and continually relapsed into his errors, saying, that without doing some good thing we could not enter into eternal life. I pointed out to him several passages of Scripture. He again spoke of the Missionaries, and asked if any of them would ever come to S——n. I replied, that if he wished to see one, I could tell him where he must go. Immediately his wife said, she should like it much better if he would go to their house (without doubt she wished to hear him also)—'He shall not want any thing to eat and drink here,' she said, 'and since these people are so charitable as to wish to preach the Gospel to all the world, they ought to put us among the number; for I should very much like, and my husband also, to hear them speak of Jesus Christ.' 'Well,' said I to them, 'I shall see one of them in a few days, and I will tell him what you say; and if he thinks it right to come this way, he will.' This gave them great pleasure. They several times repeated to me, 'Do not forget.' The next morning I spake again to them of the Holy Scriptures; and from time to time they repeated, 'Do not forget to send that gentleman to come and see us.' I left this house much pleased. On going through the village, as I was offering a New Testament at one of the houses, a man who was riding by heard me, and asked me for one. Giving him one, I said the price was 30 sous; he quickly gave me 30 sous, saying, 'If you had asked me 40 francs, I should have bought it; I have a long time wished for it:' and he rode away quickly."

I will only add the hope, that whilst the necessities of these desert places excite the sympathies of Christians, they will call forth their liberal aid; and that that Missionary spirit, which so peculiarly marks the present period, will induce Christians of all demominations in all places, to do something in the way of co-operating with the Continental Society, for the dissipation of the moral darkness, which, through superstition and infidelity, have overspread that portion of the world.

All applications for information, reports, &c. shall be immediately attended to, if addressed to me. I remain, Sir, &c.

ISAAC SAUNDERS, Secretary.

Blackfriars Rectory.

P.S. I beg to subjoin the names of the officers of the Society:—

Patron.—Sir Thomas Baring, Bart. M.P.

Vice-Presidents.—Gen. Carey; Major-Gen. Neville; Rev. Lewis Way; H. Drummond, A. Smith, J. B. Wilson, and S. V. Wilder, Esqs.

Treasurer.—John Scott, Esq.

Secretary.—Rev. Isaac Saunders.

Foreign Ditto.—Mr. E. De Coligny.

Assistant Secretary and Collector.—Mr. S. Stennett, 6, Bache's Row, City Road.

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY, AND BETHEL UNION.

THE Anniversary of this valuable Institution was held in the Metropolis, the 2d week in October. On Monday, Oct. 8th, a sermon was preached in Great Queen-street Chapel, by the Rev. G. C. Smith. On Tuesday, the 9th, the Rev. R. Marks, Vicar of Great Missenden, Buckinghamshire, preached for the Society at St. Bride's Church in the morning; and on the evening of the same day, the Rev. T. Roberts, of Bristol, preached at Zion Chapel. The Congregations were uniformly large, attentive, and deeply interested in the subjects discussed by the respective preachers. Nearly 100*l.* were collected at the different services.

The Annual Public Meeting was held at the City of London Tavern, on Wed. the 10th, in the evening. Soon after five P. M. the great room was crowded to excess with respectable persons of both sexes, and the Orchestra and Committee Room were quite filled.

It was now absolutely necessary that another room should be engaged, and orders were given to this effect. This room was also soon filled, and several persons went away. Capt. Sir G. Keith, Bart. of the R.N. condescended to take the chair in the lower room. The Report was handed down as soon as possible, and the different speakers hastened from one room to another, that the whole of this large and respectable assemblage might be gratified with the very interesting information they had to communicate.

Over the raised platform in the principal room the Royal standard was displayed, and on each the blue Bethel flag, with the word "Bethel" inscribed. Several beautiful models of naval ingenuity were exhibited in the course of the evening.

At half past six o'clock the Rt. Hon. Lord Gambier, K.C.B., took the chair amidst warm applause. He was supported by several reverend and naval gentlemen. The noble Chairman briefly addressed the Meeting by congratulating them on the commencing of the Institution, and on its progress.

The Report was then read by the Secretary, and presented a gratifying detail of the labours of this Society, which appears to have effected great and lasting good for seamen. Many instances, some of an affecting nature, were read to the Meeting in support of the utility of the Institution.

The Report reviewed the various exertions that had been made, both in the Royal Navy and in the Merchant service, for the religious benefit of seamen. Under the patronage of the North London Auxiliary Society, prayer meetings are held every Sunday evening after public service, and also on the Monday and Thursday evenings on board different vessels in the river, and several masters of the Essex corn barges have lately joined them. The like services have been commenced on board the smacks in the Scotch wharfs. In the neighbourhood of Stepney and the lower pool, pious persons are occupied every Sabbath in conducting sailors on shore, and other poor persons, to places of worship appointed for their accommodation; the same is done by the Poplar, Millwall, and Blackwall Seamen's Friend Society.

At Barking, Harwich, Yarmouth, Gainsboro', Hull, Bridlington, Blyth, Whitby, Stockton, Sunderland, South and North Shields, Newcastle, Edinburgh, Dundee, Greenock, Liverpool, Swansea, Bristol, &c. the Bethel Flag has been also raised, Societies have been formed, Prayer Meetings have been established, and sailors have been brought under the sound of the Gospel with the happiest effect. The Missionary flame has also spread to Ireland and even to America with the like success: and *He* who is converting the ends of the earth to himself, has "set his hand also in the sea, and his right hand in the rivers." Ps. lxxxix. 25.

After the Report had been read, the Meeting was addressed by ministers of different denominations (several of whom in early life were in the sea service,) by several naval officers, by the Treasurer of the Port of London Society (Mr. Marten,) and by the noble President, Lord Gambier. Mr. Brandt, an Indian Chief from North America, was also present, and (in good English) expressed his high satisfaction with the object of the Meeting.

AWFUL STORM ON THE COAST.

THE following extract of a letter from a benevolent and pious friend at Bideford, dated Oct. 13th, connected with "The Seamen's Friend Society," may be fully relied on, and will, we hope, interest the feelings of such of our readers as are able to contribute to the relief of the distressed:*—

"Have you heard of the awful effects of the storm that we had last Thursday week? Clovelly and its vicinity will not, cannot cease to shed the tear of real distress for a long season. I can give you but a very imperfect sketch of the dismal catastrophe. I have no recollection of a circumstance ever happening upon the coast, that will at all bear a comparison with the wreck that was then made.

* Any donations in aid of the distressed survivors will be thankfully received by Mr. C. M. Sparkes, No. 14, Water Street, Blackfriars.

"The storm came on in the most sudden manner, and in the course of a very short period swept upwards of thirty souls (fishermen and pilots) into eternity! nineteen of whom have left widows and sixty children to deplore their loss, and are totally deprived of every means of supporting themselves, having lost their property, as well as their friends! The loss of their boats and nets is estimated to be upwards of 1200*l*. A public subscription has been set on foot, in order to supply, if possible, a part of their melancholy loss. The boats were so near, that the people on the shore heard distinctly, amidst the rattling tempest, the agonizing shrieks of affrighted and expiring nature. Many beheld their nearest and dearest relatives contending with the raging billows, but were incapable of rendering them assistance; and saw these 'proud waves' quickly gain the contest, and plunge them to the bottom of the deep.

"One poor mother saw her only remaining son sink near to the same spot where, but a few years ago, her beloved husband and another son were torn from her, and hurried to the bar of God! Jehovah is, indeed, terrible in majesty! He makes bare his arm, and scatters his mighty terrors abroad. The wind and the sea confess his power, and execute his deep designs. O, that this affecting and mysterious Providence may be seriously and wisely regarded! Surely it calls loudly for renewed exertions among the sailors in particular."

PROVINCIAL.

ORDINATIONS, CHAPELS, &c.

July 26, Rev. J. Elborough, late student of Hoxton Academy, was set apart over the Independent Church, Thetford, Norfolk. Mr. Alexander, of Norwich, commenced the service; Mr. Hull, of Norwich, delivered the introductory discourse; Mr. Ward, of Stowmarket, proposed the usual questions, and offered the ordination-prayer; Mr. Ray, of Sudbury, gave the charge from 2 Tim. ii. 15; Mr. Dewhirst, of Bury St. Edmund's, preached to the people from 2 Cor. i. 12; Mr. Garthwaite, of Wattisfield, concluded. In the evening, Mr. Alexander preached.

Cambridgeshire Sunday School Union.—The Fifth Annual Meeting of this Society was held at the Meeting-house in Green-street, Cambridge, July 27. R. Foster, jun. Esq. (the Treasurer) in the Chair. The Report was read by the Rev. S. Thodey, and the Resolutions were proposed and seconded by the different ministers and gentlemen present. Though the weather was unfavourable, the friends of the Society from a distance made a point of attending, and discovered a lively interest in the proceedings. It is a subject of the greatest thankfulness to God, that this Society has been enabled to do much in exciting a spirit of zeal in the neighbouring villages, and has rendered its welcome assistance to those benevolent individuals, who were disposed to teach others to read the blessed records of eternal life. The following statement of its numbers at three different periods, will shew its gradual increase:

1817, 12 schools, 1040 children, 150 teachers.
1819, 18 ..... 1364 ..... 221 .....
1821, 28 ..... 2297 ..... 320 .....

R. Foster, jun. Esq. was re-elected Treasurer, and Messrs. S. Gallyon and G. Paul, Secretaries. In the evening, the Rev. Mr. Crisp, Tutor of the Theological Seminary at Bristol, preached an impressive sermon upon the occasion, Psalm cxviii. 25. "*O Lord, I beseech thee, send now prosperity.*"

July 30 and 31, a new Independent Chapel was opened at Rhydri, in Glamorganshire. On Monday afternoon, the 30th, the service was commenced by Mr. Jones, of Lanharan; Mr. Davies, of Swansea, preached from Gen. xxviii. 17; and Mr. Morris of Tredegar, Zech. viii. 23. Tuesday morning, Mr. Bynon of Llangynwyd, introduced the service; Mr. Lewis of Aber, preached from Isaiah lvii. 15; Mr. Lewis of Newport, John xviii. 38; and Mr. Jones, Pontypool, Ex. xx. 24. In the afternoon, Mr. Davies, Cymar, introduced; Mr. Williams, Tynycoed, preached from Ps. cxliv. 3; and Mr. Jones, Bridgend, Isaiah liv. 10. In the evening, Mr. Harrison of Aberdare, prayed; Mr. Jones of Lanharan, preached from Luke xix. 41, 42; and Mr. Evans, Mynyddbâch, Gen. xix. 17.

Some years ago, the inhabitants of the parish of Rhydri possessed but very few religious privileges, not having a place of worship within a convenient distance. A few of the members of the church at White-cross, about five miles from Rhydri, then residing in that parish and its vicinity, rented a small cottage as a place of worship; prayer meetings, &c. were held every week. The minister of White-cross preached to them once every month, and occasionally other ministers. But in a short time, some of those members being moved to a distance, and others called into the world of spirits, their number was so much reduced, that those who were left thought of giving up the cottage to the owner. Among them, however, was an active, zealous, and indefatigable old man, who could not be prevailed upon to relinquish the cause, but laboured diligently for years, though with little prospect of success. More than once has he been known to have gone, when only himself and one

other pious old christian attended; and frequently, when he was the only person who could engage in prayer. But so exemplary was his conduct, that he was highly respected by his neighbours; who would say, "So long as ——— is able to go to meeting, we will go there too." The old pilgrim, thus persevering, assisted by a few brethren, their Pastor, and the worthy inhabitants, they were enabled to keep open the cottage for religious worship, until the desponding period was over. At length their hearers became very numerous, and it was deemed necessary that a chapel should be erected. When this intention was made known to the inhabitants, they evinced the utmost readiness to contribute to the building. Accordingly the chapel was erected, which will contain about 500 persons; half the expense has been already paid, and it is fully expected that the remainder will soon be discharged. The state of religion in this vicinity, now presents a very pleasing aspect. May this narration prove an additional encouragement to professing christians, not to be weary in well doing.

August 1, the Rev. R. Robinson, late student at Blackburn Academy, was ordained to the pastoral charge of the Independent Church at Cratfield, Suffolk. Mr. Haward, of Rendham, began with prayer and reading; Mr. Ward, of Stowmarket, delivered the introductory discourse, and asked the questions, &c.; Mr. Dennant, of Halesworth, offered the ordination-prayer; Mr. Fletcher, from Blackburn, gave the charge; Mr. Dewhirst, of Bury St. Edmund's, addressed the people; Mr. Hickman, from Denton, concluded the service with prayer; Mr. Fletcher preached in the evening.

Aug. 8, Rev. T. Williams Jenkyn, late of Old College, Homerton, was set apart to the pastoral charge over the Church meeting in Noble Street, Wem, Shropshire. Mr. Weaver opened the service with reading the Scriptures; Mr. Kidd, of Whitchurch, engaged in prayer; Dr. Lewes, President of the North Wales Academy, described the nature of a church from Acts xiv. 23. and asked the usual questions; Mr. Francis, of Ludlow, offered up the ordination-prayer; Dr. Winter (Mr. J.'s pastor) gave a very solemn and affectionate charge from 1 Tim. iv. 16.; and Mr. Walford, Classical Tutor at Homerton College, addressed the people from 1 Cor. xvi. 16.

August 22, a small neat chapel, capable of holding about 500 persons, was opened at Pilton Green, in the Peninsula of Gower, Glamorganshire. The service commenced in the usual way, by the Rev. Mr. Hammerton. After which, two discourses were delivered by Mr. Jenkin Lewis, of Newport, Monmouthshire; and Mr. Luke (late of Swansea); Mr. Noyes concluded the service with prayer. Two discourses were again delivered in the afternoon by the Rev. Mr. Watkin Williams, of Trewen, and Mr. Luke. The devotional part of the service was conducted by Messrs. Noyes, Jones, and Griffiths.

August 22 and 23, the old Dissenting Chapel (Ynysgou) in the town of Merthyr-Tydfil, after having undergone a thorough repair, was re-opened for divine worship. On Wednesday evening, Mr. Griffiths, of Newport, commenced the service; Messrs. James, Cardiff; Jones, Maesyronen (English;) and Jones, Llanharan, preached. On Thursday morning, at 7 o'clock, Mr. Price, Tredegar, began; and Mr. C. Morris, student, Carmarthen, preached. At 10, Mr. Evans, Nantyglo, prayed; and Messrs. Williams, Llanwrtyd; Jones, Pontypool (English;) and Griffiths, Glandwr, preached. At three, Mr. Morris, Tredegar, prayed; and Messrs. Bowen, Neath (English;) and Lewis, preached. At 6, Mr. Howel, Baran, prayed and preached; and Mr. Hughes, White-cross, preached. The congregations were numerous, respectable, and attentive.

August 24th, the foundation-stone of another chapel, to be erected at Park Mill, in Gower, and to be called Mount Pisgah, was laid by Master Wellman, of Poundsford Park, Somerset; after which, his venerable and pious grandmother, the Right Hon. Baroness Barham, offered up a fervent prayer in the presence of a numerous congregation. The Rev. J. Lewis preached from Ps. lxxxvii. 5; Messrs. Hammerton, Noyes, and Griffiths, engaged in the other parts of the service. This Chapel, when completed, will be the sixth place of worship, for which the inhabitants of Gower are indebted to the Right Hon. Baroness.

August 30, at Bridge Street Chapel, Bristol, the Rev. Herbert Herbert, late Student of Lanfyllin, was set apart to the pastoral office over the Welsh Congregational Church usually meeting at Bakers' Hall. The service commenced a quarter before six, Mr. W. Thorn, of Penrith prayed; Dr. Ryland delivered the introductory discourse; Mr. D. Davies, Penywain, asked the questions, and received the confession of faith, both in English and Welsh; Mr. Percy, of Warwick offered up the ordination-prayer. Mr. Thorp delivered an excellent charge to the Minister, and Mr. G. Hughes, of Whitecross, to the people. The congregation was numerous, and the solemnities of the evening highly interesting.

Sept. 4, the Rev. J. S. Watson, late of Oat Hall, was ordained Pastor of the newly formed Congregational Church worshipping in London Street, Reading. Mr. J. H. Hinton, of Reading, commenced the service with

prayer; Mr. J. Sherman, of Reading, offered the general prayer; Dr. Collyer, of Peckham, explained the nature of a Gospel Church; Mr. C. Hyatt, of London, proposed the usual questions, &c.; Mr. Walker, of Peppard, offered up the ordination-prayer; Mr. G. Evans, of London, gave the charge from John xiii. 17; Dr. Collyer preached to the people from 1 Thes. ii. 1; and Mr. Newbury, of Bracknell, closed the service with prayer. In the evening Mr. Lear (Wesleyan Minister) commenced with prayer; Mr. C. Hyatt, preached on Brotherly Love; Mr G. Lawrie, of Reading, closed with prayer. The Chapel in London Street not being large enough, the use of the Wesleyan place of worship was kindly granted for the occasion.

Same day, the foundation-stone of a new Chapel was laid in Southwood Lane, Highgate, for the use of the church and congregation under the pastoral care of the Rev. John Thomas. A large concourse of people were assembled, when prayer was offered up by the Rev. E. J. Jones; Dr. Harris gave a suitable address, and the Rev. John Yockney concluded in prayer. The Rev. B. Rayson preached in the evening.

Sept. 5, the Rev. G. Nettleship, late of Rotherham College, was publicly set apart to the work of the Ministry over the Independent Church and Congregation at South Cave. A sermon was preached on Tuesday evening; a special prayer meeting at seven on Wednesday morning. At half-past ten o'clock the service commenced in the usual way by Mr. Sykes, of Hornsey; Mr. Curwen, of Cottingham, delivered the introductory discourse, and received the confession of faith; Mr. D. Williams, of Swanland, implored the divine blessing; and Mr. Gilbert, of Hull, delivered an animated and impressive charge from Malachi ii. 5, 6, 7. In the evening, Mr. Wm. Greenwood, of Walton, addressed the church and congregation from 1 Cor. xvi. 10.; the devotional parts of the service were conducted by Messrs. Watkinson, Hutton, Flocker, Rust, and Smith: after which the ordinance of the Lord's Supper was administered, when the Rev. D. Williams presided. Through the divine blessing, the cause of Christ at South Cave has much revived during the last year, and the hope of future prosperity is encouraging.

Sept. 5th, the Rev. John Robinson, late of Rotherham Independent College, was ordained pastor of the church of Christ meeting at Queen Street Chapel, Middlewich, Cheshire. Mr. Kidd, of Whitchurch, introduced the service with reading and prayer; Mr. Harris, of Macclesfield, delivered the introductory discourse; Mr. Silvester, of Sandbach, proposed the usual questions, and received Mr. R.'s confession of faith; Mr. Wilson, of Northwich, offered up the ordination-prayer; Mr. Turner, of Knutsford, gave the charge, from Matt. x. 16.; and Mr. Bradley, of Manchester, preached to the people from 1 Cor. iii. 7.

Cheshire Union.—The half-yearly meeting of the Cheshire Union was held at Sandbach on the first Wednesday and Thursday in September. On the Wednesday evening a sermon was preached by Mr. Harris, of Macclesfield, from Matt. xvi. 18. On the Thursday morning, at seven o'clock, a sermon was preached by Mr. Kidd, of Whitchurch, from John xv. 26. The ministers and delegates from the several churches in the county met at ten in the forenoon, to transact the business of the Union. Several interesting communications were read from the itinerants and others, relating to the progress of the Gospel in the county, and particularly in the districts to which the attention of the Union has been directed, in several of which much good has been done, and present appearances are considered to be very encouraging. Various Resolutions were passed, and sums voted, from the funds of the Union, for the support of itinerant preaching in the different parts of the county. In the evening another sermon was preached by Mr. Ashton, of Stockport, from Ex. xxxvii. 23. and the interesting services of the meeting were closed with the administration of the Lord's Supper. The next meeting will be held at Northwich on the Wednesday and Thursday after the first Sabbath in April 1822.

NOTICES.

The next half yearly meeting of the new Independent Association for the southern parts of Lincolnshire and the Isle of Ely, will be held, D.V. at the Rev. W. Everett's meeting-house, Whittlesea, on Wed. Nov. 7, when two sermons will be preached; by Mr. Chappel, of Yaxley, in the morning; and by Mr. Holmes, of Wisbeach, in the evening.

The Autumnal Meeting of the Herts Union will be held at Mr. Sloper's Chapel, Hitchin, on Thursday Nov. 8, when two Sermons are expected to be preached; one in the afternoon by Mr. Morell, Tutor of Wymondly College; and the other in the evening by Mr. Hillyard, of Bedford.

Highland Library.—The Rev. John Brown, of Whitburn, lately received two handsome donations of religious books, to assist the Libraries now fitting up in the Highlands and Islands of Scotland: these were sent by two respectable Booksellers in London.

MISSIONARY CHRONICLE

FOR NOVEMBER 1821.

INDIA.

CALCUTTA.

Letter from Mr. Keith one of the Missionaries at Calcutta, dated 20th April 1821.

REV. AND DEAR SIR,

IT is just five years to day since I embarked on board the Moira with my colleague Mr. Townley, destined for this city, where we arrived in September 1816. Here we have been enabled to preach the glorious Gospel of the Lord and Saviour Jesus Christ to our fellow creatures every week, not only without interruption, but, I trust, with some degree of success. We have not had that out-pouring of the Spirit on our English congregation which we could have wished; but yet the Lord has not left us to labour in vain, for there are some in the congregation whose eyes the Lord has opened, and they can say "one thing we know, that whereas we were blind, now we see."

The English congregation not only assist us with their substance but with their prayers; and a few have come forward to labour in the Lord's vineyard. Two have given themselves wholly to the work; two others, who retain their situations, employ their respective talents in making the Saviour known, one of them in Bengalee, and the other in English, on sabbath, and through the week when business permits. In the English congregation many distributors of Tracts in the native languages are also to be found. Thus our English preaching turns out to the furtherance of our Mission in this great and populous city. The increase of vital godliness among Europeans will have its influence on the minds of the native population; and we may expect the natives will feel the force of divine truth and the absurdity of their own system the more, as the doctrine of the Gospel is reduced to practice by those who profess it.

When these things, in connexion with the establishment of the Bengal Auxiliary Missionary Society, and the erection of Union Chapel, are considered, it will be seen that the London Missionary Society have not spent their time and money in vain on the Mission to Calcutta. Let the pious mind dwell for a little on the idea of three native places of worship, in which the Gospel is preached unto idolaters, every week.—Let the Christian who knows the good effects of the circulation of Tracts, view the nature and number of those printed by the Bengal Auxiliary Society—their nature will be learnt by a perusal of the different Tracts which have been published, and their number up to the present date is about 90,000! An instance of their usefulness will be seen in referring to the Third Report of the Society. Another came to my knowledge last Wednesday. I called at Mr. Trawin's to see Mr. Townley, who had just come down from Chinsurah to preach that evening at the opening of Union Chapel; he told us that he had an interview with a young man, a Roman Catholic, lately at Chinsurah, who had received a Bible from Mr. May, about four years ago, which he read; and he also mentions that he had read all our Bengalee Tracts, and that they had been very useful to him. He specified the Dialogue between the Malee and Durwan, and the Voyage from England to India—another dialogue. If nothing more were done by all the Tracts, these instances would be sufficient to repay all the labour and money that have been spent on publishing the total number; but no one who is acquainted with the way in which the Lord works, will conclude that this is the only good that has been done by these silent messengers of peace.

Opening of the New Chapel in Calcutta.

Union Chapel being so far completed as to admit divine service to be held within its walls, was opened for that purpose on Wednesday the 18th inst. at half past seven in the evening; and although the night turned out bad, it was full, and the congregation evinced their approbation of its erection by a liberal collection, at the close of the service, of between 12 and 1300 rupees, or about £150. This is a large sum, when it is considered that it is only a few months since I went round and collected between 5 and 6,000 rupees for the building fund.

The Rev. J. Lawson commenced the service by giving out a hymn; the Rev. E. Cary offered up the introductory prayer, Mr. Townley preached from Zech. iv. 7. "He shall bring forth the headstone," &c.

Here is a house erected for God, 70 by 52 feet; constructed so as to admit of a gallery, if it be wanted. About 30,000 rupees or the sum of £3,750 has been raised here for its erection; and among those who have given of their substance, are there not somewho will pray that it may be the birth place of many souls? Yes, certainly, there will some be found; and it may be hoped that some of the deluded votaries of superstition shall "there begin their lives a-new;" and be raised up to proclaim within its walls the glorious Gospel of the blessed Jesus when we are no more.

Thus, dear Sir, I have given you a brief view of what we have been enabled to do since the day we embarked for India. What cause for gratitude and thankfulness, that thus we have been spared and enabled to go forward in our work, notwithstanding all our short comings!

SURAT.

Extract of a Letter from Mr. Fyvie, Surat, to Mr. Langton, dated 12th Feb. 1821.

WE have an amazingly large field in Surat, and I may say, that it is becoming increasingly interesting. Our time is very much taken up in the translation, and must necessarily continue so for some years, until the Scriptures are finished.

We make a point of spending some part of every day (generally the evening) amongst the natives in the city and suburbs, or in the villages around. About a month ago I paid my first visit to the villages of *Sunnia*, about nine miles to the eastward of Surat. I arrived there about five o'clock, and was conducted to a seat made of mud and cow-dung, such as are generally to be found at the doors of Hindoo houses. Here I sat until about 10 o'clock, reading and distributing Tracts, and speaking the word of the Lord to the people. The moon shone delightfully, and I believe the greater part of every description of persons in the village, came out to visit me in the course of the evening, and expressed themselves much pleased with what they saw and heard. I spent the greater part of the next day amongst them, and returned to Surat in the evening, much gratified with my visit, and earnestly praying that God would pour out his Spirit on these poor villagers. This is the blessing needed in India! O that British Christians may give the Lord no rest, until he pour out his Spirit, as water on the thirsty, and floods upon the dry ground!

In this manner I visit the villages about Surat, of which the number is very great. I experience much kindness from the people, and can truly say that I find great pleasure in the service; but the mighty power of God is necessary to effect the great work on which all our hearts are set.

SOUTH TRAVANCORE.

Extract of a Letter from Mr. Mead, one of the Missionaries, to the Rev. Mr. Lewis, Islington.

Nagurcoil, 26th Feb. 1821.

THIS Mission is situated in a country where idolatry is supported at an immense expense, and with enthusiastic folly. The whole country was formerly made over to the false idol of their worship; and then, every inch of ground we now tread upon was devoted to the Brahmins and their deities. A vast change in the aspect of the country has taken place since 1807, when Mr. R——, first arrived in Travancore. We have much reason to be thankful for the tolerant spirit of the native government, and the protecting shield of the British name. The higher orders of natives are the most depraved and abandoned part of the community; "the poor have the Gospel preached unto them." Upwards of 5,000 have renounced heathenism, and no longer offer sacrifice to devils, as they formerly did. They are all enjoying the blessing of Christian instruction, as far as we are able to attend to their requests for Schoolmasters or Catechists. We are constantly visiting them, and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty, and to us they apply for redress under every grievance. The burthen is vastly too great, and we are sometimes ready to faint. Hitherto, however, strength has been equal to our day.

The past year has been marked with several auspicious circumstances. The arrival of another fellow-labourer; the increase of our schools and congregations; the erection of several new places of worship; greater attendance on the Sabbath; evident increase in knowledge; and a spirit of liberality according to the ability of the people—are amongst our encouragements to go forward.

New Station at Quilon.

After much deliberation, we have resolved to commence a (Malayalim) branch of the Mission at Quilon. The importance of the station was felt to be so great, that we were all equally willing to go; but brother Smith was at length fixed upon, as the most proper person to make the trial. We wish to have a chain of schools on the high road, at the principal stations from Arambooly (entrance of Travancore) to Quilon, the head-quarters of the troops, and the principal abode of the

British Resident; but this will require more means than as yet we have in our power.

We have now 20 Schools, besides the principal Seminary at Nagurcoil, where 50 boys are boarded, clothed, and educated in the Tamul, Malayalim, Sanscrit and English languages, and all particularly instructed in the doctrines and duties of Christianity.

We have continual applications for schools and places of worship; and it grieves us to tell the people, We cannot assist you at present; do your best. "We are poor, say they, and can do but little; your aid is wanting." We reply again, Our funds are exhausted. We will write to our friends in England for their help. This is in effect saying, Be content to remain a little longer in ignorance!

BANGALORE.

Extract of a Letter from Mr. Forbes, dated Bangalore, 17th April 1821.

I HAVE, ever since arriving at the station, been solely employed in the study of the language, a perfect knowledge of which is of infinite importance, and without which a Missionary can do little, if indeed any thing to the advancement of the Kingdom of Christ among the Heathen.

I trust, should it please God to continue that abundant measure of health and strength which I have hitherto enjoyed, I shall in a short time be able to proclaim the Gospel, and unfold its glories to thousands of perishing sinners in the city of Bangalore.

I have commenced reading the Scriptures in the streets, and to say a sentence by way of explanation as I go along; this appears to have excited some to enquire into the doctrines of the Gospel; many have made application for copies of the New Testament, and I have reason to believe that they read them, as some of them have visited me, making enquiries concerning the doctrines of the Gospel; and at times when I am passing along the streets they come out of their houses with the books I have given them, desirous for me to hear them read a portion of them. I have no doubt were we able to preach in the language, but we might obtain thousands of hearers, for I must say many of them show a strong desire to be made acquainted with the truth, and listen in the most serious manner to the reading of the Scriptures.

We have lately heard from the brethren in Bengal; they appear to be doing great things—nothing is wanting but the outpouring of the Holy Spirit to crown their labours with success. We have reason to look for a glorious harvest in that quarter, for there the seed of divine truth has been extensively sown. O that the British churches may continue daily to pray to the Great Head of the church in whom all fulness dwells, for a copious shower of divine influence to accompany the labours of his servants among the heathen, without which all will prove in vain!

That office which the Holy Spirit of God, sustains in the œconomy of man's redemption, is a source of infinite comfort to our minds, and adds life and energy to all our exertions among the heathen.

MADRAS.

Extract of a Letter from Mr. Hiram Chambers, dated Madras, April 1, 1821.

HONOURED FATHERS AND BRETHREN.

Through the tender mercies of our God, we have been brought in safety to this place; after a tedious voyage of nearly six months. You are aware that we left Plymouth on the 3d of November. We had very rough weather through the British Channel and the Bay of Biscay. On the 23d of Nov. we entered the tropic. On the 5th of December we crossed the Equator, and were favoured with fine weather upon the whole, till we were nearly opposite the Cape of Good Hope, when, on the 2d of January, we were visited with a very tremendous gale, which continued 27 hours with unabated fury. It was indeed a very awful season, but the Lord kept our minds in peace, and they were stayed upon him. During the storm we lost great part of our live stock, and were obliged in consequence to put in at the Cape to replenish it. We were kindly received by our dear friends Dr. Philip and the Rev. Mr. Beck: the latter, I am happy to say, is very actively engaged in instructing the poor slaves there. We saw also the Rev. Mr. Campbell, who, I suppose by this time is arrived in England.

We re-embarked on the 14th of January, and were becalmed nearly a month in the southern latitudes, so that we did not reach Madras until the 26th of March.

Brother Reeve, who is at Madras, waiting for the examination of his translation of the Pentateuch, heard we were arrived, and came on board and brought us ashore, when our hearts were gladdened by the sight of our dear brethren here, who received us with much affection. Brother Reeve feels very deeply the trial with which he is exercised in consequence of the severe illness of Mrs. Reeve, and nothing, I think, but a sense of duty connected with the interests of the Mission, would have prevented his accompanying her to England. May the Lord bless the means employed, and soon restore her to her husband and the Mission!

The health of myself and Mrs. Chambers is now, through mercy, very good, though Mrs. C. suffered much during the voyage, which was occasioned in a great measure by the closeness of our little cabin.

The brethren here are well and actively engaged: they beg to be kindly remembered, to the Directors. I am preparing to proceed to my final destination (which I expect will be in a few weeks) where I hope to spend and be spent in that holy cause for the promotion of which I came hither. Soliciting an interest in your prayers, I remain, honoured fathers and brethren, your obedient servant in the Lord,

HIRAM CHAMBERS.

BELLARY.

Extract of a Letter from Mr. Hands, dated Bellary, 1821; addressed to Mr. Reeve whilst he was at Madras.

O MY brother, you would be delighted to see what we have daily witnessed for several days past—the large front veranda crowned from ten in the morning until five in the afternoon with natives listening to the word of life. There are, it is said, from 12 to 18,000 Ryots, and others, in Bellary, from the Hanpenelly, Coodly, and other districts, waiting upon the Collector for the settlement of their rents, &c. and will continue here a fortnight longer. I suppose few, if any of them, will leave the place without paying us a visit. Had we a place as large as the Tabernacle, I believe it would be daily filled. O that we may be enabled rightly to improve the opportunity afforded us of communicating to them the word of life! The call for the Sacred Scriptures and Tracts is greater than we can supply. I trust the seed we have now sown will prepare the way for our more successfully itinerating, and preaching the Gospel in these districts hereafter. We have been obliged to leave the business of translating altogether for the present. Our Tuesday, Friday, Saturday, and Sabbath-Meetings are now crowded, also many seem to hear with great attention. O! for the influences of the Holy Spirit to attend these labours.

Our Christian friends I am sure cannot fail to be highly gratified with this pleasing information. Some time ago we could only get 8 or 10 poor heathens to come and hear us preach on a Sunday afternoon, but now there are upwards of 70. The attendance on week-day evenings is equally pleasing.

EUROPEANS IN INDIA.

Extract of a Letter from a Missionary. March 1821.

THE state of religion amongst by far the majority of Europeans in this country, appears to me to be truly lamentable. Encouraging as the increase of pious characters may be, when compared with the former state of European Society in India, they are still a small number, when contrasted with the many who are otherwise. It is much to be feared that not a few of them are daringly infidel in their sentiments, whilst many more are notoriously so in their practices. In such a state of things, it would be too much to expect that missionary exertions should go on without opposition from this quarter, even in the heathen world. From circumstances which have lately come to my knowledge, the more daring appear, to be making exertions to prejudice the minds of the natives against Christianity. A report is in circulation that some of them are engaged in translating "Tom Paine's Age of Reason." How hardhearted, and lost to all compassion, must that man be, who would deprive the perishing heathen of that book which is, by the blessing of God, able to make them wise to salvation. How aggravated his sin, and how dreadful must be his doom, "when the Lord Jesus shall be revealed from heaven to take vengeance on them that know not God, and who obey not his gospel!"

RETURN OF THE FAMILIES OF MISSIONARIES TO ENGLAND.

Mrs. REEVE, wife of the Rev. Wm. Reeve, one of the Missionaries at Bellary, has been under the necessity of returning to England for a time, for the recovery of her health. Other measures were tried in vain, and it was the opinion of several medical gentlemen that there could be no hope of restoration but by resorting to this expedient. She embarked at Madras, on board the ship Moira, Capt. Hornblow, in January last, and on the night of the 27th of that month, it being dark and tempestuous, the ship grounded on a reef of rocks off Ceylon, by which she was greatly injured. The rudder was struck off, and the lives of the passengers and crew greatly jeopardied; at length, however, through the skill of the Captain, and the blessing of Him who rules the raging of the sea, the ship was got off into deep water, and after being furnished with a temporary rudder, it was considered necessary to sail for Bombay, that the ship might go into dock to have her damages repaired. While detained there Mrs. Reeve was confined of a female infant; and from thence she with three children arrived safely in London, during the past month.

Mrs. PRITCHETT also, the widow of our invaluable Missionary, Mr. E. Pritchett, of

Vizagapatam, has been under the necessity of leaving India on account of health; she, with her three fatherless children, embarked at Madras in March last, and after a tempestuous voyage, during which one of her children died, arrived in London on the third of October.

CHINSURAH.

Marriage of Mr. Mundy.

WE are informed that Mr. Mundy, who lately went out as a Catechist to Chinsurah, has been united in marriage (at Madras) with Miss Cobden, sister of Mrs. Reeve, and who resided for some time at Bellary, assisting the missionary cause during Mrs. R.'s illness.

RUSSIA.

Extract of a Letter from Mr. Knill, St. Petersburgh, July 21, N. S. 1821.

REV. AND DEAR SIR,

I THANK you for your parental kindness; the Letter, Reports and Chronicles which you sent by Mr. Rutt. Immediately I sent off extracts from your communications to His Excellency General Papof, being assured that they would reach the Prince, and perhaps a more exalted personage. The following is a copy of the letter I received from the General:—

"MY DEAR SIR—It is with peculiar pleasure I have received your very agreeable letter, containing such intelligence of the promotion of the kingdom of Jesus Christ upon earth, as cannot fail to gladden the heart of every believer. Receive my best acknowledgements for your kind attention. You have given likewise a real satisfaction to His Excellency the Prince Galitzin, who received this information with much interest. I pray you have the goodness to communicate to me from time to time such news —relative to what passes in our bad world to re-establish there the kingdom of our Saviour, by what degrees the heathen are coming to his saving light, and are given to him in all the ends of the earth. Hoping that you will not forget me in your prayers to our heavenly Father, I remain with the truest Christian love, your sincere friend,

B. PAPOF."

This was written in English by the General's own hand, and shews you his heart. O that all the Generals in the world were such Christians as this, then they would fight for the Great Captain of salvation!

Accompanying this is a letter which I this day received from Mr. Rahmn. It was written in one of the dreariest parts of God's creation; but I was so struck with the exalted piety which it breathes, and the devotedness to the work which it evinces, that I could not but think that it would do your heart good to read it. Some of Paul's Epistles were written in prison; so was John Bunyan's Pilgrim—and Rahmn's letter was written in a place not far superior; but the unction it contains is worth going to China for, if China would afford it.

On the first sabbath in May two persons were admitted as members of our little church—the first sabbath in June one—the first sabbath in July one. Next Lord's Supper, two will be admitted; and seven more are in a most delightful way, and will soon unite with us. Perhaps there are others that I know nothing about. The persons who have thus evinced a concern for their precious souls are principally men—some of them with large families.

Mr. Stallybrass sent me a Tract in manuscript last week, which we shall print for them immediately. The Russ which he first composed, and from which the Mongolian is translated, is excellent, as competent judges say. I doubt not that it is a good translation.

The substance of it is—that the knowledge of God and eternal life are attainable only through Christ Jesus.

His Imperial Majesty has lately had an interview with Sultan Categherry; and with all the kindness and affection of a genuine Christian, encouraged him to press on in the ways of the Lord, assuring him of his support and protection, and concluded by saying something like this, "You must expect trials in your work: Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil."

Was not this delightful, from an Emperor, and the Emperor of such amazing dominions as Russia! I always feel much pleasure in praying for this good Emperor—he does indeed let his light shine. May the Lord long spare him, for in his days the righteous flourish—and many tribes will call him blessed. Believe me, Rev. and dear Sir, your grateful and most obedient.

RICHARD KNILL.

SIBERIA.

Letter from Mr. Rahmn to Mr. Knill, St. Petersburg.

The Derbet Horde, in the Tonguta-gasar, June the 30th N.S. 1821.

DEARLY BELOVED BROTHER,

IN the midst of a gloomy wilderness, surrounded by pagan misery, I had the inexpressible pleasure this morning to receive the Chronicle for May and June, accompa-

nied by your letter of the 1st inst. Glory to our God and to the Lamb, for the new prospects which are opening to our views, to see the kingdoms of this world one day become our God's and His Christ's. The news from Madagascar and the Sandwich islands were to my soul like a copious shower of rain on a thirsty land; they shew us what *the Lord can do*. On the other hand, I must adopt the language of our dear China Missionary, "Unless the Lord build the house, the workmen labour in vain." May you be a true prophet about our *dry Steppe!* Dear brother! I am happy in my soul beyond all description, and would not change my present situation as a Missionary actually engaged in the work, for an imperial diadem. At present, it is true, here is but little or no prospect; all seems to be hard, dry, and obstinate; but every time I turn my attention to the great Gospel promises contained in the Old and New Testament, I consider the Steppe nomades already conquered. I hope that even some of the hardest and now most bitter adversaries shall come one future day, and, shedding tears of shame and thankfulness and love at the feet of our glorious Saviour, praise and glorify Him, who bought them with his blood, and conquered their hearts by His omnipotent grace. In this view, looking upon my rude Calmucs, and by faith anticipating this period, I *love* them for Jesus' sake, although many among them despise me, yea, scorn and laugh at me for the Gospel's sake.

Dearly beloved brother! and ye all my dear brethren and sisters in Christ, who are in Petersburgh! although I am unknown to you after the *face*, still, because by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit, and so *have one great common interest:* pray for your absent brother, and for the poor benighted heathen, now for so many ages fettered with the chains of superstition, sin and folly! Pray that I may be permitted to speak the Gospel boldly and without hindrance, and that the hearts of the people may be opened to attend unto the things which are spoken to them. May the Lord enable us to pray without ceasing; and so, at a throne of grace receive that strength and support which no where else is to be got!

Your most affectionate brother,

CORNELIUS RAHMN.

PRUSSIA.

Extract of a Letter from the Rev. Mr. Jaenicke, of Berlin, dated 28th January 1821, *and addressed to the Rev. Dr. Steinkopff.*

THE Rev. Mr. Rhenius occupies now, conjointly with Mr. Baehrenbrück, a Missionary station at Madras; both reside in that part of the city called the Black Town, being chiefly inhabited by heathens; and it appears from the English Reports that they are indefatigable in carrying on the work committed to their charge. Mr. Rhenius has addressed a letter to His Majesty (the King of Prussia) in which he gives him an explicit account of the Missionary operations in that quarter. Amongst the rest he states the pleasing fact, that in less than four years 17 schools have been established at different stations for the benefit of native children.

His Majesty, our beloved King, having taken it into his gracious consideration, that so many useful Missionaries have been prepared in the Berlin seminary, who have taken their share in the laudable design of bringing all nations to the obedience of the faith, has resolved to become a regular Subscriber and Annual benefactor to the above Missionary establishment.

Whilst I write this, a tear of joy and gratitude flows down my cheek, for now I know that should my Saviour call me from hence even this very day, the good work commenced in the establishment of our Missionary seminary will not be neglected, but patronized, cherished, and supported in my native land.

GERMANY.

Extract of a Letter from the Rev. Mr. Blumhardt, of Basle, to the Rev. Dr. Steinkopff, dated in August 1821.

I REJOICE to observe that the Bible and Missionary work goes on prosperously, and that the dew of the Divine blessing is still shed on these fruitful fields. It appears to me that scarcely in any part of the continent the cause of the Bible has taken such deep root both among clergy and laity, and assumed so firm a consistency, as in this kingdom (Wirtemberg.) The presses of the Bible Society are kept in constant employment, and the blessing of God rests upon the labour. But even in the midst of this country, which, comparatively speaking, may be styled a land of Bibles, a considerable want of the Scriptures has been discovered on a more minute investigation, and a real hunger and thirst after the Word of Life has appeared in some places. Our beloved king, with his truly pious consort and her venerable mother, has also taken a most lively interest in this sacred cause, and endeavours to remove every hindrance which may arise.

Next to the Bible Society, the Missionary work makes a glorious and astonishing progress, and has been publicly established not only at Stuttgardt (the capital of the king-

dom of Wirtemberg) but in many other parts of the kingdom.

During my stay in Stuttgardt, it pleased the Lord, whom we so cheerfully serve in the Gospel, so to ordain it, that without any endeavour on my part, I was called no less than four times to the royal palace. The king did this entirely at the suggestion of his own mind. I passed in conversation with him one of the happiest hours of my life. He inquired in so condescending a manner into the state of the Missionary Society, that all embarrassment on my side instantly vanished. He listened attentively to my recital of its history and operations: the chief points of his enquiries referred to the rise of our Missionary Seminaries; the Christian principles therein incu'cated; our plan of study; number of students; and the conduct of the young Wirtembergers admitted into them. He then declared in an elevated tone of voice, and with evident emotion, that he was convinced this was a work of God which ought to be powerfully supported; assuring me at the same time in the most explicit manner, that he should embrace every opportunity of evincing in an active manner his heartfelt concern for the success of this work of the Lord.

In an official letter signed by the revered Monarch himself, he commissioned me to assure the Committee of his sincere interest in the progress of the Society, and that he would gladly neglect no occasion of testifying his goodwill towards it.

This is the Lord's doing: praised and adored be his name for ever. Our four brethren, Reinhard, Waisch, Bachauer and Metzger, are now on their way through Holland to London.

SHIP COLOMBO OFF MADEIRA, *on her passage to Madagascar.*

By a letter just come to hand, we are informed that the Colombo, after a tedious passage of 33 days, arrived in Funchall Bay, Sept. 8th; the Prince and all the Missionaries were well and in good spirits. Mr. Jeffreys, the writer of the letter, observes, "I have preached on board every Sabbath since we sailed. We have frequent opportunities of conversation with the Prince, who appears to be very desirous of instruction; he can read tolerably well in the Bible; and sometimes when I, or the artisans, attempt to explain to him something of the nature of the soul—that it is that which thinks, and will never die—also who Jesus Christ is, and his great object in coming into the world, he appears to understand something of what we say, and has said to me, two or three times, "*Me very glad you come Madagascar—teach the people and preach to them.*"

ANNIVERSARIES OF AUXILIARY MISSIONARY SOCIETIES.

GLOUCESTERSHIRE.

On Monday, September 24th, the Anniversary of the Gloucestershire Auxiliary Missionary Society was held at Gloucester. Dr. Waugh preached in the morning at the chapel in St. Mary's square, and Mr. Campbell in the evening, at the meeting-house in Southgate-street. In the afternoon the Public Meeting was held in the former place. The Report gave a brief sketch of the origin and progress of the institution to which this Auxiliary furnishes its quota of help, the principal illustrations of that interesting topic being borrowed from the noble river (Severn) which flows hard by the city in which the meeting was held.

A reference was also made to Gloucester, as the birth place of the illustrious Whitfield, whose zealous and useful efforts did much in preparing the way for the glorious events of modern times. The acceptance of the Report was moved by Dr. Waugh, in a manner which greatly interested the audience. That venerable advocate of the Missionary cause was followed by Counsellor Singer, from Dublin, in language which did him honour as a speaker, and still more so as a Christian.

Mr. Campbell was then called on to give an outline of that pleasing narrative which has diffused so much joy, gratitude and zeal through the churches of Britain. The other speakers were, Mr. Wathen, the Chairman, and Messrs. Clift, Owen, Drayton and Davis; also Messrs. Franklin, Rees, Edkins, Bishop and Burder, took part in the services of the day, which will be long remembered as a day of much spiritual gladness. The collections amounted to about £77. On the day before the meeting, Mr. Campbell collected £36. at Uley, Cam, and Dursley; and about the same time Dr. Waugh collected above £50 at Cheltenham and Ebley, making a total of upwards of £160. collected by Dr. Waugh and Mr. Campbell in that part of Gloucestershire. It is expected that the next Anniversary of this Auxiliary will be held in and near the town of Stroud; and so firmly has the cause of Missions taken hold of the heart of not a few individuals in that part of the country, that a season of no ordinary delight and exertion is anticipated.

BRISTOL.

The Ninth Anniversary of the Bristol Auxiliary, in aid of the London Missionary Society, was held on September the 25th, and three following days. On no former occasion was there ever greater interest excited, a more truly devotional spirit felt,

or a more tender commiseration for the wretched state of the heathen experienced. There were eight Sermons preached during the week; and the preachers, while they kept close to the theme, were singularly happy in the distinct and separate views which they took of the all-important subject of evangelizing the heathen. The Rev. Isaac Saunders, Rector of St. Ann's Blackfriars, London, delivered two discourses, one at the Church of St. Mary, Redcliff, and the other at St. Philip's. The Rev. John Brown, of Cheltenham, preached at Bridge-street Chapel; the Rev. Richard Elliott, of Devizes, at the Countess of Huntingdon's; the Rev. John Campbell, at Castle Green; the Rev. J. Hartley, of Lutterworth, at Hope Chapel; the Rev. Geo. Collison, of Hackney, at the Tabernacle; and the Rev. T. Lewis, of Newport, at the Welsh Chapel.

The various crowded and attentive auditories had ample proof, that the ministers to whom they listened with so much delight were "*workmen who needed not to be ashamed;*" and on those who conducted the devotional parts, the Spirit of grace and supplication was richly poured from on high. In the course of these services two Missionaries, Mr. Collie and Mr. Fyvie, students from the Seminary at Gosport, were set apart by solemn prayer and the imposition of hands. Mr. Collie is appointed by the Directors to Malacca, Mr. Fyvie to Surat. This solemnity, which was peculiarly impressive and interesting, was commenced with prayer by the Rev. Mr. Leech, of Shepton Mallett; the introductory discourse and the usual questions by the Rev. Thomas Jackson of Stockwell. The Missionaries gave a most delightful account of their religious experience, and made a very satisfactory confession of their faith. Mr. Lewis offered up the ordination-prayer; the Rev. Dr. Harris, of London, gave a peculiarly excellent charge; and the Rev. Mr. Crisp, (Baptist Minister) concluded. The Lord's Supper was dispensed at the same hour at the Tabernacle and at Lady Huntingdon's Chapel; at the former place Mr. Campbell presided, and at the latter Mr. Brown.

Bristol it is well known has long been deservedly distinguished for its religious zeal and pre-eminent catholicism, but there are no occasions on which these virtues are displayed to more advantage than at a public meeting for the transaction of Missionary business. This year the chair was ably filled by Dr. Stock, physician; and, as usual, Clergymen of the established church, and numerous Ministers of the Independent, Baptist, and Methodist denominations, were united as brethren in one harmonious bond; and the various addresses by which the very large assembly was delighted, were highly appropriate and eloquent, abounding with the strongest expressions of mutual good will, and the most melting and fervent prayers for the success of every similar institution. The Collections made at the doors of the several places amounted to more than £600.

NORTH WALES.

Zealous exertions of the Welsh Methodists in behalf of the Missionary cause.

On the 27th and 28th of September, a Quarterly Association of the Welsh Methodists was held at Pwllheli in Caernarvonshire. On the first day, the Committee met at eight o'clock. At ten, the preachers had a conference in the Chapel; and a deputation of Elders from each county in North Wales met as usual, at the same hour, in the house adjoining. At two o'clock the General Meeting for business took place, when there were present upwards of 400 Preachers and Elders from the different churches in North Wales: a few brethren from South Wales also attended. The Rev. Richard Lloyd, of Beaumaris, was chosen moderator. After transacting various local matters of business relative to the body,—*It was unanimously resolved that a public Collection be made in every Congregation in this connexion in North Wales, with those Welsh congregations in Liverpool, Manchester and Chester, in aid of the London Missionary Society;* and that the same be paid to the General Treasurer at the next Association, which is to be held at Llanrwst in Denbighshire, on the 27th and 28th of December next. The Rev. John Elias was unanimously requested to write a short address in Welsh, with a brief account of the transactions of the London Missionary Society, and that 5000 be printed for circulation before the collections are made.

At eight o'clock on the 28th, the second meeting of the Ministers and Elders took place: the subject discussed on this occasion was the duty of prayer for the outpouring of the Holy Spirit, and many present could say "*It is good for us to be here.*" It was the general desire that one of the brethren would translate into Welsh, the small Tract entitled "An Appeal to Christians for general and united prayer for the outpouting of the Holy Spirit."

The public services were very numerously attended. At ten and two o'clock on the 28th, there were upon a moderate calculation upwards of 12,000 hearers. Sermons were delivered by the Rev. Messrs. Parry, of Chester; John Hughes, of Montgomery; Richard Lloyd, of Beaumaris;

Ebenezer Morris, of Cardiganshire; William Morris, of Pembrokeshire; John Elias, of Anglesea; Owen Jones, &c. &c.

DEATH OF DR. WORCESTER.

IT is with feelings of deep regret that we announce the decease of the intelligent and laborious Secretary of the *Board of Commissioners for Foreign Missions*—the Rev. Dr. Samuel Worcester, of Salem, in Massachusetts, North America. He died at *Brainerd*, a Missionary settlement lately established among the Indians, on the 7th of June last. His mortal remains are entombed on missionaryground; his spirit has returned to God, whom he faithfully and zealously served in the Gospel. We hope to be able to give to our readers a full account of the life and death of this excellent man; at present we can only say, that in the death of Dr. Worcester, not only the Board, of which he was a distinguished ornament, but the Missionary cause throughout the world has sustained a loss of no ordinary magnitude.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *September, to* 16 *October*, 1821, *inclusive.*]

IN LONDON AND ITS VICINITY.

Islington and Silver Street Chapels.—Rev. E. J. Jones.						
Islington Chapel.—Penny-a-week Society	16	0	0			
Sunday School Teachers and Scholars	13	9	6			
				29	9	6
Silver Street Chapel. Penny-a-week Society	9	15	0			
Sunday School Teachers and Scholars	20	5	6			
A few Young Men at a Biscuit Bakers	1	0	0			
Annual Subscriptions	4	14	6			
				35	15	0
				65	4	6
Glenray; by Rev. G. B				1	0	0
Juvenile Missionary Society; per W. R.				1	1	0
Mr. W. Tomkins, New Broad Street.—Donation				10	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Collections, &c. from the Calvinistic Methodists in South Wales; by the Rev. D. Charles, Carmarthen.						
Cardiganshire.—Aberystwith.—Sunday School.						
Male Branch	9	10	11½			
Female ditto	10	12	0			
Public Collection	3	15	8			
				23	18	7½
Abermurig.—Sunday School	1	1	9			
Talsarn Branch	1	0	0			
Trichrug ditto	1	4	1			
Cilerwisg	0	13	6			
Public Collection	1	8	4			
				5	7	8
Llaynpied.—Collection				1	0	1½
Benterwyd				1	18	0
Bethania				2	5	11
Blaemplwyl				1	6	1
Aberyffrwd				3	19	2½
Carried forward				39	15	7½

Brought forward				39	15	7½
Cwmystwyth				0	14	6
Cardigan				7	4	9
Llechryd				2	6	0
Swyddffynon				3	0	6
Newquay				2	8	1½
Llanrhystid				5	16	1½
Dyffrinpaith				2	0	0
Rhydylelin				5	5	4
Pengarn				3	1	9
Cappeldewi				0	10	4½
Bethel				2	8	0
Llangwyrisfen				4	8	0
Blaenpenal				3	8	6
Twr Gwyn				4	13	2
Tregaron				3	10	2
Penmorfa				4	2	0
Llanon				1	3	9½
Llangeitho				9	5	7
Pennant				3	17	8
Pensarn				2	1	0
Salem				1	3	1½
Blaenanwerch				4	5	5
Llanafan				1	13	4
Cynon				7	3	0
Trerddol				1	6	7½
Llanilar				1	0	2½
Ffosyffin				3	12	0
Llandewe Brefi				1	2	6
Llandew Aberarth				2	0	0
Borth				2	6	1½
Graig				1	10	0
Llanarth				1	13	4
Trinity Chapel				3	10	0
Gwaunifor				1	11	0
Capel Trisant				1	0	0
Bontrhyd and Fendigaid				2	4	0
Blaencefn				1	0	0
Lledrod				5	4	0
Lampeter				1	17	0
Nantllwyd				1	13	6
Yspytty				0	12	6
Anonymous				1	0	1
						159 8 8½
Carmarthenshire.—Carmarthen.—Collection at Water Street Chapel	9	18	5½			
Carried forward	9	18	5½			159 8 8½

Brought forward ..	9	16	3½		159	8 8½
J. M. Ann. Subscription	5	0	0			
				14	16	3½
Merdrim.—Collection				2	0	0
Pantgwyn.—Ditto				2	17	3
Langydeirne				4	10	0
Cwndwyfran				1	3	0
Bunkyfelin				4	19	2½
Capel-Eran				0	12	6
Cefnburrach				1	10	2
Talley				2	17	0
Llanwinio				1	0	0
Pontymeswen				1	0	0
Landelfo				10	5	6
Cross Inn				1	2	0
Llanfyned				1	5	0
Llandarog				2	0	0
Llandovery				2	2	0
Newcastle				2	7	10½
Brechfa				1	0	8½
Llandowror				0	10	0
Pembre				1	0	0
Conwil				1	10	0½
Hendre				1	17	4
Bettws				0	17	9
Llanddausaint				6	0	0
Nantgavedeg				3	17	6
Cilcwm				3	4	0
Muddfe				0	15	6
Caio				2	1	1
Cwmaman				0	3	0
Llanelly				3	10	1½
Capel-dewi				1	13	0
Llandyfeilog				2	11	9½
Lansaint				2	5	6
Kidwely				0	15	6
New Inn				1	6	6
Llansawel				1	0	0
Llanstephan				0	12	6
Llanlluan				0	10	3½
Llanedy				0	13	3
Lanpumsaint				2	6	8½
Colledge				1	0	0
Bwlch				0	5	0
					97	17 0½
Glamorganshire.—Mouston Chapel	1	15	1			
Annual Subscriptions	4	13	0			
				6	8	1
Aberdare				1	5	6
Brentirion				0	11	0
Burthin				2	0	6
Cadoxton				0	8	0
Dyffrin				1	4	0
Geppafach				1	3	0
Llangyfelach				0	7	0
Liswormey and Lantwis Major				2	2	0
Lantrissent				1	12	6
Lanwinno				0	12	0
Landyfodog				0	5	0
Merthyr				13	4	3½
Neath				1	0	0
Newbridge				1	13	0
Oldcastle				2	0	0
Pyle				1	10	0
Pendoylon				0	2	0
Swansea				8	0	0
St. Fagans.—Collected by Mr. Lewis				3	15	2
Tonyrefail				1	1	0
Whitchurch				2	7	0
Ynisfach				0	4	0
Ystradmisnach				1	10	0
Langomed				0	11	6
Salem				1	1	0
Lansamlet				1	0	0
					56	17 6½
Carried forward					314	3 3½

Brought forward					314	3 3½
Brecknockshire.—Brecon.—Strue's Chapel				9	10	6
Gowydd.—Collection				6	2	8
Brulth				5	3	9
Llangamarch				3	3	0
Ystradfellty				1	6	10
Lower Chapel				2	2	6
Merthyr Cynog				3	0	0
Llanmihangel				3	0	0
Llandela				1	15	10½
Trecastle				5	12	6
Crai				1	11	0
Dwynnock				3	1	8½
Llangorse				2	5	0
Bwlch				4	0	0
Crickhowel				5	0	0
Forest				2	0	0
Talgarth				3	17	6
Pontrhydyberi				5	17	4
Penhelly				1	5	0
Penyrheol Crickadarn				0	17	1
Pelennewydd				0	19	0
Trallwm				1	10	0
					73	1 3
Monmouthshire.—Castletown.						
Collection				1	7	
Croesllwarch				1	10	0
Pontypool				0	14	0
Kendale				1	0	0
Gellygroes				1	4	0
St. Brides				0	12	0
Tredegar				1	10	0
Blaennant				2	0	1½
Kisca				2	2	0
Blaenavon				1	6	4½
St. Mellon's				2	3	6
Newport				1	10	0
Gortre				1	8	6
Rumney				0	10	0
Lanmartin				2	10	0
Penhow.—Collected by Cards; by S. Lewis				2	10	0
					23	17 6
					411	2 0½
Buckinghamshire.—Donation from a Friend					2	0 0
Bristol Auxiliary Missionary Society.—Mr. Wm. Skinner, Treasurer					35	8 7
Tabernacle Branch Missionary Society. Mr. Sam. Ditchett, Treasurer. Annual Collection					41	3 2
Hants.—Alton.—Rev. C. Howell.						
Annual Subscriptions				5	5	6
Collection				3	17	0
Produce of a Missionary Box				1	11	0
Ditto ditto in Rev. C. Howell's family				0	11	6
					11	5 0
Havant.—Rev. W. Scamp.—Collection after a Sermon by Rev. Rowland Hill				8	17	6
Annual Subscriptions				24	16	0
Sabbath School Children (four months)				0	17	3
Gleanings				1	16	7
					36	7 4
Portsea.—Rev. J. Griffin and Friends. Collection, &c.; by Rev. Rowland Hill				41	3	0
Annual Subscriptions				44	11	6
Penny ditto; by Mr. C. Earwicker				1	7	0
Ditto ditto; by Miss Mackie				1	16	4
Ditto ditto; by Mrs. Oliver				4	14	1
					93	11 11
Kent.—Queenborough.—A. K.					1	1 0

Lancashire.—Bolton.—Mawdsley Chapel.—Friends; by Rev. Wm. Jones	15	7	6			
Ditto.—Duke's Alley Chapel.—Friends; by Rev. J. Fox	18	9	0			
				33	16	6
Preston Auxiliary Missionary Society.—Mr. John Hamer, Treasurer.						
Half-year's Contributions	50	12	5			
Garstang.—Branch Society	4	5	0			
Elswick.—Ditto.—Rev. D. Edwards	12	19	0			
				67	16	5
Oxfordshire.—Witney.—Rev. J. Higgs and Friends				1	7	0
Somersetshire.—Milborne Port.—Rev. W. Paige	5	0	0			
Collected by Miss King	1	17	6			
Ditto Mrs. Longman	1	0	6½			
Ditto Mr. James Actins, Jun.	2	0	0			
Public Collection	2	1	11½			
				12	0	0
Surrey.—Marden.—Mrs. T. Rutter				5	0	0
Scotland.—Aberdeen (Old.)—Juvenile Missionary Society.—Auxiliary to the London Missionary Society; by Mr. Alex. Fyvie				3	0	0
Alva.—Congregation; by Rev. Andrew Bullock				10	0	0
Hamilton.—Bible and Missionary Society; by Rev. James Mather				5	0	0
Paisley and East Renfrewshire Bible and Missionary Society to aid in Translating and distributing the Holy Scriptures at the Society's Missionary Stations.—Rev. R. Burns and Rev. J. Thomson, Secretaries				10	0	0
Linlithgow.—Rev. A. W. Knowles.—Auxiliary Bible and Missionary Society	4	0	0			
Missionary Prayer Meeting	1	12	0			
				5	12	0
St. Petersburg.—From Mr. J. M. Venning; by Rev. Richard Knill for a Native Teacher in South Travancore, to be called "*John Mayhaum Venning*"				10	0	0

For the Education of Native Females in India.

Mrs. Goodwin Alresford	0	6	6

Donations for the Chapel and Mission House at Cape Town, Cape of Good Hope.

Rev. A. Tidman, Frome, collected after a Sermon by Rev. John Campbell	12	5	0
Rev. Mr. Humphage, by Rev. J. Campbell	2	2	0
Rev. J. Burder; by ditto	2	0	0
Mr. George Gaviller	5	0	0
Rev. John Arundel	1	1	0
Rev. John Lewis	2	0	0
Mr. Wm. Reid	2	2	0

Collected by Mr. R. Hamer, Preston.

Preston (in part)	11	7	0
Chorley	8	11	6
Lancaster	15	0	6
Kirkby Lonsdale	3	7	6
Clitheroe	7	13	0
Wigan	7	1	0
Rochdale	17	0	6
Burnley	15	12	6
Bury and Parke	3	0	0
Blackburn (in part)	3	0	0
Kendal (in part)	2	1	0
Rev. Moses Fisher, Liverpool	2	0	0
	95	14	6

Collected by Rev. Thomas Durant, Poole.

Rev. Thomas Durant, Poole	10	0	0
Mr. George Kemp, Jun. ditto	10	0	0
Mr. J. B. Burn, ditto	10	10	0
Mr. James Kemp, ditto	10	0	0
Miss Kemps, ditto	5	0	0
Mr. Thomas Millar, ditto	2	2	0
Mr. Thomas Coward, ditto	1	1	0
Mr. W. Waterman, ditto	1	1	0
Mr. W. B. Best, ditto	1	0	0
Mr. I. M. Randall, ditto	1	0	0
Mr. I. S. Miller, ditto	1	0	0
Mr. T. Crew, ditto	1	0	0
Mr. I. Durant, ditto	1	0	0
Mr. C. Gollop, ditto	1	0	0
Mrs. Butler, ditto	1	0	0
Rev. D. Gunn, Christchurch	5	0	0
Mr. W. Tice, Ringwood	1	1	0
Mr. J. Brown, Wareham	1	0	0
Mrs. Stewart, Weymouth	1	0	0
A Friend, ditto	0	5	0
	65	0	0

The Thanks of the Directors are presented to the following:

To R. L. for 2 Copies Thomas's Practice of Physic.—Rev. G. More, for 48 vols. of his Sermons, boards.—Mr. Edwards, for Brown's Dictionary of the Bible, 2 vols. boards.—Gunn's and Pattrick's Sermons, 1 vol. each, Buck on Experience, 2 Hart's and 1 of Whitfield's Hymn Books.—Mr. Cranfield, for Brown's Bible, 2 vols. boards, and 300 of Romaine's Sermon on the 107th Psalm.—Rev. J. Townsend, for his Discourses on Prayer, 1 vol. and Claude's Reformation, 2 vols. boards, for Malacca.—Mr. Storck, for Matthew Henry's Commentary on the Bible, 5 vols. bound.—The Proprietors of the Family School Magazine, for 12 copies of their Juvenile Work.—Mrs. Joyce, Rev. James Buckham and Friends, Mr. Blundell, and Rev. W. Smell, for various articles of wearing Apparel for Pacaltsdorp.—Messrs. Loveless, Buckham and Friends, Eversfield, a Friend, and Mrs. Towle, for 9 vols. and 350 Numbers of the Evangelical Magazine.

POETRY.

COTTAGE OF BETHANY.

(From Edmeston's Cottage Minstrel.)

Ah, Cottage of Bethany, happy wert thou,
Where often the Saviour was wont to repair;
That time has long pass'd into distance, and now
No Mary can boast that "the Master" is there!

But though not in presence our Saviour be nigh,
A guest to partake and a teacher to guide;
Faith sees, though unseen by the bodily eye,
Him present in Spirit on every side!

Yes, Saviour, thou surely art here, for thou didst
A promise bestow as thou passedst away;
That thou wouldst for ever be found in the midst
Of two or of three who assemble to pray.

THE INVITATION.

(From Spiritual Recreations.)*

Afflicted, tempted, tried, and poor,
I seek a shelter from the storm;
I knock at willing Mercy's door,
And ask for refuge for—*a worm!*

The rest I seek is freely giv'n,
In Jesus' bosom there is room;
And where He is it must be heav'n,
And "whosoever will" *may* come.

Diseased, blind, deaf, lame, or faint,
Jesus receiv'd and made *them* whole;
And gave relief to each complaint
Of ev'ry burden'd, sin-sick soul.

Come, then, and try the Saviour's pow'r
To ope *thine* eyes, and heal *thy* mind;
Weary or guilty, come this hour,
And thou the promis'd rest shalt find.

EVENING'S HARPING.

Paree gaudere oportet, et sensim queri,
Totam quia vitam miscet dolor et gaudium.—*Phæd. Fab.* xiii.

The Sun parts faintly from the wave,
The moon and stars are beaming;
The corpse is cover'd in the grave,
And infants now are dreaming:
But Time conveys with rapid power,
Alike the sweetest, saddest hour!

The rain has shower'd—the bud has burst;
The wind o'er ocean bellow'd:
Nature the birth of Evening nurst,
And Thought my feelings mellow'd:—
O! sacred Truth from Heaven descend,
Thou art my guardian and my friend!

I'll tune my harp—I'll strike its wires—
My Saviour's praise to waken;
His Love refines my warmest fires
And keeps my heart unshaken:
And thus melodious chords arise
And tone my feelings for the skies.

Though living in the strength of health,
Earth's noblest joys possessing;—
In neither poverty nor wealth;—
Esteeming every blessing;—
I know not but the voice of Time
Might call me soon to Heaven sublime!

But, if uncall'd yet—sure at last,
Ev'n though with locks grown hoary,
That sound will come, and when 'tis past
I shall awake in glory:
O! dear Redeemer, give me grace
To fit me for that happy place!

Then, when the vault shall claim my dust,
And God recall my Spirit;
Eternal love will be my trust,
Insur'd by Jesus' merit:
And the triumphant change restore
My happiness for evermore!

Prior.

* See our last Month's Review, p. 425.



Freeman sc.

Rev.d Edward Pritchett,
Late Missionary at Vizagapatam
In the East Indies.

Publ.d by J. Wesley, Stationers Court, Dec.r 1809

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER 1821.

MEMOIR OF THE LATE REV. EDWARD PRITCHETT,

LATE MISSIONARY AT VIZAGAPATAM, IN THE EAST INDIES.

MR. PRITCHETT was born at Birmingham in 1772. At an early period he was removed to London, where he served his apprenticeship; during which period his diligence, probity, and good temper, gained him the esteem and affection of the family. He was afterwards an assistant in the business of a respectable tradesman, who was so much pleased with his conduct, that he left him an executor and sole trustee of his property.

Mr. Pritchett was the subject of serious impressions, at various times, even from his childhood. By reading the Pilgrim's Progress at nine years of age, he was much affected; but what he met with in the description of the Valley of the Shadow of Death, and the whispering of blasphemies in the ear of the Pilgrim, proved a source of extreme alarm, and a fearful apprehension that he himself had complied with the suggestions of Satan, and had committed the sin against the Holy Ghost. From this distress, however, he was at length relieved by a sermon which he heard at church, in which the true nature of that sin was explained. Religious impressions and convictions of sin were renewed from time to time, and he took pains to satisfy his conscience by the performance of duties; but all this while he "lived a Pharisee," and was ignorant of the righteousness of Christ as the only solid ground of a sinner's hope; and this pharisaical spirit was fostered by the perusal of "The Whole Duty of Man," so that he began to think there were few persons so religious as himself.

After the expiration of his apprenticeship, he was providentially led to reside in a family which made a profession of religion; and this, probably, brought him under the ministry of Mr. Radford, by which his mind was gradually enlightened. He began to seek unto God in a manner very different from the former, not presuming to offer his own obedience as an equivalent for the divine favour, but coming to God as an unworthy sinner, through the blood and righteousness of Christ. His views on these subjects were much enlarged by reading Hervey's Theron and Aspasio, and by a sermon preached by the Rev. M. W. on the doctrine of Justification. This important change took place in his 20th year.

Mr. P. having joined the church under the care of Mr. R. soon began to render himself useful; and a

Mr. Johnson having recently commenced a Sunday School in that neighbourhood, and in which he felt the need of assistance, was introduced to Mr. Pritchett, who became his colleague and intimate friend; and there is reason to believe that Mr. Pritchett's assiduous labours in the school were rendered a blessing to many young persons. His zeal for the good of mankind was also displayed by his becoming one of the first and most active members of a humble association formed in aid of the British and Foreign Bible Society, and which had the honour of being the first, in order of time, of all those numerous Auxiliaries by which that noble institution is now benefited.

It soon occurred to Mr. Johnson, and Mr. Wheeler (another intimate friend of Mr. Pritchett,) that he possessed qualifications remarkably suited to the office of a Christian missionary. His zeal, his prudence, his perseverance, his disinterestedness, and his happy equanimity of temper, rendered him, in their apprehension, a fit person to offer himself to the London Missionary Society as a candidate. They therefore recommended this step to him; but such was the lowly opinion he entertained of himself, that he recoiled at once from the proposal; nor could he, till after many serious conferences with his friends, and much prayer for divine guidance, be prevailed upon to offer his services to the Society. At length, however, he made an application in the usual manner to the Directors, was readily received, and sent to the Missionary Seminary at Gosport. This took place in the month of May 1806. At that time Mr. P. was engaged in business, together with his brother, and was in so prosperous a line that he had the fair prospect of acquiring considerable property; but he cheerfully relinquished his worldly pursuits, however promising, and devoted himself without reserve to the work of the Lord amongst the heathen.

Mr. Pritchett having pursued with diligence the usual course of studies at Gosport, was appointed, with Mr. Brain, to a mission in the Birman country (east of India.) His tutor, Dr. Bogue, was much pleased with the progress he made in learning; and in a letter to Mr. Wheeler, recently written, thus expresses his approbation:—

"Edward Pritchett was a student in the seminary at Gosport for three years. His spirit and deportment while he was pursuing his studies, confirmed the account he gave of his experience at his ordination. His talents were of a superior order, and he possessed what is of great consequence in a Missionary—an astonishing aptness for the acquisition of languages. Though he was upwards of thirty years of age when he came to the seminary, and knew no other than his mother tongue, I never had a student who excelled him in the attainment of Latin, Greek, and Hebrew. His progress in all these was extraordinary for the time. His preaching also was acceptable, and there was every prospect of his being an eminently useful missionary of Jesus Christ.——His death I consider a great loss to the infinitely important cause."

Mr. Pritchett was solemnly set apart to the Missionary work at Silver Street Chapel, on Thursday January 26, 1809. Mr. Brain (who was also appointed to the Birman mission,) and Mr. Hands for India, were ordained at the same time; as were also Messrs. Wimmer and Pacalt for Bethelsdorp, and Messrs. Adam and Purkis for the West Indies. The Rev. Messrs. Buck, Burder, Greig, J. Hyatt,

Platt, and Steinkopff engaged in the service.

Mr. Pritchett and his colleague embarked for the East on the 4th of May 1809, and proceeded to the Cape of Good Hope, where he resided about four months, preaching with much zeal and affection to the soldiers, many of whom, there is reason to believe, were converted to God by his ministry. He then proceeded to Madras, where he arrived Feb. 4, 1810, and shortly after to Rangoon, a principal city in the Birman country, where he and Mr. Brain were kindly received by Messrs. Chater and Carey, the Baptist Missionaries then in that place. It was the intention of Mr. P. and his friend to go forward as soon as possible to the city of Ava, with a view to a permanent settlement; but it pleased God very shortly to remove Mr. Brain, by death, after a severe illness of only eight days. The distracted state of the country, in consequence of a war with the Siamese, prevented Mr. P. from going to Ava; and as Rangoon was already occupied by the Baptist brethren, and Mr. P. was earnestly entreated to assist the mission at Vizagapatam, recently deprived of that invaluable missionary Mr. Des Granges, he thought it his duty to remove; and accordingly, after a tedious detention at Calcutta, under circumstances at times difficult and distressing, he was enabled to join the brethren, Gordon and Lee.

Here, in conjunction with the other brethren, Mr. P. continued faithfully to labour for more than 8 years. While detained at Calcutta he made some progress in the Telinga language, being assisted by the converted Brahmin, Anundarayer. After residing for some time at the station, he was enabled, like his colleagues, to go out into the surrounding villages, and to read and to explain to the natives portions of the word of God, and sometimes to visit the idol temples and converse with the Brahmins.

Mr. Pritchett entered into the conjugal state with a Miss Parkhouse, niece to the Rev. David Brown of Calcutta, about October 1811, previous to his leaving that place for Vizagapatam. But it pleased God to deprive him of his dear partner at an early period, for she expired in about two months after the birth of her firstborn, on the 30th of December 1812. Mr. P. attended the sickbed of his wife with affectionate assiduity, and a letter to his brother, relating the particulars of her sickness and death, with his feelings on that mournful occasion, do great honour to his sensibility and Christian temper. We shall transcribe a single passage:—

"You will suppose, that for many weeks past I have been much hindered in my work, for my dear wife had none to attend upon her but myself. I had begun to visit the neighbouring villages, as well as the schools, and the people in town. This labour I must now re-assume; but as miraculous conversions do not take place in our times, and as the prejudices of the people in favour of their vanities are as strong as Satan can make them, and as the best means I shall be able to use even for years to come will be but feeble, it must be with no sanguine hopes of immediate success. Indeed it is with weeping we go forth, bearing the precious seed, wondering how it can abide and grow while such myriads of hungry fowls are waiting to devour it; but 'faithful is he that hath promised' the golden sheaves of an abundant harvest to our Divine Master, and he will do it. Only let the Lord give to his people a spirit of earnest, persevering and unwearied supplication,

that, whilst they pray, confident of being heard, they may wait with patient expectation, not accounting the Lord slack concerning his promise, nor his Missionaries slothful, because nothing appears to be done. I am going on with something like a translation of the Acts; but when I shall attain that knowledge of the language which will enable me to complete it properly, I know not."

In this modest manner did Mr. Pritchett estimate those talents which others could perceive were extraordinary, and which, after a few years of diligent study, rendered him such a proficient in the language, that his translation of the New Testament received the highest encomium of the best judges.

In the year 1818, having finished his version of the New Testament in the Telinga (or Teloogo) language, he offered it to the Committee of the "Calcutta Auxiliary Bible Society," by whose recommendation the four Gospels and the greater number of the Epistles were transmitted to Madras for examination; and having been inspected by Mr. Campbell, of that city, an eminent Telinga scholar, as well as by a learned Shastroo, attached to the college of Fort St. George, it was favourably reported of by both, as a plain, intelligible version, adapted to general use. The Committee in consequence adopted Mr. Pritchett's translation, and ordered 2000 copies to be printed at Madras. Mr. P. then proceeded to that city, and continued there, superintending the press, till the whole was completed; and while this work was in hand, he translated a tract "On the Creation" into the same language; and also diligently employed himself, proceeding with the translation of the Old Testament, many parts of which he had previously translated.

Having accomplished the object of his visit to Madras, he returned with his family to the original station at Vizagapatam in March 1819, and proceeded with the translation and the revision of those parts which were translated, the completion of which was the grand object on which his heart was fixed.*

While thus laudably engaged, it pleased God to put a period to his labours; for, on the 2d day of June 1820, he felt indisposed, and was in and out of his study frequently, complaining of the strong winds affecting him more than usually. On Sunday morning the 4th, he rose

* The following extract from a letter from the Rev. Marmaduke Thompson, dated Madras, Jan. 29, 1820, contains an honourable testimony to his value as a translator:—

"I am happy to tell you that I have received testimonies to your translation that have afforded me the fullest satisfaction. I am persuaded it deserves the character which has been given of it by Mr. Campbell, and other good judges, and that it is to be reckoned among the best translations of the Scriptures that we have.

"Go on, my dear Sir, in the way which the Lord seems evidently to point out as the best way for you—the way to improve your talents where you are in his service as a Missionary to the poor Gentoo heathen, and soon we hope to Gentoo Christians also, in the way of translations, you will not, I am persuaded, labour in vain.

"I look around, and bless the Lord our God for the wonderful things which I have seen wrought in India; the zealous and invaluable labourers in his service whom I know and love in the Lord; and what is in glorious prospect from one end of the land to the other. May you be strengthened and enriched with the grace of the Holy Spirit more and more abundantly from day to day, for the portion of the work committed to you. May you rejoice in it more and more continually, and see great fruits of all in your own soul, in your family, in your ministry, and in the future inheritance reserved for you in the kingdom of our God on high. Farewell, the God of peace and grace be with you always, and with all yours. Yours ever, wherever I am,

with lively regard and esteem,

To the Rev. Edw. Pritchett, Vizagapatam. M. T.

very unwell, and without being able to take any thing more than a cup of tea, went into the town to preach; but towards the latter part of the service, was obliged to conclude rather abruptly, and returned home very ill. About Tuesday he said to Mrs. P. "I have had some most pleasing thoughts this morning." She replied, "I wish it had been so with myself;" adding, "that the cares of the family had occupied too much of her thoughts." He replied, "My dear, I hope the enemy will not be permitted to distress you; I have no doubt but I shall meet you in heaven."

They were both too ill to converse much. During the week, though in very great bodily pain, and burning with fever, he manifested the most patient resignation, praying to God to enable him to suffer patiently all his holy will concerning him; and several times said, "I don't know why a Christian should wish to stay here—a real Christian, that loves, and has lived to God." On Sunday, the fever was very high, and he endured great agony, not able to say much; but in a very impressive manner, while Mr. Gordon was by his bedside, said, "My times are in thy hands." On Monday he was thought to be rather better, and at night he appeared more composed than he had been for some nights past; but, alas! about 3 o'clock on Tuesday morning he expired.

Mr. Pritchett was a man who possessed great vigour of constitution, and had endured the climate of India for ten years without any material inconvenience. He was a truly devoted Missionary, and took great delight in his work, notwithstanding the great labour of it. His acquaintance with the Telinga language was extensive, accurate, and idiomatic. He had finished the New Testament, and was looking forward with holy expectation to a period, apparently not remote, when he should have the inexpressible satisfaction of completing the Old Testament also. But the great Sovereign of the world, for reasons unknown to us, was pleased to put a sudden period to his useful exertions, and remove him from his work to his reward. "The Lord is righteous in all his ways, and holy in all his works."

At the time of Mr. Pritchett's illness, Mrs. Pritchett, his second wife,* was exceedingly ill of an epidemic fever, which then prevailed in the country, and was scarcely expected to survive him; but, through the goodness of God, she was gradually restored; and it being judged that her return to England was absolutely necessary for the recovery of her health, she embarked at Madras on the 3d of March in the present year, and arrived in England on the fourth of October: but the youngest of three children who embarked with her, died at sea; the youngest but one died soon after Mr. P.'s death at Vizagapatam, and two others had died before him.

Mr. Pritchett was a Missionary whose memory deserves to be cherished by all the members and friends of the London Missionary Society, and by all who wish prosperity to the cause and kingdom of God our Saviour; and while we justly lament the removal of so excellent a man, let us earnestly pray that the Lord of the harvest would send out many labourers like-minded with him into his harvest.

* Mrs. P. was a Miss Greene, who left this country in 1810, with a view to a conjugal union with Mr. Brain, before mentioned; but he expired before she reached India. Her marriage with Mr. Pritchett took place in April 1814.

THE BEGGAR AND THE TRACT.

To the Editor,

SIR,

THE prayer of the *Earthenware Man* in your Magazine for September, with the statement in your next Number respecting some *Gipsies*, cannot have failed to interest your numerous readers.

As the subjoined narrative will tend to show that some of this wandering tribe are the subjects of real piety, perhaps you will give it a place in your valuable miscellany, it having some connexion with prayer; and the more especially, as the insertion of the anecdote may prove gratifying to the members of the Religious Tract Society.

Little do we know, Sir, or perhaps enough consider (as they have much time for reflection,) the hopes, the fears, and the general feeling respecting religion, of that most abject portion of our fellow-creatures whom we see wandering about from place to place. I have frequently considered it my duty when I have met with them, to speak to them on the subject of religion; and few instances do I remember, wherein my conversation was not received with the most apparent gratitude: and in some cases they have so fervently invoked the blessing of the Lord to rest on me for that which I have spoken to them, as has sensibly affected my mind. The nature of these conversations the following dialogue will manifest, and perhaps you will permit me to note it down in the plain and familiar manner in which it was conducted:—

About five or six years ago, while passing through a meadow, I observed before me a beggar; he appeared to bend with the weight of years, having a bag on his back, containing, I suppose, his kettle, &c. on the top of which was a bundle of sticks. After walking a short distance, he frequently paused, as if tired or afflicted. When I overtook him, I mildly accosted him, and said, "Well, master, where do you think you shall be in twenty years time?" He stopped, immediately fixed his eyes on me, and, after a short interval, replied, "In heaven I hope, master."—"In heaven! (I rejoined) *Why* do you hope you shall be in heaven?" "Because I hope I shall, master."—"But (said I) you know there are two kinds of hope spoken of in the Scriptures: the hope of the *hypocrite* which perisheth, and the hope of the *righteous* which is an anchor to the soul; which hope of the two is yours?" "Why, faith is a great thing, master, is it not?" "Yes, faith is certainly very important." "To be born again is a great thing, is it not, master?" "Yes, to be born again is a very great thing: but (I continued) where did you get all this knowledge?" "I will tell you, master: About nine or ten years ago I was begging for something at one of the houses of the Royal Crescent at Brighton; after waiting for some time, as no one gave me any thing, I turned and walked away; a servant then came after me, and said that a lady had sent me a penny and a little tract, which she desired I would read: it was that little book, master, that taught me to know about faith, and about being born again." "What was the name of the tract?" "A Dialogue between a Traveller and Yourself: and such was the effect, master, which this little tract had on me, that I learned *every word* of it by heart." "Can you repeat it now?" "Yes, master." "Let me hear you." After repeating a small portion of it, his shortness of breath prevented his proceeding any further. "Master (said he,) I have got an asthma, and cannot go on." Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat

the contents of the tract; to which he readily consented. Before we parted, he said, "Master, I wish you would give me some prayers." "Give you some prayers (I replied;) you do not find any difficulty in supplicating for a supply of your *temporal* wants at persons' doors, cannot you ask the Lord to give you *spiritual* blessings in the same way?"—"Yes, Master; but my prayers are so *sinful*, I am afraid the Lord will not hear me."—I endeavoured to explain to him the nature of prayer, and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However, I promised to give him some prayers when he called.

In two or three days after he came to my residence, when, having in my possession the tract before specified, my dear consort (now no more*) and myself, heard him repeat the whole of the tract, both questions and answers, without missing, I believe, a single word; although he was, as he informed me, and I have no doubt of the fact, eighty-two years of age.

I now examined him respecting his general view of religion, which I found to be correct, and which he informed me he had gathered entirely from this excellent tract. Indeed, I am well persuaded, though I wish ever to attach a proper suspicion to the deposition of strangers, that the Lord had so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. He informed me that he was a mason by trade, and that the tract was given him not long after he became incapacitated for labour. After providing him with some prayers, and these, Mr. Editor, I believe were from a little book on "Self-Examination" written by yourself, he departed, promising to call on me again when he came into these parts. I have not seen him since. It is probable he soon after paid the debt of nature; and if so, there is no doubt but he is now ascribing salvation to God and the Lamb amongst the countless number who surround the throne of glory, acknowledging that little messenger of mercy, the tract, as the instrumental cause of his salvation.

By associating (if it were only this single instance) the salvation of this poor old beggar with the idea of *eternity*, it will infinitely more than compensate for all the expense that has been incurred in printing, and all the labour that has been bestowed in circulating these valuable productions; yea, it is of more value to the recipient of the blessing, than millions of worlds.

May this circumstance prove a fresh stimulus to those who are engaged in circulating religious tracts. It seems to say, "In the morning sow thy seed, and in the evening withhold not thine hand;" and the sure word of promise is, "In due time ye shall reap, if you faint not."

I remain, Sir, yours sincerely,

Alfriston, Susser. C. BROOKER.

* A Memoir of whose Christian conduct and glorious death I hope very shortly to lay before the public, it being in the press.

ON PREACHING.

(*Concluded from p.* 465.)

III. IT may be well to notice some of the *evils* incident to the ministrations now under consideration, that the importance of plainness may be still more obvious.

A highly respectable writer* has remarked, "That in the modern ages of Europe it has often been

* Schegel, Lectures on the History of Literature, ancient and modern. English Ed. vol. i. p. 55.

the subject of reproach against particular nations or periods, that literature in general, but principally the poets and their works, have too exclusively endeavoured to regulate themselves according to the rules of polished society, and, above all, the prejudices of the female sex." If such an observation be just, as no question it is, with how much force may it be applied to many instances of preaching; with this difference indeed, in the one case its evils are confined to the present state, in the other they are commensurate with eternity. Paul evidently had his eye on this when he said, "Christ sent me to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. i. 17. This consequence, fearful as it is, naturally results from the course which has been condemned: "Too often the cross of Christ is rendered of none effect, through the vain affectation of the preachers, to recommend it by the affected graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its general beauty and glory are tarnished, the preacher has his worthless reward in human applause or human popularity: but the Spirit of God disdains to set his seal to the word thus preached; it proves the mere shadow of a feast, at which the guests are starved; and an amusing display of ingenuity, instead of an assault on the strong holds of Satan by the power of divine truth."* Is there no evil in this?

But it does not rest here. Such is human depravity, that multitudes, even among those who have been accustomed to "hear the word," are pleased with such attempts. Nor is the native principle of pride, which is common to ministers as well as to others, likely to be an opponent. Indeed, as a desire to please men operates, as is frequently the case under the specious pretence of greater usefulness, the evil here alluded to will advance, and the correctness as well as the benefits of pulpit ministrations will be estimated by the number of hearers, and other circumstances, rather than by the effects of divine influence, through the medium of the understanding and the affections. Thus the vanity of the preacher and hearers is likely to be nourished at the same time, and the labours of the faithful and devoted servants of Christ are brought into comparative disrepute and disesteem. Men are led to substitute an attendance upon a particular preacher for spiritual worship. If, by reason of any awakening providence, or from any other cause, the mind becomes alarmed, and anxieties are felt respecting futurity, instead of the attention being directed to the only refuge, every thought vanishes in the prospect—I will go and hear such a one and get comfort, his voice is sweet. Thus, instead of impressions being deepened they are effaced; pride is supported by self-complacency, feelings in no wise characteristic of true religion are cherished, instruments are regarded instead of the Holy Spirit, and, although directly contrary to the preacher's avowed desires, such is the effect of departure from the plain impressiveness of God's holy word, hearers of the class now mentioned are composed, and even stupefied.

To enumerate the evils incident to the course now under review would be tedious. It need only be added, that the Holy Spirit must needs be grieved†—

* Scott's Comm. 1 Cor. i. 17.

† "Alas, what would preaching do, if we could suppose it never so general, while the

the deceitful influence of the human heart increased—and sinners awfully deluded;—knowledge is hereby kept in the back ground—ordinances are improperly estimated, and indistinct views of sacred truth, with attendant barrenness of soul, to a greater or less degree, are the unavoidable effects.

How needful then is it for Christians to support and encourage those who by fidelity and devotion to their proper work, being now instrumental in turning many to righteousness, will hereafter shine as the stars for ever and ever. This may be done in various ways, which will naturally suggest themselves to those who feel the force of scriptural exhortations. Among others will not a diligent and conscientious attendance upon their ministry best prove the strength of attachment, the sense of obligation, the actings of enlightened views of truth? How must a pastor's heart be grieved when those who have engaged, by their union to the church, to be his hearers, are perpetually "seeking some new thing" —when a more captivating voice, a more graceful address, a style of preaching more declamatory and oratorical, if not bombastic and ostentatious, will, on any occasion, attract their notice, and absorb their admiration. Nor is it confined to the sanctuary. If the parties meet, as frequently happens, the prudent, the attractive offices of a Christian friendship are out of the question—the whole time and attention are bestowed in a way too much marked with slight, and undervaluing, and preference, to be mistaken or misapplied. Surely these things "ought not so to be." They appear to numbers of small import. In many societies they pass current for that charity which hopeth all things; but, when the motive is analysed, when the specious covering is removed, who does not perceive the delusion. It is not love to Christ, it is not attachment to a minister as his servant, it is not a pure regard for the interests of the Gospel kingdom in the earth. It is having "men's persons in admiration,"—sometimes, it is to be feared, because of a selfish, carnal policy, and always to the detriment of the power of truth, and the injury of those who labour in the vineyard of Christ; in a more humble manner it may be, but probably with greater simplicity, zeal, and success. The Apostolic exhortation, though not originally applied to this subject, will not, it is apprehended, be improperly introduced in connexion with it. The principle is of universal force, and, as it is employed, will counteract all the evil consequences to which reference has been made. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." James ii. 1. Nor can the explicit counsel of another Apostle, expressly on this subject, be omitted, as it affords the correct rule of action, the measure of regard, the plain line of duty in all cases and under all circumstances. —"We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13. Who has not observed that, in almost every instance when the words of the inspired prophet are fitly introduced—"Lo, thou art unto them as a very lovely song of one

Spirit of the living God restrains and withholds his influences? We may as well attempt to batter strong walls with the breath of our mouths, as to do good upon men's souls without the Spirit of God." Howe's Works, vol. v. p. 356.

that hath a pleasant voice,"—the affecting conclusion follows,—"for they hear thy words, but they do them not." Ezek. xxxiii. 32. "This is a lamentation, and it shall be for a lamentation"—that the style, the elocution, the address, should ever eclipse the subject discussed; and that the Saviour, whose glory claims exhibition, should ever be concealed; that the lustre of a preacher's imagination, to say the best, may be seen and admired.

The writer cannot conclude his observations better than with the forcible remarks of Dr. Doddridge respecting our Saviour's ministry.

"Our Lord Jesus Christ is a most amiable and wonderful example of a plain, familiar, and popular preacher. When we come to peruse those divine discourses which extorted a confession from his very enemies, that he spake as never man spake, we find neither a long train of abstract reasonings, nor a succession of laboured periods, adorned with an artificial exactness; but the most solid and important sense, delivered in an easy and natural way, illustrated by similes taken from the most common objects in life, and enforced with lively figures and the strongest energy of expression, which is well consistent with all the former. So that, upon the whole, it was most happily calculated at once to instruct the most ignorant, and to awaken the most negligent hearer. I cannot but wish that some judicious writer would attempt to set this part of our Lord's character in a clearer and more particular light; and would shew us how the whole of his conduct, as well as the manner of his address, was calculated to promote his usefulness, under the character of a preacher of righteousness."*

* Works. vol. iv. p. 211.

ON THE STUDY OF HEBREW.

That the study of the Hebrew language is becoming more general than it was some years ago is a fact in which we must rejoice; at the same time it is a circumstance which may render a few words of caution not unseasonable. *New Translations*, and *Improved Versions*, are frequently appearing, many of which grieve the scholar, and stagger the unlearned, leading him to suspect that the holy book of God has been written in a language, which may be made to signify almost any thing the critic pleases. There is, indeed, it must be confessed, an apparent latitude of meaning in many Hebrew sentences; yet it may be doubted whether this be not rather apparent than real. The patient investigations of studious men have, in so many instances, pointed out a sure path, where all seemed to be a maze of devious ways, that we are led to suspect that the ambiguity may arise, not so much from the indeterminateness of the language, as from our ignorance of its peculiar phraseology. While the inexperienced seaman beholds around him only a trackless deep, with no object to guide his course, and is bewildered in uncertainty, or dashed on the rocks, the skilful pilot, fixing his eye upon the floating needle, and marking the positions of the heavenly bodies, steers his vessel safely to the desired haven.

The necessity of urging the Hebrew student to the closest attention to the *idiom* of the language, appears from observing that the most common peculiarities of expression have been strangely disregarded by some who have rashly presumed to alter our received version. An instance of this is now before me, in a a writer deservedly surnamed "*The Great*," and from whom we should

not have expected such an oversight. The great John Howe, animadverting on Ps. xiv. 1, (Works, vol. ii. p. 293,) remarks, "*They say in their hearts No God*, i. e. not *there is none*, for there is no [*is*] in the Hebrew text. The words may go rather in the optative form than in the indicative, "*O that there were* none!" On this statement I observe—

1. That were it wished to express in Hebrew the sentence, "There [is] no God," a more proper way cannot be thought of than that adopted by the Psalmist אין אלהים. Nay, perhaps it were not too much to assert, that *no other way* can be imagined than this, by which to express that phrase with propriety.

2. That if any part of the verb היה, *He was* were inserted; as for instance, the future יהי, then it would not not mean, as now, "There is no God," but, "Let there be no God;" so that the omission complained of actually establishes the very sense which Mr. Howe opposes.

3. That if the verb were inserted along with the negative אין, I presume that it would not make Hebrew—this particle never, I believe, taking a verb.

4. That if the sense intended had indeed been, "Let there be no God," then, not the negative אין, but לא, or rather אל, would have been used, e.g. אל יהי אלהים

5. That no rule is more regular than this, "That an ellipsis of the verb *to be* is understood before אין,"* thus Ps. iii. 3. אין ישועתה. "*There is* no salvation." Psalm xiv. 1. אין עשה־טוב. "*There is* not one that doeth good."

It may be said that the preceding criticism is of little consequence, since, whether we read, The fool hath said in his heart "There is no God," or, "Let there be no God," the sense is nearly the same. To which I reply, that the object of this paper is to shew the importance of attending to established *principles* of interpretation, rather than to point out the application of them to a particular case; and the remarks made will not be lost if they serve to convince the young student that "all is not gold which glitters;" and that when he is tempted to quit the beaten path of our authorized version for one which his genius suggests as more inviting, he should take heed to his steps, lest what appears to be solid ground turn out a miry swamp. T. K.

* See Keyworth and Jones's Principia Hebraica, page 84.—EDITOR.

REASONS FOR BUILDING A CHAPEL.

[*Transcribed from the Records of the Low Meeting-House, in Cockermouth, Cumberland.*]

Oct. 1, 1715.

WE, whose names are here subscribed, are willing, according to our abilities, to contribute towards the building and fitting up of a new house in Cockermouth, for carrying on and continuing the public reformed worship of God there; and the reasons inducing thereunto are as follow:—

I. We hope this is God's time for this great and good undertaking, for our congregation is numerous, and we may fear that those who may follow us may not prove more able or more willing than several among us are; for the Lord has made many that are able so willing that they strengthen one another's hands, as those in Nehemiah, saying, "Let us rise up and build."

2. The house in which at presen we worship God is not our own, bu hired by a yearly rent, and we have ground that is free of our own to build on.

3. The house we now meet in is old, and has and will require great repairing, without which the people cannot be long safe to attend in it; and it cannot be judged advisable still to add to the great cost we have been at in repairing or enlarging a farmed house, seeing we have conveniency for building on our own freehold.

4. There's great want of room in the house in which we now meet, for there are many families who have but room for two single persons, which at present they find very inconvenient with respect to their children or servants, and many are forced to dispose of part of their families from under their eye in diverse places of the house. Now this is and will be more and more prejudicial to families as they increase. Besides, the seats that many have are strait and inconvenient, and as such are a means to distract in God's worship. And should the Lord please to wipe off the reproach of his people, so that others should incline to attend in our assemblies, the house we are in will not admit of or permit their attendance; and this ought to have some weight with us.

Now, these things considered, we are convinced that it is serving our generation by the will of God, to be as instrumental as we can by our contributions, or any other way we are capable of, to promote so good a work; that, so we and our families, and whom the Lord our God may call, may be encouraged to come and hear the glad tidings of the Gospel."

These particulars are faithfully copied from the original, for insertion in the Evangelical Magazine, in the hope of affording a useful word of exhortation to builders of chapels in the present day. J. W.

FOREIGNERS RESIDING IN LONDON.

To the Editor.

REV. SIR,

In pursuance of your kind promise to encourage any exertions which might be used for the communication of divine truth to the foreigners (with an observation that this work ought "not be left undone:") I beg leave to submit to your consideration, or rather to the consideration of the friends of the Gospel generally, those gracious and peremptory commands of God, from which your conclusion, above cited, must have been formed.

Levit. xix. 34. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."

Numb. xv. 15. "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord."

Deut. xxxi. 12. "Gather the people together, men, and women, and children, and *thy stranger that is within thy gates*, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."

The injunctions contained in the New Testament are too numerous for insertion.

These divine commands must be obligatory upon each individual believer, or upon none. Every "sojourning stranger" ought to have at least *one* evangelical tract *once in his life*. The individual believer may confine his enquiries to the neighbourhood where he resides, reckoning, upon an average, fifty houses as a limit; and, as expe-

rience proves, he will find many to help him in this laudable work.

A FRIEND TO FOREIGNERS.

Suitable tracts in various languages may be had at 56, Paternoster Row; and 15, Castle Street, Oxford Market.

THE HOLY MAP.

To the Editor.

SIR,

I HAVE been sometimes a Traveller, and in the course of my peregrinations have been much assisted, during different journies in my native country, by Carey's Maps and Road Book; and have generally been well supplied with every thing needful, and also mercifully preserved from many evils which have fallen upon some others who have even been less travellers than myself. I hope, therefore, I feel a desire to fulfil the pleasing injunction, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." And I do most earnestly desire that the practical effect upon my mind may be to "humble me," and to constrain me "to keep his commandments."

I am now, Mr. Editor, on a most important journey. I am travelling, I hope, to the celestial Canaan; and I find the same necessity for a map and a guide here as in any of my former journies. I find the same need of very frequently looking at my directory, which is in fact the Old and New Testament. It does not, however, always suit to carry these with me; and when I stop to lodge among Christian friends, I expect to find, not only comfortable lodgings, but the map and directory above named at hand, to supply me with information sufficient for my guidance through my journey.

Some Christian hosts are so fully aware of this being a desirable thing, that they place the map at least in every sleeping-room; and I write now to you, Mr. Editor, to jog the memory of those who are indeed friendly to Christian pilgrims, but are apt to neglect this accommodation, or to furnish it only in a very small print that many persons cannot read.

If the hints dropped in this paper are rightly attended to, those readers who are desirous that Christian travellers should stop a night or two with them in their journeyings, will from this time take care that the visitor's apartment shall have the map placed in it: and then, the last thing at night, he may review the day's journey with the map in his hand, and assure himself that he has not missed his way; and if spared to pursue his journey the next morning, he may look at it again, and examine how far the remainder of the road is marked out to him.

PILGRIM.

AN IMPORTANT HINT.

MR. EDITOR,

EVERY thing is important that has a bearing upon the peace and security of Public Meetings for the support of benevolent institutions, now happily becoming so frequent in this country. One can hardly conceive, on such an occasion, any thing more distressing, than to witness a large assembly thrown into agitation and alarm by the apprehension of the place of meeting giving way. The breaking of a a single board, or the falling down of a form, has often thrown a whole assembly into the utmost confusion; and on such occasions the most serious accidents have occurred by a pressure toward the doors, or even windows, for escape. Having been present in two large places of wor-

ship where these circumstances took place during divine service, and in some other places where the whole assembly were on the verge of such alarm, the writer feels a peculiar anxiety on this subject.

Some cases have lately occurred in the country, which ought to be made known for the sake of exciting the utmost caution on this subject. One of these was at the Annual Meeting of the Auxiliary Missionary Society at **********; where the platform entirely sunk down, and a most valuable friend of Missions from London had a very narrow and providential escape from immediate death, by his having advanced a step or two from the chair in which he had been sitting, the chair itself being instantly crushed to pieces. He was, however, considerably injured by the bruises he received; and all acquainted with that excellent man will unite in thankfulness to God for his preservation.

The writer begs therefore to suggest to the Committees and officers of such societies, that previous to these meetings they should themselves inspect, or appoint proper persons to do so, the whole apparatus of the platform, in which four things should be considered:—1. That the size of the platform be proportionate to the number of persons to be admitted on it. 2. The strength of the base or foundation on which the uprights rest, which are to support the platform. 3. That the quartering and boarding of the platform are of good materials and of proper thickness. 4. That the whole is so framed and compacted together as to preclude, so far as is practicable, the possibility of danger.

It should be added, that fatal experience proves, it is unsafe to hold public meetings in any buildings not expressly erected for such purposes, unless they are shored with substantial timbers, and under the direction of some competent persons. Yours, &c. J. T. B.

SCRIPTURES ILLUSTRATED.

Mark vi. 28. "Consider the lilies of the field, how they grow."

"This," says Sir J. Smith, "is commonly supposed to apply either to the white lily or the tulip, neither of which is wild in Palestine. It is natural to presume, the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *amaryllis lutæ*, whose golden liliaceous flowers, *in autumn*, afford one of the most brilliant and gorgeous objects in nature; the expression of "Solomon in all his glory, not being arrayed like one of these," is peculiarly appropriate. I consider the feeling with which this was expressed, as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year, when the sermon on the Mount was delivered."

1 Sam. xx. 18. "Thou shalt be missed, because thy seat will be empty."

Among Fryer's remarks on the forms of salutation and compliment usual in Persia, in the 17th century, he notices one which, according to Sir W. Ouseley's notation, runs thus:—"Thy place, or seat, was empty among thy friends." This phrase, or the greater part of it, was frequently addressed to the latter traveller, when coming into a circle of Persian acquaintances, after an absence of several days or weeks, and illustrates the above Scripture respecting David's place being empty.

OBITUARY.

MRS. MARY HENDERSON,

WIFE of Mr. John Henderson, of the Borough of Southwark, was a member of the church of Christ at the Old Chapel, Cliff, Lewes, Sussex, for some years prior to her marriage; at which period she removed to London to settle with her husband, and was dismissed from our church to the church of Christ at Union Street, in the Borough, then under the pastoral care of the Rev. J. Humphrys. But it pleased God to afflict her, and the physician recommended her native air. She therefore came to Lewes in the summer of 1821, and gradually declined, till she was removed to a better country, on the 14th of February last.

The following extracts of her sayings, during the time of her afflictions, are a proof of the support true religion affords in the trying hour. Being visited by several Christian friends, to one of them she expressed herself thus: "I shall be but a few days longer here; I shall soon be in glory. I long to depart." To a friend at another time, she said, "I am going home, where I shall have no more tears to wipe away from my eyes for ever; where no sin nor sorrow can ever enter." To two young friends she said, "Seek the Lord from this moment, that when you come to die, you may have a downy bed, and not a bed of thorns. Oh, that I had known more of the Lord in my health, but he receiveth me now. Oh, that I could better praise him; I *shall* soon. I shall reign with Christ and his saints in glory." To another friend, "I am very poorly; I did not think I should live till last May; but I am still spared, and I trust I can say 'it has been good for me that I have been afflicted,' for before my affliction, I was too much taken up with the things of this world; but I trust the Lord has afflicted me to bring me nearer to himself; and I can say with David, 'Before I was afflicted I went astray; but now now thy word hath comforted me, and now I am willing to live or die, as God pleases.'" At another time she said, "I have resigned my husband and child, I am waiting the Lord's time; his word is my comfort, and when I walk through the valley of the shadow of death, I will fear no evil; thou art with me; thy rod and thy staff they comfort me." After prayer she added, "God bless you, we shall meet in glory." When her pastor visited her, she said, "O, Sir, how very kind the Lord has been to me! I have no great pain. I have a good physician, 'his heart is made of tenderness.' Oh, how much I am indebted to Jesus, that he should snatch me as a brand from the burning!" At another time, when her husband was weeping by her bed side, she said, "I don't like to see you cast down; don't weep; I have no tears to shed. God has put them into his bottle. I am going to my heavenly home; all is well." On her minister saying, "You are going a little before me," she said, "Yes; I trust we shall meet again, and to be with Christ is far better." She thanked him for visiting her. He told her, he rejoiced to see her so resigned to God's will. She said, "God bless you, and all your family." To which the minister replied, "You are going to join the family above;" she said, "And I shall soon be with them, to sing the praises of redeeming love."

May the Lord grant that such testimonies may make deep and lasting impressions on all who read them.

Lewes. J. K.

REV. PETER JENKINS.

DIED, at his residence near Landovery, on Sunday the 29th of July last, aged 72, the Rev. Peter Jenkins, the faithful and highly respected pastor of the Independent Congregation at Brychgoed, in the county of Brecon, 45 years; nearly two-thirds of which time he also executed the ministerial duties over the Independent Congregation at Gwinfe, Carmarthenshire, with success; many who had the privilege of being awakened to a sense of their sinful state through his instrumentality, have fallen asleep praising and glorifying God, placing their sole dependance on the cross of Christ. He

entered with more than common ardour into the grand and glorious scheme of converting the heathen; the earnestness of his prayers and discourses, in public and in private, for the extension of the gospel at home and abroad, will long be held in remembrance. He had imbibed so much of the Missionary zeal, that he often forgot his bodily infirmities while advocating the cause. Christ crucified was his constant theme; and he gladly embraced every opportunity of inculcating that sound principle to all around.

His departure was slow and gradual, being attacked with a cough, which ruptured a blood vessel, as he was going to mount his horse, about four months before his death; he bore the affliction with pious resignation, trusting in him "whom he had believed." His remains were interred at Cevenarthan on Friday, August 3. A great concourse of people having assembled to pay the last tribute of respect to their deceased friend, the Rev. D. Jones, of Crugybar, preached from 2 Tim. iv. 6, 7, 8. The Rev. J. Morgans, of Pentretygwyn and Cevenarthan, preached his funeral sermon from Psalm xvii. 15, (the text chosen by the deceased,) and the Rev. D. Davies, of Sardis, delivered an oration at the grave.

MRS. SLOPER.

It is our painful duty to announce the decease of Mrs. Sloper, late wife of the Rev. N. E. Sloper, of Salisbury. It was the privilege of Mrs. Sloper, for which she was always ready to express a sense of the highest obligation, that she was brought up under the instruction of a pious mother. But it was not till some time after the decease of her beloved parent, that the impressions produced by early instruction and example were made permanent, and that she was inclined and enabled to give up her heart wholly to God. This desirable effect, it seems, under the blessing of God, was brought about by a sermon preached by Mr. Sloper, at Wingham in Kent, in 1812, from Heb. ix. 27, "It is appointed," &c. In the following year she joined the church at Bulford, in Wilts; and in October 1814, was united in marriage to Mr. Sloper. Her health, always delicate, became apparently much worse in the course of the last autumn; and it was while on a visit to her uncle, S. Whitchurch, Esq. at Salisbury, that Mrs. Sloper determined to try the air of her native county, and at once removed to that city. All that the kindness and sympathy of beloved relatives and friends, combined with the best medical advice, could effect, were tried; but, alas, in vain! Last summer, Mrs. Sloper visited Weymouth, but returned without deriving any advantage therefrom. She now sunk rapidly under the power of disease, and on the 22d of of October, full of heavenly hope and consolation, she fell asleep in Jesus. Her death, which was not only peaceful but triumphal, was improved in a funeral sermon by Mr. Sleigh of Salisbury, which we understand is to be published. She has left four children to lament her loss, who, together with her afflicted partner, will, we trust, receive the sympathy and prayers of the Christian public.

Died on the 25th of October, at Epping, to which place she had gone for the recovery of her health, Mrs. Jemima Payne of Hackney; for many years a constant attendant at Sion Chapel, and for the last five years at Well Street Meeting, Hackney, leaving behind her a husband and seven children to lament her loss.

A few months ago died *Mr. Isaac Brown*, of Cockermouth, in the faith and triumph of the gospel. He had been a deacon of the Congregational Church in that town about half a century.

Lately, at Bishop's Castle, in Shropshire, *Mr. F. Laudland*, a student for the Christian Ministry, and a young man of promising usefulness.

REVIEW OF RELIGIOUS PUBLICATIONS.

Mental Discipline; or, Hints on the Cultivation of Intellectual Habits: addressed particularly to Students in Theology and Young Preachers. By *H. F. Burder*, M.A. 8vo. 4*s.* 6*d.* Westley.

We have been highly gratified by the perusal of this valuable publication, and most earnestly wish it may find its way into the hands of all those for whom, as the title intimates, it is principally intended. "Students in theology and young preachers" are classes of persons, whom it is impossible for the Christian mind to contemplate without feelings of deep and serious solicitude. Their anticipated or newly-commenced official relation both to the church of God and to the world, in the highest view of its interests, renders every thing peculiarly important that can contribute to give a right direction to their preparatory studies, to form their early habits, to improve and elevate their spiritual and intellectual character, and to fix and deepen in their minds an impression of the solemn responsibility connected with the ministerial charge.

Such ends we consider the little work before us as eminently fitted to answer. Under the modest title of "*Hints*," it compresses within narrow bounds a great variety of appropriate and excellent advice, the dictates of a sound and enlightened judgment, of carefully marked and well-digested experience, and of a heart full of affectionate solicitude for the benefit of those immediately addressed, and of all who may be the objects of their future instructions and pastoral care.

The occasion of the publication is thus stated:—"In the course of the author's academic engagements, considerations relative to various points of mental discipline have been perpetually occurring to his mind, and have been very frequently suggested by him to his young friends and pupils, without being reduced to writing. He has, however, entertained the idea that an attempt to convey them in a form more explicit, connected, and permanent, might not be unacceptable to them, and perhaps not altogether without benefit to others. He by no means imagines that the following pages embrace all the principles connected with the subject of Mental Discipline; he presents them to the reader simply as "*Hints*," with the hope that they will be found to comprehend those principles of intellectual improvement which may be justly deemed of the highest importance."

The advices conveyed in the work are arranged under two general divisions:—"The first, Hints to aid the cultivation of Mental Habits, with a view to the *acquisition* of Knowledge, in a course of Preparatory Study:—The second, Hints to aid the cultivation of Mental Habits, with a view to the *communication* of knowledge in the engagements of the Christian Ministry. This division is adopted, not only because the line of separation is distinct and obvious, but also because the hints suggested and the principles enforced in the *first* part are of *general* utility, and applicable to the cultivation of the human mind, whether with or without any reference to professional engagements.

Under the former of these divisions, there are TWELVE distinct articles of counsel, which we should have much pleasure in extracting, were it not that we are desirous of their being read along with their brief but appropriate illustrations of the work itself.

Under the second general division, the various advices are distributed into three branches. The author exhibits, "The Importance of still pursuing with diligence Plans of Mental Improvement, after terminating the Course of Academic Discipline—The Course of Study which it is most important to pursue in the earlier stages of the Christian Ministry—and, The best Method of conducting direct preparations for the Pulpit."

Under all these heads the counsels administered appear to us judicious, temperate, and discriminative. There may be shades of difference in opinion on one or two points: but the substance of the advice, we are disposed to think, will be felt throughout to be solid and salutary.

We extract a paragraph from the section entitled, "On the course of study, with a view to mental improvement, which it is most important to pursue in the earlier stages of the Christian Ministry."—"Shall I render myself liable to the charge of indulging unfounded and illiberal suspicions, with regard to any of my brethren, if I venture to express a fear that some allow too much of their valuable time to be frittered away in the perusal of miscellaneous and periodical publications? These, judiciously selected, may afford interesting and advantageous occupation for hours of leisure, and intervals of relaxation from serious study; but on these the student should not think himself authorized to enter, till by *hours* of *application* he has entitled himself to *moments* of *leisure*.

Incalculable and irretrievable will be the loss he will sustain, if he allow his mornings and his evenings to be expended in the perusal of light and ephemeral productions. By no means would I discourage an attention, duly limited and regulated, to the various departments of polite literature. From works of taste and imagination carefully selected, the mind may reap, not delight only but improvement. Poetry, eloquence, and criticism, have their *claims* as well as their *attractions;* but let the student yield to their attractions only in proportion to their claims, and let their claims be submitted to the decision of an enlightened judgment, and a conscience feelingly alive."

On the whole, we consider this little work as an excellent *Manual*, on the subjects of which it treats, for every student and young minister. The materials might have been expanded into a large volume, but this would not so effectually have answered the end which the author had in view; and, in confining himself to hints, with brief illustrations, we think he has displayed both judgment and self-denial.

The work is respectfully dedicated to Mr. Jardine, Professor of Logic and Rhetoric in the University of Glasgow, in terms of grateful remembrance of the benefits derived from his instructions, and those of his colleagues, in that seminary of learning—benefits of which the author has shewn how well he has availed himself. W.

Poems. By Joseph Jones, A.M. 12mo. 5*s*. Longman and Co.

THESE are professedly moral poems, and are on the following subjects—Authorship—The Church—Greatness—Zeal—The Satirist—Content. They are of one uniform structure, in lines of ten syllables, and of two line rhymes; and the pieces are nearly of equal length, occupying from 27 to 30 pages each. They contain sound reasoning, pure morals, and correct religious sentiments.

The first poem, on Authorship, contains a dialogue between a Friend and the Poet, somewhat resembling Pope's dialogues, in his prologue and epilogue to his Satires, in which Pope followed Boileau; but Mr. Jones is much more serious, and affords purer maxims for a Christian poet. "The Church:" this poem abounds in pleasing passages and excellent thoughts, expressed in strong and appropriate language, as pp. 30 and 31—

Far from the world, I view with pensive eye
The temple, round whose walls our fathers lie:
The aged elms their ample branches spread,
And fling their shadows o'er the slumbering dead;
Here, in the midst, the sacred pile appears,
The hallowed edifice of other years.
— — — — —
Stand, holy Fane, like Truth, thy heavenly guest
As ages roll along, unchanged and blest:
Present an aspect solemn and sublime;
Lift thy tall spire, and wake thy tuneful chime;
While in thy courts, befitting well the place,
Dwells each grave air, and smiles each modest grace, &c. &c.

From this quotation it will be seen that the author is a minister of the established church. We sincerely wish that all its ministers were like the good old pastor described by him, page 35; and all its attendants like the worshippers delineated on pages 34, 36, and 41.

In the poem on Greatness, the author, after exposing the many false pretensions, exhibits true greatness in the noble minded religious peasant; in the honest patriot (in which he pays a just tribute of applause to Mr. Wilberforce;) in the wealthy, but good Sylvanus, in whom we have another and a better version of Pope's man of Ross; and, as an example to females, in the character of the pious Sophronia. We regret the impossibility of presenting these well drawn descriptions to our readers.

The poem on Zeal is of equal merit with the former; many impressive warnings and exhilarating examples might be drawn from it: such as the Missionary, page 103, followed by this just remark—

Enough: the energy of zeal is shown:
Granted; and man without it is a drone.
O, lives there one who dwells on sacred things,
And feels no ardour touch the vital strings
Of joyful nature?— - - - -
— — — — —
A frozen priest is like a star of night,
All see the orb, but none can feel its might.

The Satirist is a satirical poem against improper satire.

In the last poem, on Content, the author having shewn the causes and dreadful consequences of a restless murmuring spirit, proceeds with some lovely representations of the contented Christian, in different conditions of life.

The admirers of Crabb's Poems will probably be well pleased with Mr. Jones's, which are in a similar style.

The True Age of Reason; or, a Fair Challenge to Deists. A Candid Examination of the Claims of Modern Deism; containing a Demonstration of the Insufficiency of unassisted Reason to lead Mankind to Virtue, to Happiness, and to God. By *George Redford*, A.M. 12mo. 1*s*. Holdsworth.

It would not be easy to find within the compass of any other pamphlet thus limited in extent, so much strong sense, conclusive reasoning, and elegant composition on this important subject. "To do justice at once," observes Mr. Redford, "to reason and revelation, we must ascertain to what height the former had raised itself before the latter took it by the hand, and led it up that high and steep ascent, which hitherto its steps had not dared. The only equitable ground upon which this contest can ever be decided, is to go back to the ages which preceded the Christian revelation, and to the nations which enjoyed not the Jewish. We must contemplate *reason by itself*; we must trace up the course of this boasted, mighty stream, before it met the confluence of the majestic river of the water of life; and mark it, moving on, troubled and slow, through the desert of its own unbroken solitude; there we shall be able to estimate its salubrity, to measure its compass, to sound the depth of its current, and to watch the limits of that fertility, which it is said to be capable of spreading over the human wild." On this rational principle, Mr. Redford proceeds through the whole of the investigation, endeavouring to ascertain the extent to which unassisted reason ever advanced in its discoveries on the following points, each of which is the subject of a distinct Section:—On the being of a God—On the worship of a Supreme Being—On the morals of unassisted reason—On the moral government of the world—On the Divine placability—and, On the immortality of the soul.

On all these topics Mr. Redford displays accuracy of thought, extent of reading, and great fairness in argumentation. We sincerely hope this tract, in which so much is condensed within a small space, will obtain, as it richly deserves, a very wide circulation.

A Memoir of the Principal Occurrences during an Embassy from the British Government to the Court of China. By the Rev. Dr. *Morrison*. 8vo. 3*s*. 6*d*. Hatchard.

Though this Pamphlet bears the date of July 1820, through some person's neglect it has but just reached us. It was not prepared for publication by the writer, but is a "plain unvarnished tale," intended to gratify his friends at Liverpool; and left to their disposal, on this condition, that if they *did* print it, the profits should be "devoted to the relief of a certain widow and ten fatherless children." With this view it was published by Dr. Morton, the author's relative.

The Narrative, though "unvarnished," is highly interesting. It explains the true cause of the failure of the Embassy, and throws considerable light on the political state of China; remarks are also added relative to the state of "religion and morals" in China, with some "notices respecting the Mahomedans and Jews" there resident.—Both the matter of the Pamphlet and the object of its publication, highly merit the attention of our readers.

The History and Character of Grace Snodgrass. Second Edition. 18mo. 1*s*. Chalmers and Collins, Glasgow.

The small but valuable piece whose title is affixed to this article, was published at Edinburgh by a lay gentleman two or three years ago, and was very favourably received. The design of this little work is to shew, that the religion of the Gospel is intended, and beautifully fitted, to influence man in all the varieties of domestic and social life; that it aims to render its subjects the best citizens, and the most useful members of society. This truth is exhibited in the narrative, mostly founded on facts, of a young woman who had passed through different departments in the varied scenes of dependent and humble life; and who, in all, discharged her duties with conscientious fidelity, and cultivated the spirit of that religion which, like its great founder and prototype, is "meek and lowly" and "full of good fruits."

We consider this Tract as a valuable addition to the domestic or Sunday School library, as a suitable present to servants and others in the humbler walks of life.

The Life of James Mcikle, late Student at Carnworth. 18mo. 1*s*. Chalmers and Collins, Glasgow.

The name and the works of Mr. Meikle must be familiar to many of our readers, as they were introduced in our work many years ago. (See Vol. xii. p. 177.) This Memoir, which we understand is written by Dr. Peddie, was originally prefixed to the collection of Mr. M.'s valuable works, is truly interesting; and the views of Christian character and human life which it unfolds are powerfully instructive. We recommend it to those engaged in the seafaring life; and cordially notice its claim more generally to the favourable regards of the public, as a valuable accession to our works on domestic piety and the religion of the heart.

The Millennium; or Second Advent. A Poem. By *Sarah Spence*, Widow of the late George Spence, sen. 1s. 6d.

THIS is a small poem of 273 lines upon a great subject. We know nothing of the Millennium but from Revelation; and the little there said is expressed in such mysterious terms as are calculated to check the wantonness of fancy, and suppress the rashness of speculation.

The Poem, we are informed, was written in the year 1794 or 95; but the establishment of Missionary and Bible Societies, and the means used for the conversion of the Jews, which the author considers as preludes to the Second Advent, induced her to bring it before the public. The Poem consists of a blank verse paraphrase of the texts of Scripture usually referred to upon this subject, and contains some excellent thoughts and animating prospects, and some good lines. As a specimen, we present a part of an appropriate description of the Redeemer's Kingdom, page 6:—

"Now is his kingdom come—
Our Jesus reigns;—He softens ev'ry heart,
And fills each soul with peace, and joy, and love;
Deceit no longer lurks behind a smile;
His brother's good none envies, all are bless'd:
No covetous desires contract the heart;
Pride, wrath, revenge, those fires of hell are fled.
The bosom, now divinely calm, admits
No anxious cares, no fears of future ill;
No mean suspicion lurks; but man in man
Puts confidence entire; and souls unite
In virtue, piety, and love divine.
"In symphony with man, Creation sings:
The sea, with angry dash, ceases to foam;
Tempestuous winds are hush'd, and Zephyrs mild
Are felt on India's, and on Greenland's shores.
Volcanos know their Lord, nor spread around
Destructive lava thro' the fields and woods;
The waters keep their bounds, nor e'er o'erflow
Their verdant banks, cloth'd in perennial green,
And deck'd with beauteous flowers of varied hues,
Whose odours sweet, vie with the rose perfum'd,
The scented violet, and magnolia rare."

The poem added on *Poverty* presents nothing for particular observation.

Essays on various Subjects. By W. Sleigh. 2s. 6d. 12mo. W. Baynes.

THE unassuming author of these Essays, who is a Wesleyan minister, has here discussed various important topics of religion in a plain and edifying manner, and in language perspicuous though unadorned. They are twenty in number, and beginning with "Conviction of sin;" and passing through the various gradations of the Christian life, terminate with "Future blessedness." They give a comprehensive and instructive view of experimental and practical religion; and the author, generally avoiding all unnecessary peculiarities of sentiment and expression, has presented us with a small volume which we presume pious persons of all denominations may read with advantage.

The Christian Minister's Farewell. A Sermon, intended for Delivery at the Chapel of the Trinity Almshouses, Mile-end. To which is annexed a Statement of Facts relative to the Author's resignation of the Chaplaincy of that Institution. By the Rev. *H. C. O'Donnoghue*, A. M. 8vo. 1s. 6d. Sherwood and Co.

THE Preface to this discourse states, that the author had incurred the "severe displeasure" of the pensioners of this charity "by the doctrines he preached, and by the frankness with which, on two or three occasions he reproved their prevailing errors." Thus was raised a storm which, it seems, could only be appeased by his resignation. We have had before occasion to speak of Mr. O'D. as an evangelical clergyman, and are truly sorry that any persons should "put from them the words of eternal life."

Providence and Grace: or some Account of Mrs. S. Baker. 12mo. 2s. Whittemore.

THIS is stated to be the true history of a person now living, published by her minister, as related by herself. The events are sufficiently marvellous to interest the attention without provoking incredulity; and the manner in which Mrs. B. was led to the knowledge of divine things happily illustrates at once the mystery of "Providence," and the sovereignty of "Grace."

The Confessions of a Drunkard: a Narrative founded on Fact. 12mo. 6d. Harvey and Darton.

THE fact here related is that of a young man at first seduced to drinking, and then into the worst company, whereby he was involved in their crime and thrown into prison: there his evil habits were so rivetted, that he became the slave of vice and the victim of despair. The history is indeed a very melancholy one, but may, we hope, be a warning to others against the same temptation.

BOOKS FOR YOUTH AND CHILDREN.

We can remember that, but a few years ago, Dr. Watts's Hymns and Catechisms, with Janeway's Token, were almost the only religious books in use for children in serious families. The rapid spread of education, and the improvement in conducting it, have since rendered a large increase necessary; and the increase has been perfectly corresponding to the necessity, insomuch that it now becomes needful to be cautious and discriminating. By far the most acceptable form of these books is the *narrative*, which may be divided into two classes—the real and the fictitious: in general we prefer the former; but when true history is too highly coloured, it becomes fictitious, and falls into the other class of "narrative founded upon fact," of which only the outline can be considered as historical. There may be, however, good reasons for this deviation from exact history; sometimes to conceal the parties who may be living and in circumstances improper to be disclosed. The narrative also, only *founded* on fact, may be bent to many moral and useful lessons that will not arise out of simple facts. Teachers, however, introducing these publications in schools and families, should be careful in distinguishing their real character—whether simple, or accommodated, or fictitious narrative; which latter should be very cautiously used, lest it should inspire a love of novel reading, and of the marvellous. We confess, however, that there are some instances in the writings of Mrs. More, Mr. Rowland Hill, the Taylor family, and some others, in which nature is so closely copied, and with so good a moral and religious application, that we could by no means prohibit, or even spare them from our domestic libraries. Thus much we thought it necessary to premise, from having a number of these books now before us of all the different classes, with a view of assisting Parents and Teachers in their selection at the present season:—

The Youth's Evangelical Library. Parts I. and II. 1*s.* 6*d.* each. Holdsworth.

As a monthly work we might have been excused noticing this work, but there is something in the plan so distinct from other periodicals, that we feel disposed to give it all the publicity in our power. Part I. contains poetical selections from Cowper, with a sketch of his life—Part II. Reflections from Doddrige's Expositor. We have not the presumption to review or recommend Cowper and Doddridge, nor can it be necessary: if the other parts contain matter equally excellent and important, they will form a valuable work for young persons.

Eliza Harding. A Tale founded on Facts. By *Mrs. Hewlett.* 18mo. 2*s.* 6*d.* Holdsworth.

This is not strictly a religious work, nor do we recommend it *generally:* yet it has a valuable object—to guard against the danger of stage-plays and novel reading, to which it furnishes a powerful antidote. Mrs. H. assures us, that "Not only the leading facts of the Narrative came under her immediate observation, but many of the conversations are inserted almost verbatim." She has, however, properly concealed the parties, and moulded the materials with her usual skill.

The Italian Convert: a Narrative founded on Fact. 18mo. 1*s.* 6*d.* half bound. Westley.

A Mr. CAMPBELL, who is here represented to be a native of North Britain, and religiously educated, with a view to improve his fortune and render himself independent of the world, married "an Italian lady of considerable property and a strict Roman Catholic," with whom he agreed to reside at Rome. The fruit of this marriage is a daughter, who was early introduced to the gaieties of life and the superstitions of Popery. Desirous, however, that she should obtain a correct knowledge of the English language, at the age of 15 she is sent to this country for education, and happily to an establishment conducted by a lady of great piety, where, through the serious perusal of the Scriptures, she became a convert to the Protestant religion, and soon after a victim of that disease so fatal in our climate. In the near approach of her decease, she was peculiarly anxious for the conversion of her mother, and spent the last effort of her strength in dictating letters to her parents. To her mother she bequeathed her protestant Bible, and entreated her father no longer to reside abroad. She died full of the hope and comfort of the Gospel, and the piece concludes with this interesting moral, "the supreme importance of the Scriptures."

The Vicar of Iver: a Tale by the same Author. 12mo. 3*s.* 6*d.* Westley.

This, though not an article of simple biography, is said, like the former narrative, to be founded in truth and fact. The object is, "to illustrate the beneficial influence of the clerical character upon society; when that character, equally removed from bigotry, pride, and worldly mindedness, exerts its legitimate influence upon the world and the church. The tendency of genuine religion to alleviate the character by purifying the heart, is variously illustrated; while the connexion between piety and happiness is the moral of the tale." Both these pieces

are so well written, and so valuable in their tendency, that we cannot refuse them our cordial approbation.

***The History of William and his** little scholar Joseph;* with some Account of Joseph's Mother. 18mo. 2s. 6d. Harvey and Darton.

"The author (or authoress) not intending to produce a real history, has not confined herself to mere matter of fact. The names are of course fictitious. All the anecdotes relative to the old man are true. Joseph is exactly the kind of little boy described; and what is related of him is what the author herself witnessed." This little book may be as useful to teachers as to children, as it contains several examples of scriptural and catechetical instruction. We do not altogether approve of introducing the North-country dialect in books for children, as they are too apt to distort and disfigure the English language: we are obliged to the author, however, for the glossary subjoined; but perhaps it would have been as well to have put the plain English in the text, and the North-country dialect (as we do Greek and Latin quotations) in the margin.

The Juvenile Poetical Moralist. 18mo. 1s. 6d. Penny.

THESE are pretty and familiar pieces; some of them pathetic; and not wholly confined to moral subjects, as, for instance, the Missionary, Early Piety, Death, Heaven, &c. They may be considered as another Sequel to Dr. Watts.

***Prayers for Children and Young** Persons of the Lower Orders.* By *Jos. Jones.* M.A. 18mo. 1s. 3d. bound. Longman.

THESE prayers being written in short and easy paragraphs, may be, as the author suggests, divided and varied: they are evangelical in matter and familiar in style, and followed by what are called "Serious Songs," otherwise hymns, of which it is very remarkable that they are all in the same measure and of the same length. We shall give one by way of specimen in our Poetry.

***A Compendium of the History of** the Jewish Kings.* Embellished with 16 coloured Engravings, 3s.; plain 2s. 6d.

THOUGH these Cuts are neither drawn nor coloured by Mr. West or Mr. Haydon, they will be vastly attractive in the nursery, and may supply the place of those Dutch tiles, which (with Dr. Doddridge) we so much admired in our infant days: and the explanations which accompany them will give a tolerable idea of some of the least attractive parts of Scripture History. Perhaps the idea might be usefully extended to other portions in Scripture History.

A Protestant Historical Catechism. By *J. N. Walker.* 18mo. 1s. Blanchard.

THIS is an admirable publication, and well adapted to give young people a correct idea of the grounds, the nature, and the history of the Reformation. It need not perhaps be learned by heart; but we would recommend its frequent perusal by young persons desirous of being able to give a reason for dissenting from the Church of Rome. The following are the topics of the several sections:—1. Christianity during the first ages. 2. Antichrist. 3. Papal Empire. 4. Christian Councils. 5. The Canon Law. 6. Corruption of the church. 7 and 8. The dawn of the Reformation. 9 to 12. Its progress, to its establishment in this country and other parts of Europe.

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1. ***Sunday School Dialogues.*** By the Rev. Dr. Marshman, of Serampore. 18mo. 1s. Lawson.

2. The Plough Boy: or the Good effects of Learning to Read. By R. Cope, LL.D. 18mo. 9d. Whittemore.

3. Jesus, the Child's best Teacher. By Anna Kent. 18mo. 4d. Westley.

4. Prayers for Children and Youth. By the same Author. 18mo. 2d. Westley.

5. The Precious Gift; and Christ the only Refuge. 18mo. 6d. Burton.

We class these also together, and cannot be expected to go at length into their respective merits. The first is indeed somewhat peculiar, being originally written for India. To the seven first dialogues on points of practical religion, are subjoined three others on the art of *reading* with propriety, which merit particular attention, as this is a matter by no means sufficiently considered.

Dr. *Cope's* Tract was evidently written for Ireland, for which it is more especially adapted. But we are sorry he has "clipt the King's English" by such forms of expressions as the following (p. 65):—"How well the youngster *know'th* the Scriptures. These texts touch me *cruel* when I shink o' my past life"—and several others.

Mrs. Kent is already known to our readers by larger works of considerable merit (as "York House," and a Sequel to ditto, &c.) Her language is both simple and evangelical.

The 5th of the above tracts contains two pious and pertinent addresses delivered at a Sabbath School in Edinburgh.

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1. ***Affliction and Experience of** Miss A. U——.* By the *Rev. C. Davy.* 18mo. 1s. Seeley.

2. Memoir of Elizabeth Yates, of Manchester. 18mo. 6d. Westley.

3. History of Mary Ranen, of Portsmouth. 18mo. 6*d*. Weatley.

4. The Little Manufacturer, or Sarah Wright. 18mo. 6*d*. Westley.

5. The Voice of a Departed Teacher of Sunday Schools. 18mo. 6*d*. Westley.

6. The Life of Wm. Gibbons, of Glasgow. 18mo. 10*d*. Nisbet.

7. A Peep at the Rotunda, in April 1821. 18mo. 5*d*. Jones, Dublin.

We arrange these articles together, as understanding all of them to be matter-of-fact narratives. The first is the experience of a young lady, who, after suffering much affliction, ended her days most happily; and the account is enriched by many judicious remarks by the clergyman who attended her. The other four are more particularly adapted for Sunday Schools, and we recommend them to the attention of those who collect tracts for distribution in them; the Little Manufacturer being specially adapted to the manufacturing districts. Of the 6th we need only say, that it has the *imprimatur* of Dr. Wardlaw. The last gives a brief account of the annual meetings of the various religious and benevolent Societies held in Dublin in April last—very similar to those held in London in the month of May.

(*To be concluded in our next.*)

LITERARY NOTICES.

BAXTER'S PRACTICAL WORKS.—Mr. Edwards, of Crane Court, who, about thirteen years ago, issued Proposals for the republication of these Works, but reluctantly abandoned his purpose for want of sufficient encouragement, has resolved to commence this undertaking, in the hope that the present period will be found favourable to his object, the folio edition having become extremely scarce. It is computed that the whole will make about 16 volumes, 8vo. of 500 pages each; it is to be well printed on fine demy paper, and one volume to be published every two months. The work to be Edited by the Rev. T. Cloutt, of Walworth.

Mr. Burder's Sea-Sermons will be ready about the end of this month.

In the Press.—1. A new Metrical Version of the Psalms of David, with an Appendix of Select Psalms and Hymns, adapted to the Service of the Established Church. By the Rev. Basil Woodd, A.M.—2. A 12mo. vol. of Lectures, by Mr. Morison of Trevor Chapel; in which the Domestic, Ecclesiastical, Patriotic, and Mercantile Relations, are respectively treated; which may be expected in February.—3. Dr. Harris's Essay on the Salvation of all Dying in Infancy; which may be expected about Christmas.—4. A Young Suicide Preserved. A Narrative, founded on the Case of Mr. G. J. Furneaux, who lately shot himself. By the Rev. S. Pigott.—5. A New Edition of Mr. Thorn's Lectures on the Christian Sabbath, enlarged.

SELECT LIST.

Lectures on the Book of Ecclesiastes. By Ralph Wardlaw, D.D. 2 vols. 8vo. 12*s*.

Happiness: a Tale for the Grave and the Gay. 2 vols. post 8vo. 12*s*.

Jazer. Assistance for the Weak in Faith; containing 20 Letters on Gospel Doctrines, addressed to Young Christians. 8vo. 5*s*.

Scripture Antiquities; or a Summary of the Religious Institutions, Customs and Manners of the Hebrew Nations. By Jn. Jones. 12mo. 5*s*.

Scripture Similitudes: consisting of about 450 short Poems on Sacred Metaphors. By S. Gale. 12mo. 3*s*.

The Aged Pastor: a Biographical Sketch of the Rev. H. Field, of Blandford; with his Funeral Sermon, and Appendix. 8vo. 4*s*. 6*d*.

Memoirs of Mrs. Barfield of Thatcham, (formerly Miss Summers) 12mo. 3*s*.

Sketches of (100) Sermons, preached to various Congregations. vol. 2. 12mo. 4*s*.

The Preciousness of Faith: a Funeral Sermon for the Rev. W. Button, by J. Ivimey; with an Address at the Grave, by Dr. Newman. 8vo. 1*s*. 6*d*.

A Funeral Sermon at Ebenezer Chapel, Birmingham, for Mr. J. Dickenson. By T. East. 8vo. 1*s*. 6*d*.

Discriminating Mercy: a Christmas Day Sermon. By Jn. Hyatt.

Suicide providentially Arrested and Improved, &c. By Rev. S. Pigott. 1*s*.

The Signs of the Times: a Sermon at the Bucks Baptist Association. By B. Godwin.

Joyful Anticipations: a Funeral Sermon for Mrs. Sloper. By S. Sleigh.

Infant Hosannas: a Sermon for a Sunday School Child.

T. Johnson's Reasons for Dissenting from the Established Church. 2*d*.

A Dialogue between a Traveller and Dick Hardy the Hostler. 2 Parts. 2*d*.

A Dialogue between a Traveller and a Coachman. 2 Parts. 2*d*.

A Sailor's Visit to Surrey Chapel. By Rev. G. C. Smith. 2*d*.

The Fisher's Net. By Ditto. 2*d*.

By the R. Tract Society.

The Two Ways and Two Ends.

The Floating Chapel.

On the Worth of the Soul.

An Improved Series of Ten New Christmas Carols.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN SCHOOL SOCIETY.

(*Continued from p. 476.*)

FRANCE.—Among the nations of the Continent of Europe, who have been zealous in the introduction of the System, *France* occupies the first and most prominent station. The attention of that nation was first drawn towards the System in 1815, when a Society was formed under the title of "The Society for Elementary Instruction;" and by the assistance of M. M. Martin and Froissard, who had been trained at the Borough Road, the plan was first established in the Rue St. Jean de Beauvois at Paris. In the following year, the King, by his royal ordonnance, dated the 25th February 1816, authorized the establishment of Schools on the improved System, *both for Catholics and Protestants*, and directed Schools to be erected in every canton throughout the kingdom. Since that period, the operations of the Committee at Paris have been conducted with much energy and zeal. The number of Schools on the new System in the year 1821, amounted to 1500.—The System has been introduced into the Island of Corsica. Measures are also taken by the Minister of War for organizing Schools on the System in every regiment in the French service.

SPAIN.—The first school on this System was opened at Madrid on the 9th of January 1818, under the management of Colonel Kearney, who learned the System at the Central School. The school at Madrid has been enlarged, for the purpose of training masters, and the King has issued a decree for extending the plan to every principal town in the kingdom. Some ladies of rank have likewise obtained the royal sanction to open a Central School for 300 girls at Madrid. Schools on the System have also been formed at Cadiz, Saragossa, Alcala (in Andalusia,) Granada, Zamora, Burgos, Valencia, Tortola, Alcazar, and Mexico.

A grand Central Military School for the whole Spanish army is on the point of being organized by Colonel Kearney.

ITALY.—The System has been introduced into Naples, by order of the Government: in the poor house in that city there is a school for 300 boys; three other schools have been established there, and arrangements are making for the introduction of the System into Sicily. In Florence, a school has been established for 280 boys, and the System is warmly patronized in Tuscany, where a School Society is formed to extend the plan, and 26 schools are already instituted. Schools have also been formed in Piedmont, Milan, Brescia, Pisa, Pestajo, Waldarno, Casentino, and the Isle of Elba.

MALTA.—A School Society has been formed at Valletta, and two Model Schools have been established, containing 250 boys and 150 girls.—A school has been established at Casel Zietum, principally at the expense of the late Spanish Consul. Arrangements are also made for establishing schools on the British System in Greece and the Ionian Isles.

RUSSIA.—The System has been received and patronized in Russia. And by means of a copious set of Reading Lessons, carefully selected from the Holy Scriptures, which the Emperor has commanded to be used in all these Schools, the important truths of the Gospel will be fixed in the minds of the rising generation throughout that vast empire: upon this System, schools for the children of the soldiers have been established from Siberia to Odessa. At Homel, on the Russian frontier of Poland, a school has been organized under the direction of Mr. Heard, a young man trained at the Borough Road School: this school is under the immediate patronage of Count Romanzoff, chancellor of the Russian empire.

Schools have been thus provided in the numerous villages on the Count's extensive domains. At Petersburg, Kiöff, Mogiloff, and Siberia, schools have been formed.

POLAND.—Mr. Radovitch, who studied the System at Homel, has established a school on the System, by the direction of the University at Vilna, at Johaniskelia: at other places schools are in progress.

SWEDEN.—Two new Schools were opened in November 1820, in the metropolis, under the direction of M. Gerellius, who devoted a considerable time to the study of the System at the Central School.

DENMARK.—The King has given orders for the establishment of a School on the new System, with a view to introduce it into the schools in that kingdom, amounting to about 3000.

SWITZERLAND.—The System was first introduced by M. Froissard, at Lausanne, Geneva, and at Fribourg.—There are schools

formed at Morat, Neufchatel, Chaudeford, Lorle, Peseux, Berne, Porentruy, Nyon, Zurich, &c.

NETHERLANDS.—A Society has lately been formed at Brussels, under the patronage of His Royal Highness the Prince of Orange, sanctioned by his Excellency the Baron de Falch, minister of public instruction, and a model school formed, which is proceeding under the most favourable circumstances.

ASIA.—The British System was first introduced into Asia by His Royal Highness the Duke of Kent, who, as commander of the Royal Scots Regiment (the second battalion of which was at that time stationed at Hydrabad,) gave directions for the establishment of a regimental school. On which occasion His Royal Highness expressed a hope "that this regimental school would be the sure means of fixing for ever the principles of the British and Foreign School Society in India." The System has been adopted in Calcutta. It appearing that there are circumstances favourable to the introduction of the System among native females, a subscription has been raised, and a well qualified mistress sent to Calcutta for that object. At Ceylon, the System has been introduced, under the patronage of Sir Alexander Johnston, and several schools have been already formed.

AFRICA.—Several African lads, who passed through a course of Instruction at the Borough Road School, were sent out to Sierra Leone since 1814; and schools for male and female children of the settlers, as well as for those redeemed from slavery, have been established. There is also a school at Gnadenthal, 170 miles inland from the Cape of Good Hope, in which about 250 native children are taught to read the Holy Scriptures. The Committee at Paris have successfully introduced the plan of instruction at Senegal, and contemplate its extension among the native tribes.

MADEIRA.—A school was opened in this Island in February in 1819 for boys, and its success has stimulated further exertions to provide a school for girls.

AMERICA.—At an early period the System was transplanted into America. In New York, in the year 1806, the plan was introduced: a Committee of Education has been formed, by whose labours schools are now established sufficient for the instruction of 4000 children of both sexes. The legislature of the State of Pennsylvania has lately passed a law for establishing schools for the city and county of Philadelphia on the British System. Schools have been established at Halifax in Nova Scotia, by Mr. Bromley; at George Town in Columbia, and Cincinnati, by Mr. Robert Ould, who was trained at the Central School. Schools have been also formed at Boston, Washington, Alexandria, Baltimore, Louisville, Lexington, and Norfolk, in North America. In the Spanish provinces of South America the British System has been introduced; a School has been established at Buenos Ayres, by a gentleman who studied the System in London, and who is actively engaged in promoting the objects of the Society.

WEST INDIES (*Hayti.*)—The System has been established at Port au Prince, under the patronage of the President, General Boyer. Mr. Boco, a person of colour, lately sent out, has also been most favourably received, and appointed to a school at Jacmel. Schools have likewise been formed at Antigua, St. Kitt's, St. Eustatius, St. Croix, Barbadoes, &c.

The Society has, at different times, afforded its aid to Missionaries and other benevolent characters, by grants of School apparatus, lessons, &c. for the establishment of Schools in various parts of the world.

In the year 1819, a copious selection of reading Lessons, from the Holy Scriptures, was made for all schools upon this System—it consists of three parts:—

1st. Historical Lessons from the Old Testament, terminated by a Selection from the Psalms.

2dly. Our duties toward God and man, illustrated by texts from the Old and New Testament.

3dly. A harmony of the Life of our Lord, from the four Evangelists, in the words of the text; terminated by a Selection from the Acts of the Apostles.

These Lessons consist of the most beautiful passages of Holy Scripture; and are so arranged, as to produce a striking effect upon the juvenile mind: they are printed in the English, Russian, Italian, and Spanish languages. An edition in the Portuguese is preparing, and a Subscription is raising, to enable the British and Foreign School Society to print them in all the European languages: thus, wherever Schools shall be established, on the Plan of the Society, they may be made the means of spreading a knowledge of the divine truths of the Gospel.

Having thus presented a brief view of the progress and successful diffusion of the System in various parts of the world, the Committee cannot but express the renewed sense they entertain of the importance of the work they are engaged in; and which, under the blessing of an all-wise Providence, is eminently calculated to advance the best interest of the human race. In whatever point of view the education of the poor be

considered, it presents objects of the highest importance both to the poor themselves, and to society at large. From their dependent state, the poor are peculiarly the object of the care and attention of the higher classes. —If suffered to grow up in ignorance and vice, a fearful responsibility will lie upon those who might have prevented it. The cultivation of the mind by the Instruction afforded in these Schools opens and expands the faculties, impresses on the heart a deep sense of moral and religious duty, and produces habits of industry, order, and subordination.

The Reports from various schools concur in testimony to this important fact. But while the efforts of this Institution have prospered in a most extensive degree, both at home and abroad, the Committee lament to state the total inadequacy of their funds to meet the expenditure. The burden has hitherto rested very heavily upon the Committee; and several measures of the greatest importance have been postponed for want of Funds; that the Committee cannot doubt, that if the situation of this Institution were generally known there would be ample means afforded, not only to meet its very moderate expenditure, but to enable them to promote the instruction of the rising generation in all those places within the United Kingdom which are still destitute of the means of Education.

The Committee has been so much engaged in the promotion of this great object, that they have not found leisure to wait upon a number of benevolent individuals, who only require to have the real state of the case explained to them, in order to co-operate with effect; but arrangements are now made for this purpose; and, by the assistance of several gentlemen, not of the Committee, but well-known for their enlightened philanthropy, attempts will be made, through the different districts of the metropolis, and in the principal towns in the kingdom, to raise the annual subscriptions to that point which shall relieve the Society from all pecuniary embarrassment, and encourage the Committee to perfect the great work in which they have so long and so successfully laboured.

SHIP PRAYER MEETINGS

ARE held on the North side of the River Thames, between London Bridge and Tower, on Monday and Thursday evenings at 7 o'clock, under the superintendance of the North-east London Auxiliary Seamen's Friend Society and Bethel Union.

The Committee wishing to extend its exertions, will feel obliged to any pious friends, who should accompany them once a week, or month, to assist in carrying on the worship of God among seamen.

Particulars of this Society may be obtained at the Committee Room, 25 Pitfield Street, Hoxton; or of Mr. Pattison, 19, Finch Lane.

ORDINATIONS, CHAPELS, &c.

Sept. 25, was opened a New Chapel at Radcliffe Highway, Shadwell, for the use of Mr. C. Hyatt's church and congregation, when three sermons were preached, by Mr. J. Clayton, jun., Mr. Griffin of Portsea, and Mr. J. Hyatt of the Tabernacle. We are gratified to hear that in this large and commodious Chapel, (being 61 feet by 46, with 3 large galleries) situated in a poor and populous neighbourhood, above one-third of its room is appropriated to Free Seats for the poor, and a considerable portion of it expressly for the accommodation of Sailors.

The purchase of the freehold and the building (vested in trustees) has cost 2,500*l*. The church and congregation have contributed towards this sum about 1,200*l*. and we are happy to hear that the method recommended in our Magazine for July last, is adopted and acted upon, on a large scale. Twenty-four (chiefly young) persons acting as gratuitous collectors, from about 600 persons, at one penny per week and upwards, raise nearly 20*l*. per month. It is encouraging to those who have contributed to this cause, to see their expectations realized in the attendance of many poor persons, and especially seamen, every Lord's Day since its opening; we understand that an appeal finally will be made to the friends of religion; and, as the congregation have done so much among themselves, we have no doubt of their receiving what assistance may be necessary.

Oct. 24, the Rev. T. James, late of the City Chapel, London, was set apart over the Independent Church, Powis Street, Woolwich. Mr. Chapman of Greenwich, commenced the service; Mr. Hooper, of Hoxton Academy, delivered an introductory discourse; Mr. Leifchild, of Kensington, read a statement put into his hands by the Deacons of the church, who recognized their call, and Mr. James expressed his cordial acquiescence in the invitation; Dr. Waugh of London, by solemn prayer, implored the blessing of the Great Head of the Church, on the union thus publicly recognized. Mr. James, of Birmingham, delivered an impressive and suitable discourse on Rom. xvi. 3. "My helpers in Christ Jesus." Mr. Freeman, Baptist Minister, Woolwich, concluded in prayer. In the evening, Mr. J. Clayton, jun. of London, preached. Mr. Slatterie, of Chatham, had preached on the preceding evening. The services were conducted in the Methodist

Chapel, which was kindly lent for the occasion.

Oct. 26, was held at Spa-Fields Chapel, the Autumnal Meeting of the Countess of Huntingdon's College; the service commenced with prayer by the Rev. R. Newman; the Rev. Wm. Kemp, Theological Tutor, introduced the Themes, which were delivered by Messrs. Aldridge and Morley; the first on "The origin and design of sacrifices;" the second, on "The oblation of Christ the only expiatory sacrifice." The Rev. Mr. Rees (then supplying Spa-Fields Chapel) delivered a very interesting address to the students (who were all present) and to the large congregation assembled on the occasion: the Rev. T. Smith read a short history of the College, from its opening at Trevecca; and Mr. Rees concluded in prayer.

Nov. 7, Rev. Joseph Shrimpton Brooksbank was ordained to the pastoral office at Edmonton and Tottenham Chapel. Mr. Walford prayed and read the scriptures; Dr. Winter delivered the introductory discourse and proposed the usual questions; Mr. Thomas of Enfield, read an account of the proceedings of the Church; Dr. J. P. Smith offered the ordination-prayer, with imposition of hands; Mr. Brooksbank, Sen. delivered the charge to his son from 2 Tim. ii. 1; Mr. Townsend offered the general prayer; Dr. Collyer preached to the people from Col. iii. 15; and Mr. Wall concluded. We understand that the discourses will be published.

Nov. 14, the Independent Chapel in York Street, Walworth, was re-opened, after enlargement; Mr. J. Clayton, jun. began the morning service by prayer and reading; Mr. T. Jackson of Stockwell, offered the general prayer; Mr. J. Clayton, Sen. of the Weighhouse, delivered an appropriate and edifying discourse from 1 Thess. v. 18; and Mr. J. Townsend concluded. In the afternoon, Mr. Forsaith commenced the service; Mr. R. T. Hunt offered the general prayer; Dr. Collyer delivered an excellent discourse from Zech. ii. 1—5; and Dr. Rippon closed the solemnities by prayer. In the evening, Mr. W. Clayton, of Saffron Walden, began; Dr. Waugh offered solemn prayer; Mr. Jay, of Bath, then delivered an impressive discourse from 1 John iv. 18; and Mr. R. Davies, of East Lane, concluded the devotional exercises of the day. On occasion of this, their second enlargement, the Minister and people cannot but exclaim, and desire to do it with humility and gratitude, "What hath God wrought!" while they entreat the prayers of their fellow christians, that among themselves, and in all the churches, the word of the Lord may have free course and be glorified.

RECENT DEATH.

DIED, on the 19th, aged 42, at Plaistow, Mrs. Lacey, wife of the Rev. H. Lacey of Salter's Hall. She was a truly devoted Christian, distinguished by "the ornament of a meek and quiet spirit, which is in the sight of God of great price." She endured the advances, and contemplated the result of a lingering consumption, with most exemplary fortitude and patience. Her end was peace.

PROVINCIAL.

THE SUSSEX MISSION SOCIETY,

FOR the spread of the gospel, held their Half-yearly Meeting, at Brighton, Oct. 3. In the morning at Dr. Styles's Chapel, Mr. Hunt of Chichester delivered an impressive discourse on the compassion of Christ for the deplorable state of the multitudes who were scattered abroad as sheep having no shepherd, from Matt. ix. 36—38. which is to be printed. In the evening, a public meeting was held for business at the late Countess of Huntingdon's Chapel, when the Ministers present severally addressed a numerous and attentive audience. The next half-yearly meeting is to be held at Arundel, Mr. Chapman of Hurstmonceux to preach in the morning, and Dr. Styles, of Brighton, in the evening.

SURREY MISSION.

OCTOBER 16, the General Meeting of this Mission was holden at the Rev. Mr. Knight's, Kingston; when Mr. Widgery, late of Hackney Academy, was ordained as a County Missionary. Mr. Percy of Guildford, introduced the service by prayer and reading; Mr. Jackson of Stockwell, gave an account of the history and present state of the Mission; Mr. Whitehouse of Dorking, asked the usual questions, &c. Mr. M. Wilks of London, offered the ordination-prayer; Mr. Collison of Hackney, gave the charge; Mr. Townsend of Bermondsey, preached to the congregation; and Mr. Davies of Walworth concluded. The services of the day were peculiarly interesting, and will be long remembered. The Report of the present state of the villages in this once benighted county, gave heartfelt satisfaction to every one present. The Society has now five Missionaries under its patronage, who preach the gospel in about fifty villages; in many of which the desire to hear the word is so great as to surprise the most sanguine of the Society's members; several places of worship have lately been erected, and it is proposed immediately to erect several more,

in order to meet the necessities and the wishes of the most remote hamlets, who are importunately soliciting that they may enjoy the means of grace in a stated and regular way; and some have offered land and money towards the important object. Oct. 9, a neat Chapel was opened by the Society at Gumshall, between Dorking and Guildford, when the attendance was good, and the prospect of usefulness very encouraging; this and all the Chapels in connexion with the Surry Mission, are built by voluntary subscriptions, and not by the funds of the Society. But when it is stated that the Society has five Missionaries to support, together with the expenses attending the establishment of Schools, and the distribution of Bibles and Tracts, it is confidently hoped that every friend to the Redeemer's cause and the souls of men in the county, will feel a pleasure in contributing to the support of an institution which has of late been so remarkably owned by God; to whom alone be all the praise.

N. B. Donations of Bibles, Tracts or School Books, will be thankfully received by Mr. Jackson, at Stockwell, or Mr. Whitehouse, Dorking, Secretaries. And they beg leave to acknowledge the kindness of several friends who have assisted the Society by Donations of this kind.

ORDINATIONS, CHAPELS, &c.

July 12, the Rev. R. Soper, from Hoxton Academy, was ordained to the pastoral office over the church and congregation at the New Chapel, Cannon Street, Louth, in Lincolnshire. Mr. Byron, of Lincoln, commenced with reading and prayer; Mr. Gilbert, of Hull, delivered the introductory discourse; Dr. Harris, of Hoxton, offered up the ordination-prayer; Mr. Hooper, of London, gave the charge from 2 Cor. vi. 3; and Mr. Haynes, of Boston, concluded. In the evening, Mr. Jones, the Baptist minister of Louth, commenced; Dr. Harris preached to the people from 1 Cor. iv. 1; and Mr. Smelle, of Grimsby, concluded.

Sept. 11, the Wilts Association was held at Warminster. Mr. Palmer, of Westbury, preached in the morning, on the Atonement, after which the Lord's Supper was administered. In the evening Mr. Tidman preached, and Mr. Tozer, of Frome, the preceding evening. A public meeting for business was holden in the afternoon, when W. M. Everett, Esq. was called to the Chair. Mr. Elliott, the Secretary, read the Report. Messrs. King of Heytesbury, Good of Salisbury, Tozer of Frome, Stratten of Paddington, Fleming of Bradford, and several other gentlemen, addressed the meeting on the importance of renewed exertions to spread the Gospel through the dark villages of the county.

Sept. 12, the Rev. J. Matheson, late student of Hoxton Academy, was ordained to the pastoral office over the Congregational Church in the city of Durham. Mr. Jack of Whitehaven, began the service; Mr. Scales of Leeds, delivered the introductory discourse; Mr. Mather of Sheffield, prayed the ordination-prayer; Mr. Roby of Manchester, gave the charge; and Mr. Sample of Newcastle, concluded. In the evening, Mr. Mather of Sheffield, preached to the people; Mr. Stratten of Sunderland, and Mr. Nicol of Chester-le-street, assisted. The services were interesting, and the congregations were numerous. The prospects of usefulness in this city are highly encouraging. The cause was very low when Mr. Matheson visited them last year. It has revived. New galleries have been erected to accommodate an additional number of hearers; and the chapel, which seats 500, is now full.

Sept. 13, the Rev. R. Gibbs, late a student of the Old College, Homerton, was ordained to the pastoral office over the church and congregation in the Congregational Chapel, Westgate Street, Newcastle-upon-Tyne. Mr. Stratten of Sunderland, commenced the service with reading the scriptures and prayer; Mr. Jack of Whitehaven, delivered the introductory discourse; Mr. Mather of Sheffield, asked the questions, and offered the ordination-prayer; Mr. Scales of Leeds, gave the charge from Prov. xi. 30.; Mr. Pengilly of Newcastle, concluded. In the evening, Mr. Stowell of North Shields, commenced the service with reading and prayer; Mr. Roby of Manchester, preached from Heb. xiii. 22; Mr. Hay of Felton, concluded. This interest, which took its rise in the separation of a few persons from a sister church in Newcastle, is encreasing and prosperous.

Sept. 19, the Rev. Joseph Mather was ordained to the pastoral office over the Church and congregation assembling in the new Chapel, Heckmondwike, Yorkshire. The interesting services of the day were conducted by Dr. Boothroyd, who commenced by the reading of the Scriptures and prayer; Dr. Raffles, who delivered the introductory discourse, &c.; Mr. J. Toothill, who offered the ordination-prayer; Mr. James Mather (the father of the Minister) who gave a truly affectionate charge from Mal. ii. 7; and by Mr. James Scott, who concluded the morning service. In the evening Mr. Joseph Cockin preached to the people from 1 Thes. v. 25. On the evening previous, Mr. John Jefferson preached.

Sept. 20, an Independent Chapel was opened in Jackson's Lane, Hulme, Manches-

ter. Two appropriate sermons were preached, by Mr. Roby of Manchester, from Psa. xxvi. 8; and Mr. M'All of Macclesfield, from 1 Pet. i. 24, 25. The devotional parts of the service were conducted in the afternoon by Messrs. Coombs and Pridie; and in the evening, by Messrs. Bradley and Clunie. Mr. Rogers, late of Rotherham College, has commenced his ministerial labours in this place under circumstances of great encouragement.

The same day, a new Independent Chapel (54 by 62 feet, built for the Rev. G. Ingram) was opened at Bath, and three sermons were preached, by Mr. Tidman of Frome, Mr. Davis of Bath, and Mr. Thorpe of Bristol; each service was well attended. In the evening the Chapel was crowded. The foundation-stone of this Chapel was laid April 12, 1820, when an Address was given by Mr. Ingram to a numerous and attentive audience.

Sept. 26, the Rev. Jos. Sewell (late student of Wymondley College) was ordained pastor over the Independent Church at Paington, in Devonshire. Mr. Stenner of Dartmouth, began the service; Mr. Kelly of Ashburton, delivered the introductory discourse; Mr. Stenner offered the ordination-prayer; Mr. Davison of Chudleigh, gave the charge from Acts xx. 24; Mr. Windeatt of Totnes, addressed the people from Heb. xiii. 22; and Mr. Gabriel, of Brixham, concluded. The attendance, notwithstanding the unfavourable state of the weather, was pleasing and encouraging. Mr. Watkins of Newton, preached in the evening; and Mr. Stenner the preceding evening.

Hanover Chapel, Stockport.—This large and handsome building (erected for the Rev. N. K. Pugsley) was opened for divine service on Sunday the 30th of September, when two sermons were preached. That in the morning, by Mr. M'All of Macclesfield; and that in the evening, by Mr. Thorp of Bristol. A few evenings after, an excellent sermon was also preached by the Rev. Dr. Collyer of London.

Oct. 11, the Rev. David Everard Ford (late student in Wymondley College) was ordained to the pastoral office over the church of Christ, at Old Town Chapel, Lymington. Mr. Clarke of Lyndhurst, began with reading and prayer; Mr. Turnbull, Classical Tutor of Wymondley, delivered the introductory discourse, &c.; Mr. Durant of Poole, offered the ordination-prayer, with the imposition of hands; Mr. Ford's father, of Long Melford, Suffolk, delivered the charge from Acts xx. 28.; Mr. A. Bishop, of Ringwood, followed with the general prayer; Mr. Gunn of Christchurch, preached to the people from 1 Cor. xv. 58.; and Mr. Millard of New Lane Chapel, Lymington, concluded. The service (with the exception of Mr. Gunn's sermon) will be printed. Mr. J. Ford of Wymondly, preached in the evening.

The same day, the Independent Meeting at the Brook, Chatham, was re-opened after a very considerable enlargement; when three sermons were preached, by Mr. Lockyer of London, from Eph. iii. 8; Mr. Mackensie of Deptford, from Rev. i. 5, 6; and Mr. Sharp of Woolwich, from Rev. xxii. 2. Several neighbouring ministers engaged in the devotional exercises of the day. The place was crowded, and the collections were respectable.

HAPPY DELIVERANCE.

On Sunday afternoon, Nov. 4, during the severe gale of wind, and at the time of public worship in the Parish church of Alderton, in Suffolk, while the minister was preaching to a numerous congregation, a part of the old steeple, which had long been in a ruinous state, fell with a tremendous crash, but happily westward, so that no part fell directly on the body of the church; had it been otherwise, the effect must have been dreadful. The alarm however was very great, but no actual mischief ensued.

NORTH WALES ACADEMY.

This Academy for some years past has been carried on at Llanfyllin, where much good was done, not only in the town but in the adjacent villages, by the labours of the Students. The prevalence of the Welsh language, however, in the town and neighbourhood, has been the occasion of great disadvantage to the young men, to whom the acquisition of the English language is of the highest importance, since, without it, they can derive little benefit, either from classical authors, or from the most valuable theological works. This being felt to be a serious evil, the friends of the Institution have been induced to look out for a more eligible situation; and the Congregational Fund Board, whence its chief support is derived, after consulting several ministers, on whose judgment the greatest confidence could be placed, has been induced to fix on Newtown in Montgomeryshire, to which place the Tutors and Students removed in September last. A more convenient situation probably could not be found, being in North Wales, but just on the borders of South Wales, and near the English border. The English language prevails in the town and surrounding country; and the Students have opportunities of preaching every Sab-

bath, sometimes in Welsh, but more frequently in English, in a district where the Gospel of Christ is very little known; and it is pleasing to remark, that the fields appear to be white for the harvest. The Congregational Society at Newtown has been accustomed to meet for worship in an inconvenient upper room, so small that great numbers have in vain sought for admission. A piece of ground therefore has been purchased, and a chapel erected upon it, at the expense of nearly 700*l.* which has been duly vested in the hands of Trustees. The necessity for this measure has been so apparent, the prospect so encouraging, and there is so much reason to hope that the removal of the Academy to Newtown will be a blessing, both to it and to the surrounding country, that Christians of various denominations have cheerfully contributed their aid on this occasion. The members of the Church and of the congregation, not being under the necessity of contributing to the support of a minister, are doing their utmost to liquidate the debt which has been incurred, but still it will be necessary to solicit help from the friends of the Redeemer in other places; and when the importance of the station is considered, it can hardly be supposed that application will be made in vain.

IRELAND.

IRISH EVANGELICAL SOCIETY.

A PUBLIC Meeting of the friends of the Theological Academy, connected with the above Society, was held in Plunket Street Meeting House, on Wednesday evening, May 30. Mr. Rose, one of the students, commenced the service with prayer. Two discourses were then delivered by the senior students, on the following subjects:—Mr. Brown, On the Atonement; and Mr. Martin, On the Intercession of Christ. After which, the Rev. W. Cooper read the following report of the application and proficiency of the students in their several studies, particularly specifying the course they have pursued during the last year.

"The students continue to pursue their studies with diligence and success, and during the period that has elapsed since the last vacation,

"The First Class have read, in Latin, Cæsar's Commentaries, the Æneid of Virgil, and four books of the Odes of Horace; in Greek, the whole of the Greek Testament, excepting the Gospel of Luke and part of the Gospel of Mark, part of Græca Minora, and from the first to the fourth book of Homer's Iliad; and in Hebrew, part of the Psalms and the Book of Genesis, and fourteen chapters of the Prophecies of Isaiah.

"The Second Class have read, in Latin, Cæsar's Commentaries, the Bucolics of Virgil, the first book of Virgil's Æneid, and part of the second; in Greek, the Greek Testament, excepting, as in the First Class; part of the Græca Minora, and as far as the second book of Homer's Iliad; and in Hebrew, part of the Psalms, and to the ninth chapter of the Prophecies of Isaiah.

"The Third Class have read, in Latin, the same as the Second Class; in Greek, the Greek Testament, Greek Apophthegms, &c.; and in Hebrew, the first eight Psalms.

"The following Miscellaneous Lectures have also been attended to:—Church History, Elocution, Latin, Greek and English exercises, English reading, and Theology, and plans of sermons in a regular course.

"The Students are regularly engaged every Lord's Day in preaching the Gospel at seven different places in the vicinity of Dublin, where their labours are highly acceptable and encouragingly useful in the work of the Lord.

"The Academy since its institution has furnished to the Society six faithful ministers of Jesus Christ, who, besides several others who have gone from Academies, are now occupying large and promising districts of itinerant labour in the Sister Land, and giving full proof of their ministry in winning souls to the Son of God. It has now eight Students on its lists, three of whom will finish their studies at Christmas next, and for whom the Committee are now arranging to obtain openings in the wide domains of superstition and error, yet unsupplied with the Gospel of salvation, as scenes for their future exertions in doing the work of evangelists in testifying the Gospel of the grace of God. Several promising candidates have already applied for admission to the Academy, to supply the places of those who will then leave; nor have the Committee any apprehensions of the want of suitable instruments to carry on the great work of evangelization in the Sister Land, or of that ultimate and enlarged success with which the God of all grace has promised to crown the humble and believing propagation of his Gospel; and if they have any apprehensions on the ground of pecuniary resources adequate to support their enlarged and still extending scale of operation, they must look with growing importunity and hope to the liberality of the Christian public and Christian sympathy, benevolence, obligation, and patriotism, will forbid that they should look in vain."

*** *It is requested that all letters on the business of the Society be in future directed to the Secretaries, No.* 16, *Old Jewry, London,*

FOREIGN.

STATE OF RELIGION IN CONNECTICUT.

Report of the State of Religion in the Congregational Churches in Connecticut, 1821.*

THE Committee appointed to compile an Abstract from the Reports of the several district Associations on the state of religion within the limits of the General Association of Connecticut, and the several ecclesiastical bodies connected with it, respectfully submit the following

REPORT.—There are in this state 207 congregational churches and societies; a very large proportion of which is at present supplied with regular pastors. Upon 84 of these, God has, during the past year, poured out his Spirit, and hopefully translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago; some of the first drops of which fell upon the favoured city of New-Haven. The cloud which was at first no bigger than a man's hand, shading and refreshing the souls of a few christians mourning their own barrenness, and the wide-spread waste around them, soon expanded over the whole town, reaching the neighbouring villages, overshadowed counties, and is now making its progress to the utmost borders, resting over us in majesty and mercy.

In attempting to discover the immediate causes of this remarkable awakening, in the special efforts of ministers and christians, we are stopped and baffled. The members of the last general Association returned to their respective charges disheartened and fearful. Whilst we ponder on the forsaken and drooping state of Zion, and at a loss what should be done to regain the presence of our grieved and injured Lord, suddenly he was in the midst of us. We are therefore to recount with adoring gratitude, the fruits of his sovereign and gracious presence rather than to boast of the efforts of human action.

Among the characteristics of this revival we deem it important to notice in the

First place, its unity. It is the same in the country as in the city — in the district school as in the college, and among the aged and young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor and the infidel. A description of one conversion, or of one parish, is, with a few unimportant variations, a description of all. So entire is the unity and sameness of the operations of the Spirit in this awakening, that ministers from distant towns entered immediately into the work in places where they were strangers, without embarrassment to themselves or detriment to the awakened. There is therefore a remarkable oneness among the new converts. Their hearts answer each to the other, as in water face answereth to face. Such perfect sympathy produces strong confidence and love, and has led to that harmony and facility of planning and executing, which has given stability and continuance to the revivals where they have begun, and is spreading them where they are not.

Secondly, its power and rapidity. So powerful and overawing is the presence of God in this work, that no combined, and but little individual opposition has appeared. Those who have not been directly influenced, have looked on with astonishment and awe. Many have beheld their nearest and dearest relations, their neighbours and companions pass from death to life with a peculiarly touching expression of sadness in their countenances, because they were passed by. Among the most remarkable cases of conversion, were a very small number, who at the first with singular hardihood and impiety, either furiously opposed or scornfully ridiculed the awakening. Their conviction was sharp, and their distress terrible. In the great majority of the converts conviction speedily ensued awakening, and their conviction of sin rapidly increased in intenseness. The most of them continued but a short time under that awful distress which accompanies complete conviction. So powerful and rapid were the operations of the Spirit, that in very many instances the naked statement of divine truth, without argument to enforce, or illustration to explain it, took immediate effect. The doctrines of the gospel came to them in the demonstration of the Spirit and with power.

Thirdly, its purity. We have not heard of disorder or violence. Notwithstanding the great diversity of age, natural temperament and education of the awakened, and the frequent and crowded meetings, no tumult or outcry has occurred. Though the streets and highways were lined with the multitudes going to the house of prayer, or to the room of the anxious meeting, the convicted were silent, and the converted serene. They have been universally docile to their ministers, and submitted to their guidance as the sheep to their shepherd. Intelligence has given wisdom to zeal, and temperance to strong emotion. The awakened and con-

* A very short account of the revivals in Connecticut was included in the narrative of the General Assembly. See *Evan. Mag.* for *Sept.* page 389.

victed have been exempt from groundless terrors, and the converted from fanciful joys. God was terrible to the former because he is holy, not because he is vengeful; and God was lovely to the latter, because he is holy, not merely because he is conceived to be reconciled to them. The more deeply their hearts have been affected either by distress or joy, the more vigorously they have searched the scriptures, and the acquisitions of divine knowledge rather preceded than followed the movements of their affections.

Fourthly, its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace, which they exhibited at the time of their hopeful conversion. Although new conversions are by no means so frequent in those places where the awakening is of some months duration, yet in most of them, if not all, new instances of conviction continue to occur. Almost every day is also bringing to us joyful tidings that one after another of our parishes is beginning to partake of this copious effusion of the Holy Spirit.

Fifthly, its influence in elevating the Christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, and their courage has been joined with meekness.

They have spoken the truth in love. Anxious sinners have repaired to their pastors with a freedom, and opened to them their hearts with a confidence, hitherto unknown amongst us. We feel ourselves authorized to declare, not for the purpose of exalting our brethren, but to honour the power and grace of our Lord and Master, that never have we beheld such an unction from the Holy One in the prayers, sermons, temper and deportment of our ministers. They have laboured abundantly, and have been uncommonly strengthened and supported to endure extraordinary exertions. The ministers of the state at the present time, are united in sentiment, and their hearts are knit together in love.

Private christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependance of both saints and sinners, on the sovereign agency of God the Spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree, and it is still increasing. They are investigating this subject with an ardour which we have never hitherto known. Churches have also felt a solicitude for their sister churches; not content with barren wishes for their welfare, they have visited each other, to go together to pray before the Lord, and to talk of the things of his kingdom. They have spoken often, one to another, and the Lord has hearkened and heard.

(*To be concluded in the Supplement.*)

REVIVALS OF RELIGION IN HEMPSTEAD AND CLARKSTOWN.

At a late communion in a Dutch Reformed Church, 79 were united to the Church on confession of faith. This number, we are informed, included nearly every member of the congregation, upwards of 12 or 15 years of age. The Presbyterian Church received 38 on confession. Seventy in one church, and 30 in another, have been examined, and expect to join in celebrating the communion at the next season.

In the Church under the pastoral care of the Rev. Dr. Spring, in this city, there is an extensive and anxious inquiry on the important concerns of religion. Many have come out from the world and joined themselves to the standard of the cross.

INDIA.

IGNORANCE OF THE HINDOOS.

"The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited neither enlightens nor improves the mind. It is supposed, that of persons grown up to maturity among the male population of Bengal, not more than one in five can read, though there are schools all over the country for the instruction of children.

"The women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and excite them to engage in clandestine correspondence. Hence they declare, that if a woman learn to read and write, she will most certainly become a widow, or fall into some calamity; and, many stories are circulated of the dreadful accidents which have befallen such presumptuous females."—*Ward's Hindoo Literature*, &c. Vol. iv. p. 502.

An East Indian paper mentions the death of the only son of the Rajah of Burdwan, in the prime of his days, at Culna, who was dragged to the Ganges, and fell a sacrifice to the superstition of the people, hoping to have his sins washed away, while every reasonable hope of his recovery was entertained by the surgeon of the station, had he remained at his residence.

MISSIONARY CHRONICLE

FOR DECEMBER 1821.

INTELLIGENCE FROM THE SOUTH SEA ISLANDS.

By the arrival of the brig HOPE, Captain Grimes, direct from the islands, numerous letters have been received from the Missionary brethren in Taheite, Eimeo, Huaheine, and Raiatea. This vessel had a very quick passage; she left Rurutu on the 9th of July, and arrived in the Downs on the 5th of November, having performed the voyage in less than four months.

So extensive is the information communicated by the letters received, that only a small proportion of it can be presented to the friends of the Society in the present Number. A more full and particular account may be expected in the next Chronicle.

ARRIVAL OF THE HOPE.

By the *Hope*, which left Port Jackson on the 10th of March last, Mr. and Mrs. Hayward, with Mr. C. Wilson, of Taheite, (who had married in the colony) with Mrs. W. proceeded to Taheite, and arrived there on the 28th of April.

On their passage they touched at New Zealand, where they found the (Church) Missionaries in safety and health.

New Station at Raivaivai.

They also touched at an island called *Raivaivai*, or *High Island*, which is situated about 400 miles south-east of Taheite. Pomare had visited this island about two years before, and having procured peace between two contending parties, then at war, was requested to take upon himself the sovereignty of the island.

Pomare wishing to promote the instruction of the people, engaged *Para*, a person from Taheite, acquainted with reading and writing, who was then with him, to stay in the island, and undertake the work, until proper persons might be sent from Taheite as Missionaries.

Mr. Hayward and Mr. Wilson, on touching at this island (but without coming to an anchor,) were surprised to find that the natives had already made great progress in learning to read, &c.

But Mr. S. P. Henry, son of Mr. Henry, one of the Missionaries in Taheite, and who commanded the brig, *Governor Macquarrie*, (which had been purchased at Port Jackson for Pomare, who has engaged with some gentlemen in the colony in commercial pursuits) called at the island, and was astonished at the change which had taken place, and which he thus expresses in a letter to the Missionaries at Taheite:

"*Brig, Governor Macquarrie, Feb.* 3, 1821.

"ON my way hither I had occasion to call at the island of *Raivaivai*, or *High Island*, to procure provisions; and the circumstances which then came under my immediate knowledge and observation, are of a nature so truly gratifying, and in which the great object of the Christian world is so closely interested, that I conceive a detail of them will afford you a similar gratification.

It was Sunday when I made the land, and I went on shore early in the morning. The natives were all assembled to go to church. My presence detained them nearly an hour beyond the usual time of service. How affecting and delightful was the scene which presented itself! Each individual on entering the church kneeled down and uttered a prayer; when *Para*, the person whom King Pomare left there for the purpose of instructing the natives, performed the service of the day. There were 848 assembled at the church for the worship of the Universal God; 700 were within, and the rest were outside, unable to gain an entrance.

The very quiet, devout, and orderly manner in which they conducted themselves, not only in church but during the Sabbath, awakened my highest admiration.

The whole of their gods are mutilated, removed from their Morais, and were converted into stools at the entrance of the church, which is very neatly built; the ground is nearly covered with grass, and pro-

vided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

There are about 25, who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They say, "We have no books, nor proper Missionaries to instruct us; and we will wait till one comes, before we become Christians." The rest appear very anxious that they should have a guide, like the happy islanders of this place.

This surprising and happy change has taken place within the short space of only *four* months! It happened upon a great feast day, when all the natives and chiefs were assembled.

The chief of the island, *Tahuhu*, together with *Para*, (the teacher) most earnestly solicited that they might have a Missionary sent to instruct them. I promised my utmost efforts to effect their wishes; and I doubt not, Gentlemen, your wishes and your feelings will accord with mine in their common and desirable object—the enlightening of these people in the knowledge of our Saviour, and the road to happiness and eternal life. I am, &c.

SAMUEL P. HENRY."

This account is confirmed by letters from the Missionaries; and Messrs. Henry and Platt, in a letter dated *Reby's Place, Eimeo*, 9th April 1821, say—"We intend, God willing, with the concurrence of the King, to send to *Raivaivai*, the two" (of the converted and best informed natives) "who had offered their services to assist in Missionary work."

Another New Station at Rurutu, or Oheteroa.

By letters from Messrs. Williams and Threlkold, dated Raiatea, 2d and 4th of July 1821, we find that a chief of an island, called *Rurutu*, with several of his people, drifted ashore on Raiatea, and continued there three months. The chief applied himself with great diligence, to learn to read, and also paid a serious attention to the word preached, of which he has attained some knowledge. He expressed a strong desire that instructors might be sent to his island, and declared his unwillingness to return home unless such should accompany him; and an opportunity being presented by the Brig Hope, for conveyance to Rurutu, two members (natives) of the Church at Raiatea accompanied, as teachers, the chief and his people, amounting to about 20, on their return to that island.

In a letter written by the brethren immediately before the Hope sailed for Rurutu, they say,—"The Church has entered into it with much spirit; they are not sleeping to-night, but employed in preparing, as Capt. Grimes sails in the morning. They are collecting cloth, food, &c. for the two who are leaving us for Rurutu, their names are *Puna* and *Mahamene*. We rejoice in being able to send, (as we conceive them to be) two as fit and suitable in every respect, as any two that could be found. We are much pleased with the whole of the circumstances, and pray most sincerely that the Lord may crown the unndertaking with his special blessing.

J. W.
L. G. T."

The chief of Rurutu promised the brethren that he would send his gods to England. May we not hope that the word of the Lord, introduced in so extraordinary a manner into that island, will have free course and be glorified? Let us not, however, indulge expectations too sanguine; but hope and pray for the happiest results.

TAHEITE.

Matavai.—Mr Nott writes that he had baptized, since the preceding August, 45 adults, (and many children) and that 150 are under instruction, as candidates for baptism. The gospel of John had been printed, and is in the hands of the people.

Wilks's Harbour.—Mr. Crook has sent home a copious Journal, which is very interesting, and from which extracts will hereafter be made.

Burder's Point.—Since Messrs. Darling and Platt have settled at this place, they have baptized upwards of 300 adults, and about 200 children. There are three schools, one for adults, in which there are about 380; in the children's school 230; and in another part of the district, about 80, chiefly adults. The work of the Lord appears to prosper, and some progress is made in civilization, as appears in cultivation, building, and clothing. A large place of worship has been built in the English style, at which the people laboured willingly.

EIMEO—HUAHEINE—RAIETEA.

Eimeo.—A letter from Mrs. Mary Ann Bicknell, the widow of our late worthy Missionary, dated Eimeo, June 5, has come to hand. It appears that he preached the funeral sermon of Mr. Tessier, a brother Missionary, who died in July 1820, from Rev. xi. 5, was taken ill the next day, and died in a fortnight after, August the 7th. During his illness his mind was calm and comfortable, saying, he had a good hope, through grace. His body was brought, by his own request, from Taheite to Eimeo, and interred near the remains of one of his children, and of the Missionaries who died before him. When he died, he left four children, and another was born six months after his decease. The

eldest boy is about eight, and is sent to school at Port Jackson.

Interesting accounts have been received concerning the state of the Missions at *Eimeo*, at *Huaheine*, and *Raiatea*—their annual Missionary meetings in the month of May, and, which is peculiarly pleasing and important—information that the Lord appears to be raising up in the churches which have been formed, pious men endowed with promising gifts for the work of the ministry, and who will probably become Missionaries in other islands.

Captain Grimes has brought home in the Hope, a considerable quantity of Cocoa-nut oil—the contribution of the Auxiliary Missionary Society, composed of the converted natives of Taheite, &c. in aid of the Funds of the Parent Society.

(Larger accounts in our next.)

South Sea Islands—Clothing.

THE native females at the several Missionary stations having adopted the use of clothing, after the example of the Missionaries,—Shopkeepers and other persons who have in their possession printed calicoes of unsaleable patterns, or which may have been damaged in printing; also, coloured bombazeens, stuffs, and ribbons, that are equally defective, would render essential service to the Mission by sending the same to the Society's Rooms, No. 8, Old Jewry, London, from whence they will be duly forwarded.

The Missionaries finding it difficult to communicate to the limited capacities of the natives, correct ideas of the forms of things which are the most familiar in other countries, they will be very thankful for pictures, or prints, or subjects in Natural History, or of other kinds, which would assist in improv- the natives in useful knowledge.

MADAGASCAR.

A LETTER from Mr. Le Brun, dated "Mauritius, 12th June 1821," informs the Directors that Mr. Griffith, a Missionary to Madagascar, embarked at the Mauritius, for his station, on the 23d of April on board his Majesty's Corvette, the Menai, Captain Moresby, in company with the Prince Endrien Semisate, and M. Hastie, Esq. the British Agent. They arrived at the sea-port Tamatave, on the 27th. After having remained for some time on the coast, they commenced their journey towards the capital (Tananarive) on the 15th of May.

Mauritius.

Mr. Le Brun says, "The Mission here prospers. The church has increased to 40 members, and the congregation is large considering the part of the town where the chapel is situated. We have three schools, one for boys, and two for girls; the total number of children instructed is 202."

Mr. Le Brun speaks in the highest terms of the conduct of Governor Farquhar, to whom the Society is under the greatest obligations, and to whom, under God, is to be ascribed much of the success of the Society's efforts, both in the Mauritius and Madagascar.

Mrs. Griffith (he says) is well, and her little boy. She expects to leave this place in September next, to join Mr. Griffith at Madagascar.

Mr. Le Brun encloses a letter from Mr. Jones, Missionary at Madagascar, to the Secretary, from which the following is an extract:—

Tananarivoo, May 3, 1821.

———"In the enjoyment of God's manifold blessings, I take my pen to write to you for the information of the Directors, that I have experienced the goodness of Jehovah, wonderfully manifested to me by encouraging, strengthening, and comforting me, in the face of temptation, and in the exercise of the functions of my office, ever since my arrival in this capital. Thanks be to God for his unmerited gifts."

[Mr. J. then mentions the difficulties he has found in the study of the language, as the dialect in the capital differs so much from that of the coast, where he formerly resided.]

"My time has also been employed in teaching about 16 children, committed to my care by RADAMA (the king) to receive an English education. Three of them are the children of his sisters, who board with me; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy, who is not yet six years old, his sister, and two others, begin to read portions of the Sacred Scriptures in English, with some fluency, although in November last they knew not even the alphabet.

On Sundays I catechise them, and teach them to sing the praises of God. They can repeat by heart four hymns, which they can sing to four different tunes. The king is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions which I propose to them, concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion; and this difficulty is increased by the want of suitable words in their language whereby to express spiritual things.

I have conversed with many others, besides children, on religious subjects, and have experienced the same difficulties. However, the little progress that they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement; and I hope to have the number of my scholars increased, on the arrival of one or two assistants. If I had two more Missionaries with me, I could immediately establish another school, in a different part of the town, on a more extensive plan, for children of all descriptions who would be willing to attend; for the school at present under my care is confined to the children of the royal family, and a few of those of the nobles; and, to attend to this school, and pursue my other studies, is more than I can accomplish without injury to my health.

As to the religion of the natives, I find that they believe in the existence of One God, who made and governs the world, whom they call ZANAKAR, or, more generally, ANDRIENMANITZ. I have not been able to discover that they have any stated times of worship, except the men called *Diviners*, who pray to him to direct their divinations. They also believe that there is a devil, whom they call *Ranakandrien*, and who, they say, dwells in a cave not far from the town. They pretend that many have spoken to him from the outside of the cave, and that he has replied to them in their own tongue.

They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs.

RADAMA says that he does not believe in the superstitions and fooleries of his people, but that he conforms to some of them, as the established customs of the country over which he presides; that he does not wish by any means to encourage them; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. at once; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years."

In a postscript Mr. Jones says, "Since I began to write this letter, I have seen the greatest assembly I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent; and in about a week afterwards, about 50,000 assembled together on the same spot; a great part of whom were the King's generals, captains, and heads of villages under his dominion in Ova, not including more distant provinces which are subject to him. He intends, in about two months, to take the field against the *Sakalaves*, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense number at home, to defend his territories from invasion.

Present my respects to all the Directors. I desire a constant interest in their prayers for divine strength, to enable me to fulfil the arduous duties of a Missionary.

DAVID JONES."

THE late visit of RATAFFE, a prince of Madagascar, to England, excited no small interest in the minds of our Missionary friends. We follow him with our best wishes, and indulge the hope of his becoming a helper to the truth in his own populous country, where, we trust, he has before this time arrived, together with the Rev. Mr. Jefferys, and the four missionary mechanics who accompanied them. These brethren, with Mr. Jones and Mr. Griffith, will form a respectable and efficient body for the commencement of this important Mission, all the circumstances leading to which appear to have been marked out by the finger of God. Still, however, all depends on his blessing, and to him let the members of the Society constantly look up by fervent prayer.

We are persuaded that it will afford an innocent gratification to our friends to possess the portrait of Prince Rataffe; and we are happy to learn that a striking likeness is in preparation for the January Number of the Evangelical Magazine, the Editor of which has procured a drawing, taken by permission, from a fine picture of the Prince by Mr. Ross.*

MAURITIUS.

THE following account of Prince Rataffe, &c. which appeared in the Calcutta Journal, may be acceptable to our readers.

Port Louis, Nov. 25, 1820.—"Yesterday, the 24th, at one P. M. the Ova princes, Rataffe and Endrien Semisate, accompanied by Mr. Hastie, the envoy of his Excellency Gov. Farquhar, disembarked from the grab Eliza, on which they had been brought hither from Tamatave.

These two princes, brothers-in-law of Radama, king of the Ovaas, to whom Rataffe is prime minister, have arrived as ambassadors to his Excellency, and have been received with the honours due to their rank.

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* We understand that a larger and more finished print, done in the Lithographic manner, is intended for publication by Mr. Ross.

They have in their suite seventeen guards or domestics; and bring the confirmation of the treaty made for the abolition of the slave trade with Radama, who, as a pledge of his sincerity, has sent with his ambassadors ten children of the first families in his kingdom, to be forwarded to England for their education.

The first result of the treaty has been that all the individuals brought to the coast to be sold as slaves have been sent back from Imirne, and having been now rescued from slavery by Radama, are to be employed in the occupations of husbandry and manufactures of the country.

What more gratifying glory could Great Britain expect from the employment of a small portion of her resources during the peace, than that arising from the entire civilization of a people so numerous and so ingenious as the inhabitants of Madagascar, which is every day making remarkable progress!

Mr. Jones, who had followed Mr. Hastie, has remained at Imirne; and is occupied in researches and studies necessary for completing and translating into English the French and Malegache dictionary of M. de Froberville."

ISLAND OF JOANNA.

Visit of Geanna, the Prince of that island, to the Cape—residence and instruction there, and his return home, accompanied by a Christian Preceptor.

Mr. CAMPBELL, in his speech at the last Annual Meeting of the Society, mentioned a remarkable occurrence which he had noticed at the Cape of Good Hope, of which we are now able to give a fuller account.

The island of *Joanna* is one of a group of islands, called the *Comoro* islands, situated between Madagascar and the eastern coast of Africa, opposite the coast of Mozambique. The ships bound for India frequently touch at this island, the king of which is friendly to the English, his people also are partial to them. *Geanna*, the eldest son of the king, and his suite, consisting of two Aides de Camp, an Interpreter, Secretary, &c. left the island with a design to perform the pilgrimage, which the Mahometans wish to effect once in their lives, to the tomb of the prophet at Mecca; but they were shipwrecked at *Hafoon*, near the mouth of the Red Sea; from thence they got to *Museat*, where they found a vessel bound to *Penang*; and from thence proceeded in an Indiaman, which touched at Penang, in her way to England.

While waiting at the Cape for a conveyance home, they applied to the Colonial Government for a person to assist them in acquiring the English language. Here Dr. Philip and Mr. Campbell had an interview with them, when the acting governor introduced them, before dinner, by saying, "The Prince and his suite have been prevented from visiting Mecca by shipwreck and the loss of their property. I hope the next pilgrimage they undertake, after receiving instruction from you, will be to Jerusalem;"—intending, no doubt, to express his hope that they would abandon the false prophet, and become Christians.

They immediately applied themselves with great diligence to the study of English, and so earnest were they for its acquirement, that they were ready to suffer any privations, and to stay any length of time at the Cape, so that they might be able on their return to Joanna, to read and speak the English language.

The Prince possesses good natural talents, a large share of public spirit, and his ideas are certainly of a superior order. When at dinner, at the Government-house, he observed that the foundation of all the greatness of England was laid in her superior knowledge, and that no kingdom could be great without science. He added, that he could endure any thing to be the instrument of introducing the English language among the inhabitants of Joanna. "Make me a master of the English language," said one of his Aides-de-Camp, "and I shall turn Schoolmaster immediately on my return."—"I also shall turn Schoolmaster," said the other, "if I can stay here till I can read and teach English." Smiling at the observation, the Prince added, "We shall all turn Schoolmasters on our return to Joanna."

Application having been made soon after their arrival, and before the developement of their strong desire for instruction, for a vessel to carry them home, the *Shear-water* (Captain Roberts) was appointed for that purpose. It then became a general wish among the first persons in the colony, that a suitable individual might be found who might accompany them as a Preceptor. Such a person was providentially found in the person of Mr. Elliott, who had come from England with a view of settling near Algoa Bay, but having altered his intention, had commenced teaching in Cape Town, and was rising in the public estimation. Mr. E. had been introduced to Dr. Philip by a letter from the Rev. Mr. Smith, Classical Tutor of Rotherham Academy. He had taught the Latin in Cape Town, and was cultivating an acquaintance with the Greek. This gentleman had also assisted Dr. P. in the instruction of the Prince and his attendants.

He had also expressed a strong desire to become a Missionary. Mr. Elliott was therefore judged to be a very suitable Preceptor to the Prince: the proposal was generally approved, and Mr. E. consented to undertake the important office.

The vessel sailed from Simon's Bay on the 18th of May. The Prince and his people were accompanied to the Bay by perhaps 1,000 of the Malay population. The most respectable part of their friends were allowed to take leave of them on board, and there was something very affecting in their separation. While in Cape Town, they were treated in the most respectable and hospitable manner by the Government, and by all ranks of the inhabitants, and they were not insensible of their obligations.

Mr. Elliott was furnished by Dr. Philip with a considerable number of books which would assist him in the study of the Arabic language, and enable him when he shall have acquired it, to make such translations as may be thought eligible. He will have the advantage of the best introduction possible to the king of Joanna; and it may be hoped that, by the blessing of God upon wise and prudent measures, the knowledge of the Gospel, and of salvation by Jesus Christ, will be received by the inhabitants of that island, and of others in its vicinity and connexion. These islands are particularly pointed out as affording desirable stations for Missions by the American brethren in their lively pamphlet—"The Conversion of the World."

RUSSIA.

Extract of a Letter from Mr. Knill, to W. A. Hankey, Esq. dated St. Petersburg, 2d October 1821.

"THE favour of a King is as the dew upon the grass." Solomon said so, and I have found it to be true. We have long been desirous to have a Charity-school connected with our little congregation, and about a month since I drew up a statement to present to the public, soliciting aid. But before any thing could be done officially, it was necessary to obtain permission from the Prime Minister Galitzin, who is Minister of Spiritual Affairs and National Instruction. In order to obtain this permission, my dear friend, John Venning, Esq. took what I had written to that excellent Christian Princess *Mischertsky*, to give it an elegant Russ translation. She cheerfully accepted the work, and while engaged in translating it, His Imperial Majesty called on her, and the whole matter was laid before him. The Princess was pleased to mention my name, the Chapel, &c. and added that she frequently heard me preach. The result is this: last Friday Mr Venning received information from Prince Galitzin that the Emperor had appointed me Superintendant of the School with an annual salary of 2,000 rubles; 1,000 rubles for the master annually, and a donation of 5,000 rubles to commence the Institution. "Bless the Lord, O my soul!"

It was delightful to see so many people at the Missionary Prayer Meeting yesterday evening. I endeavour to collect all the Missionary Intelligence I can against those seasons, which has a very cheering effect. A gentleman was present at the meeting in September, and was so much pleased with the idea of supporting a native preacher in India, that he commissioned me to inform the Directors that he would contribute £10 annually for that purpose—the preacher to be called "John Meybohm Venning."

Last week we voted 300 rubles to the Scottish Missionaries at Astrachan for printing Tracts in Tartar and Persic. Two hundred and thirty-five to Mr. Rahmn for Calmuc Tracts, and 235 to the Missionaries at Selinginsk for Mongolian Tracts.

All the Missionaries in the empire are supplied with Russ Tracts by the Princess Mischertsky. She is an accomplished English scholar, and has translated great numbers of English Tracts into her own language, hundreds of thousands of which have been circulated, and are still circulating in Russia.

I have this day heard from the Jewish Missionaries who are travelling in the Crimea, under the patronage of the Edinburgh Jewish Society. They have a large and interesting field before them. O that the Lord may arise and have mercy on the offspring of his servant Abraham.

I have not heard very lately from our Missionaries. Their last accounts stated that they were all well. Doctors Paterson and Henderson have left Astrachan on their way to Tiflis.

I have been much engaged lately in preparing for the press a Memoir of *Walter Venning, Esq.* who like his inestimable forerunner *Howard*, died in the prison cause. I hope it may prove interesting. Should any profit arise from the sale of the work, one half will be devoted to the cause of Prisons, and the other half to our Society."

DEMERARA.

Extract of a Letter from Mr. Elliot, May 1821.

IT is with a lively sense of gratitude to the God of all grace, that I look back on the many mercies and blessings of the past year. Although at times indisposed, yet I have not been prevented preaching the un-

searchable riches of Christ but once since last May; and the truths of the glorious Gospel, although proclaimed by a feeble worm, have proved mighty and powerful to the pulling down of the strong holds of sin and Satan, and have proved to be the power of God to the salvation of precious souls.

I have been engaged in George Town much the same this year as I was last, in preaching on Sabbath and Wednesday evenings, and meeting the religious negroes on Monday evenings. The congregation is much the same in number; and although we do not see so many forsaking their evil ways, and turning unto the Lord with humility of soul, as we could wish, yet there are some who are inquiring the way to Zion, with their faces thitherward.

Ebenezer Chapel, West Coast.

I am likewise engaged, as it respects the instruction of the negroes, much the same this year as I was last year. Sabbath-day I catechise the people, and hear such read, &c. as attend for that purpose, and preach. We have a prayer meeting on Saturday evening, when a short address is given. This is not so well attended in the wet season, nor has it been so well attended of late as it used to be, in consequence of some of the negroes having been prohibited attending. On the Sabbath-day the Chapel continues to be remarkably well attended; and I trust the Lord is carrying on his work among the people with mighty power, and that many among them believe to the saving of their souls.

In the past year I have baptized 132 adults and 48 children, and married 60 couple. In May 1820 the church was formed at Ebenezer Chapel. We commenced with 110 members; we have received 72 since, and there are 50 others who are candidates, most of whom we expect to admit to church fellowship immediately. Death has already made a breach in our church; two have entered the eternal world, and there is every reason to hope have joined the church triumphant in singing praises to God and the Lamb.

Extract of a Letter from Mr. Smith, at Le Resouvenir, dated May 4, 1821.

I THINK the present aspect of this Branch of the Society's Mission is such as to justify the conclusion, that "The hand of the Lord is with us; a great number believing and turning to the Lord." It would be exceedingly easy to detail a series of facts in confirmation of this remark, but perhaps a few brief notices respecting the success of the Gospel, during the past year, among the heathen around us, and its apparent influence on those who have been some time baptized, will be sufficient to enable the Directors and members of the Society to form a pretty correct idea of the effect of their exertions on behalf of the negroes at this place.

Of persons, chiefly of this description, I have baptized, since last May, 162, besides 62 children, exclusive of the 47 candidates mentioned in my last report;* making a total of 271 baptized within the year. It may probably be thought that many, if not the greater part of these, must have been baptized without due examination; but I can assure the Directors this is not the case. If I err in this respect, it is on the other hand—in being too scrupulous.

The apparent influence of the Gospel on the Christian negroes is pleasing, and, upon the whole, satisfactory. To look for that universal conformity to christian principles and christian practices among our converts, which we may expect to find among the religious of Great Britain, would betray an ignorance of the inveteracy of heathen notions and habits sanctioned by the custom of ages, and shielded, as it were, by the impenetrable darkness of their minds. And yet some of the members of our church are exemplary christians; excelling, I believe, in piety and zeal, the bulk of professors in England, though, for want of a more complete knowledge of the christian system as developed in the New Testament, they sometimes err, even in doing good. Of by far the greater part of the baptized negroes, or even of our members, I cannot speak in such terms of praise; yet I can say that, in general, they manifest such a "subjection to the Gospel of Christ," that when they are made acquainted with the will of God, as revealed in the holy Scriptures, they are willing to conform to it. The influence of the Gospel on the conduct of the negroes appears in many instances. I will mention one,—*the increasing regard paid to the sanctity of the Lord's day.*

It is well known that the plantation slaves (which are perhaps seven-eighths of the whole negro population,) are usually allowed a piece of ground, which they are expected to cultivate for the purpose of furnishing themselves with such necessaries or conveniences as their owners do not provide for them. Sunday is the chief time, in fact the only time they have for cultivating these grounds, and for carrying the produce of them to market; Sunday being market-day. Although this practice is not only a shameful violation of the Sabbath, and extremely in-

* In our united Report, last May.

jurious to the negroes,* yet the trifling profit they derive from the labour, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure I see many of the baptized negroes abandon this practice,—a practice, so specious in its appearance to them, and so deeply-rooted by custom, that nothing but a sense of religion could cause them *voluntarily* to relinquish it. Many, very many, now neither go to market nor work their grounds on a Sunday; and yet these are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious. They are diligent in raising live-stock, fowls, ducks, turkeys, &c. which they dispose of to persons who go about the country to purchase them; by not going to market they have less inducement to spend their money in buying useless or pernicious articles; and by a little economy, such as the Bible teaches, they make their money go further than others. Their attendance at public worship is very regular, and only interrupted by such circumstances as are beyond their control.

ANNIVERSARIES OF AUXILIARY MISSIONARY SOCIETIES.

CHESTER.

On Monday, October 15, the Anniversary of the Chester Auxiliary Missionary Society was held in Queen Street Chapel, in that city. D. F. Jones, Esq. was called to the Chair, and the business of the Meeting commenced by a Report of the Proceedings for the past year, which was read by the Rev. J. Bridgman; after which the Meeting, which was very numerous and highly respectable, was addressed by the Rev. Messrs. Charrier, Coombs, Wilson, Jones, Robinson, and Dr. Stewart. Mr. Campbell also gave a most interesting account of his travels in Africa. The collections at the close amounted to £87 10s. 6d.

BRIGG.

The Fourth Anniversary of the Brigg Auxiliary Missionary Society was held on Wednesday the 17th of October, and the following Lord's Day. An Address, introductory to the services on this interesting occasion, was given by the Rev. Mr. Soper, on the Tuesday evening preceding. On the afternoon of the 17th, the public Meeting of the Society was held. W. Rust, Esq. presided, and urged, with his usual energy, the paramount claims of Christian Missions. Suitable and animated addresses were delivered by the Rev. Messrs. Smith, Rayson, Smelle, Soper, Sykes, Plumstead, and Mr. Gill, (Wesleyan.) In the evening Rev. T. Smith, Classical Tutor of Rotherham Academy, preached an excellent discourse to a large and attentive audience. On the following sabbath, suitable and impressive discourses were preached, morning and afternoon, by the Rev. B. Rayson, London, and in the evening by the Rev. J. Campbell. The attendance was more numerous, and the collections larger than on any former Anniversary, thus evincing that the zeal and liberality of the friends of Christian Missions in that part of Lincolnshire is unabated. The sum of £111 2s. 5d. has been raised by this Auxiliary during the past year.*

The Rev. Messrs. Rayson and Campbell also visited Gainsborough, and Lincoln, where they preached, and attended public Missionary Meetings; and where they observed the warmest attachment to the great cause of Missions, and the deepest interest in its success. We have not as yet been favoured with any accounts of those proceedings. The brethren who visited Lincolnshire, as a deputation from the Parent Society, express their obligations to their numerous friends who

* If we were to regard the negroes only as irrational animals, these Sunday occupations must be considered detrimental to them. The labour, which is great, must exhaust their strength. Besides the labour of cultivating their grounds, they have to carry their heavy produce, yams, Indian corn, bananas, &c., a distance of six or eight, and many of them as much as twelve or fourteen miles, to the market. A great proportion of the money they obtain for their marketables is spent for rum. Some drink it in town, and return quite intoxicated; and not a few bring that destructive liquor (*new*-rum) home with them, notwithstanding the vigilance of the police in searching for it. How drunkenness wastes a man's constitution, especially in a tropical climate, I need not say.

* A little boy having received a gift of poultry, over which he was to exercise his care and attention for the benefit of the missionary cause, has manifested the greatest zeal and anxiety for the great object, and presented at the two last Anniversaries of the Brigg Auxiliary the sum of £4. 4s. as the net produce of his feathered charge, with as much apparent delight as if the money had procured him an estate. A person who attended the Meeting, and was an eye-witness of his modest and noiseless zeal, admired alike the spirit which appeared to have actuated the mind of the child and the piety of his esteemed parents, who have thus early taught him diligence, prudence, and Christian benevolence.

received them with so much cordiality, and furnished them with facilities for accomplishing the great objects of their visit.

The readiness of Poor Persons to contribute to Missionary Societies.

I HAVE taken the earliest opportunity since the Missionary Meeting at Frome (says a Minister from the country) to form a Penny-a-week Society in my congregation, and I am happy to inform you, that my success has far exceeded my expectations. If our subscriptions continue, the annual amount will be considerable. One hundred subscribers were obtained the first day. The account which the Collectors give of their reception among the *poor* is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them with their money, saying to the Collectors, "*Pray do not neglect us because we are poor.*" A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her, that, owing to her poverty, she did not expect any thing from her. "Oh!" replied the poor widow, "I cannot, poor as I am, refuse giving a penny-a-week towards promoting the cause of that Redeemer who has given *me* the hope of *heaven!*" This poor widow has entirely to support five fatherless children, and yet she, of her penury, thus cast into the Missionary treasury. Indeed, (says our correspondent,) from this and many other pleasing occurrences, it is evident that the poor consider themselves favoured by being thus called upon. The Collectors declare that they could not have been better received had they gone to distribute instead of receive money.

ANOTHER Minister in the country who was lately in London, thus writes: "I have much pleasure in informing you that I have been enabled to make a successful attempt to call into more vigorous action the missionary zeal of my dear people here. I preached a sermon on Sabbath evening, on the duty and privilege of increased exertions in the cause of Missions, and gave notice, that I would on Tuesday evening meet such as were disposed to become Collectors, in order to regulate their co-operations. So many more were assembled than I expected, that we deemed it expedient to form a regular Association, and a Juvenile Society. Sixteen Collectors have already volunteered their services, and I think that each will find sufficient employment.

The Directors would press upon the best attention of Ministers and their numerous friends in the country, the importance of Penny-a-week Societies, as the most efficient mode of furnishing pecuniary supplies, and never in any former period of the Society's history were those supplies in greater requisition than now. New fields of labour are presenting themselves—many additional labourers have been sent out this year, more than in any one former year. Several others are applying for admission; but unless greater efforts are made than have ever yet been made, the Directors must not, cannot go forward to the extent which their compassion for perishing millions would urge them. The outlay of the past half-year has already exceeded the receipts more than EIGHT THOUSAND POUNDS. The zealous friends of the Society will no doubt feel the necessity of making the most vigorous exertions to replenish its funds.

TO THE JUVENILE FRIENDS OF MISSIONS.

IT has afforded unspeakable satisfaction to those who support the Missionary Cause, to observe the kindness and self-denial with which many young persons, and even young children, have contributed towards the work of Missions, and the circulation of the Holy Scriptures among the heathen. The narrative that follows refers to a little Girl in the United States of North America, related by a person on a visit to the house of his friend.

Anecdote.

It was sabbath eve, when, at a friend's house, we were all sitting in the piazza, conversing about the exertions now making for the heathen. It was a lovely evening, and the conversation most interesting. "Father," said little Harriet, after listening a long time to our conversation,—"Father, do these little heathen children wish to learn to read the Testament?" "Many of them are very anxious for this; and all would be anxious, did they know its value." "But, father, have they all got Testaments, if they did know how to read?" "No, my love, few of them only ever heard any thing about the Testament—about God—about Jesus Christ!" "Will half a dollar buy *one* Testament, for *one* little heathen girl?" It would." "Oh!" sighed the little Harriet, "how I wish I had half a dollar! Father, may I sell any thing I've got, if I can get half a dollar?" "Yes," said the Father, smiling at his daughter's simplicity. The conversation here ended.

Almost every child has some toy of which he is peculiarly fond. Harriet's toy was a beautiful tame grey *squirrel*, which she ad brought up, to which she was excessively attached. It would eat from her hand—attend her in her rambles, and sleep on her pillow.

The pretty little *Jenny*, for this was its name, was suddenly taken sick. The little girl nursed it with every care, and shed many tears over it as it died on her pillow in her lap. Her father endeavoured in vain to console her—assuring her that Jenny was now insensible to any pain or trouble. "The end of its life has arrived, and it is now no more; but when my little daughter comes to die, if she is a good girl, her immortal spirit will only leave this world to wing its way to a world happier than this. Be comforted, my daughter, or you will make your father unhappy. Why do you grieve so?" "Father," said the weeping Harriet, "did I not love my squirrel?" "Yes." "Did you not say I might sell any thing I had for half a dollar, and send a Testament to the heathen children?" "Yes." "Well, I was going to sell my pretty squirrel to Mr. ——, who was to give me half a dollar for it, and *I was going to send a Testament to the heathen*; but now my Jenny is dead."—She ceased, her speech being choked by her sobs. The Father was silent—a tear stood in his eye—he put a silver dollar in his daughter's hand,—and the little girl dried her tears, rejoicing that Jenny's death would be the means of sending *two* or *three* Testaments to the heathen, instead of *one!*

PEREGRINUS.

AMERICAN BOARD OF MISSIONS.

THE American brethren, Messrs. Parsons and Fisk, have lately paid a visit to several of the Apocalyptic Churches. After visiting Smyrna they proceeded to Pergamos, Thyatira, Sardis, and Philadelphia; and intended to complete the circuit by returning to Smyrna, by way of Laodicea and Ephesus; but were prevented from visiting the last two churches by the indisposition of Mr. Parsons.

Pergamos, Nov. 7, 1820.—At two we reached Pergamos, now called Bergamo. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Obtained a guide. Passed an immensely large building, formerly a Christian Church, now a Turkish Mosque. This is said to be the church in which the disciples met to whom St. John wrote. Passed by what is said to be the tomb of Antipas: see Rev. ii. 13.

There are in Pergamos one Synagogue, one Greek church, and one Armenian church. At the Greek church we found a school of 20 boys taught by a priest. The master then went with us to visit the other priests. We showed them, in the Romaic Testament, the Address to the Church at Pergamos, which one of them read. We then gave them a Testament and a number of Tracts. Visited three other schools, and supplied them with Tracts. One contained 25 scholars, another 20, and the third a smaller number. Gave one of the Teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings, and bought two Testaments.

The population of Pergamos is said to be about 15,000: viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any which we have before seen in Asia.

Nine or ten Minarets speak the power of the False Prophet.

Thyatira, Nov. 9.—At eight o'clock we reached Thyatira, now Akhisar, and put up at a khan.

We read the Address to the Church in Thyatira—prayed to that God whom saints of old worshipped in this place—and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

Nov. 10.—We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's Procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1000 houses, for which taxes are paid to the Government, besides 200 or 300 small huts: there are about 350 Greek houses, and 25 or 30 belonging to the Armenians: the others are all Turkish. There are nine Mosques, one Greek church, and one Armenian church; four or five Greek Priests, and one Armenian.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

Sardis.—We reached Sardis, now called Start, at half-past-six, in ten hours' travel from Thyatira.

Nov. 12. *Sunday.*—After our morning devotions, we took some Tracts and a Testament, and went to the mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about

what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and, we trust, a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

There is now in Sardis no Christian family.

There are three grist mills here, in which nine or ten Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the Word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

Philadelphia, Nov. 15. — Early this morning, Theologus, a Greek, to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held his present office six years, and is reputed a man of learning; but is now quite aged, perhaps 75. Formerly, he had one bishop under him; now none, and but about 20 priests. His diocese includes Sardis on the west, and Laodicea on the east; but he says that there are not above 600 or 700 Greek houses in it. There are five churches in this town, besides twenty which are either old or small, and not now used. The whole number of houses is said to be 3000, of which 250 are Greek, the rest Turkish. We gave the archbishop some tracts and a Testament. Went out with a guide to see the city. It is situated at the foot of Mount Tmolus, and is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which, they say, the Christians assembled, to whom St. John wrote: it is now a mosque.

An indisposition under which Mr. Parsons laboured having continued now more than a week, the Missionaries reluctantly turned toward Smyrna, without completing their proposed circuit.

Nov. 17.—If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the seven churches: but Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labour. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances; and accordingly resolve to return to Smyrna.

Jerusalem.—Mr. Parsons has since proceeded to Jerusalem, and, in a letter to Mr. Fisk, dated March 13th, writes:—

"I have made some short excursions in the vicinity of Jerusalem; that is, to the Pool of Siloam, to Gethsemane, Mount Olivet, Bethany, the Tomb of Lazarus, Mount Zion, &c. I have twice been to see the Tomb of our blessed Saviour, and twice to Mount Calvary. The pilgrims weep and sob over the tomb of our Saviour, just as they would over the grave of a parent or a sister."

Death of Rev. Mr. Newell.

WITH great concern we announce the death of the Rev. Samuel Newell, one of the American Missionaries at Bombay. He is well known to the religious public as one of the authors of that spirited pamphlet, "The Conversion of the World," and as the husband of that truly excellent young person, Mrs. Newell, the memoir of whom has been so much read both in England and America. Mr. Newell, with Mr. Hall, had laboured for several years in Bombay, had acquired the language, and were active and useful ministers of Jesus Christ.

GENERAL BAPTIST MISSIONARY SOCIETY.

THIS Society was formed in the year 1817. A General Meeting was held at Loughborough, June 27th, 1821, when a Report was made of their proceedings, and plans suggested for the further extension of the Institution. It appears that the income of the first year was about 154*l.*; that of the second, nearly 500*l.*; of the third, 772*l.*; and of the fourth, 960*l.*

The expenditure of the fourth year was 1551*l.* 7*s.* 10*d.*; being chiefly on account of the outfit passage, and salaries in advance

of two Missionaries, the Rev. W. Bampton, and the Rev. J. Peggs, and their wives, who have proceeded to India with the Rev. Mr. Ward.

On the subject of their particular station, their instructions are as follows:—

With respect to your station, we beg you to consider it a leading principle in directing your decision, that it shall be one where the field for usefulness appears wide, and as yet unoccupied by others.

We wish you, if practicable, to convey the Gospel to some nation, for whom as yet no man cares.

We cannot, with propriety, decisively fix on your future station, but suggest one or other of the following:—Assam; the Punjab; Central Hindoostan, viz. the country in the neighbourhood of Aurungabad; or one of the great eastern islands which may be as yet unoccupied. The first of these may probably be found the most eligible; the last, the least advisable.

When you reach Serampore, consult the Missionaries there on the eligibility of the above stations; or, if none of these should seem suitable, on any other that may appear eligible. Value their advice, and treat it with deference: yet you are to consider it as advice, and not as actual direction; but must endeavour to act as, before God, seems most advisable to your own minds.

Departure of Missionaries.

On the 10th of October the Rev. Messrs. Micaiah Hill, James Hill, and Joseph Bradley Warden, and their wives, sailed from Portsmouth in the ship Ganges, for Calcutta.

On the 30th of the same month, the Rev. Alexander Fyvie and his wife, sailed from Gravesend in the ship Hadlow, Capt. Craigie, for Surat.

On the 8th of Nov. the Rev. David Collie and his wife, appointed to Malacca, and the Rev. Edmund Crisp and his wife, to Madras, sailed from Portsmouth in the ship Windsor Castle, Capt. Lee, bound for Calcutta.

We have no doubt but these beloved brethren and sisters are committed to the care of the Great Lord, to whom they have consecrated themselves, by the earnest supplications of the Christian church.

MISSIONARY CONTRIBUTIONS.

[*Collections, anonymous Donations, and all other Donations of 5l. or upwards, received from 16 October, to 16 November, 1821, inclusive.*]

IN LONDON AND ITS VICINITY.

Legacy under the Will of the late Mr. John Essex, of Pitfield Street, Hoxton.—Mrs. Mary Essex and Rev. Matthew Wilks, Executors (less duty)			20 0 0
Mr. R. P. London.—Donation			1 0 0
Legacy under the Will of the late Mr. John Brown; by Mr. Cradock, Executor			2 0 0
Highgate.——Contributions.——Rev. J. Thomas and Friends			14 0 0
M. S. for the purchase of Clothes for the Hottentots at Pacaltsdorp			1 0 0
Produce of a Missionary Box; by Johann Gerhard Oncken (a German)			1 4 2½
A Friend; by Rev. W. Wall			1 0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Staffordshire, Worcestershire, and Warwickshire Auxiliary Missionary Society, late J. Dickenson, Esq. Treasurer.			
Stafford.—Rev. J. Chalmers.—Juvenile Missionary Society	7 13 0		
Missionary Box	1 4 4		
		8 7 4	
Tutbury.—Rev. J. Brook.—Branch Society.—Collections and Subscriptions	34 17 6		
Miss Ford's Missionary Box	3 5 0		
		38 2 6	
Burton-upon-Trent.—Rev. D. Clarke.—Missionary Society	12 0 0		
Royle Mill Missionary Box	3 0 0		
		15 0 0	
Branston near Burton.—Collected by Miss Shenston		3 13 6	
Carried forward		65 13 4	
Brought forward		65 13 4	
Stone.—Rev. W. Burdekin and Friends		6 15 0	
Breewood.—Rev. J. Fernie		5 6 3	
West Bromwich.——Rev. J. Hudson	26 11 11		
Teachers and Sunday School Children	12 6 4½		
		38 18 3½	
Rev. J. Cooper.—Annual Collection	12 9 6		
Penny Subscriptions	12 5 6		
Donations from three Friends	4 3 0		
Mr. J. Horton's Missionary Box	3 0 0		
Two Missionary Boxes	0 12 10½		
Sunday School Boys	4 2 1½		
Ditto Girls	1 6 6½		
A few Children of the Congregation	2 0 5½		
		40 0 0	
Uttoxeter Branch Society.—James Bell, Esq. Treasurer		50 4 9½	
Lichfield.—Rev. W. Salt.—Monthly Subscriptions	10 11 8		
Little Children at a Day School	1 7 11		
Sunday School Children	0 8 7		
Profit by Sale of Pincushions	0 6 0		
A Lady	1 0 0		
Mrs. Salt's Missionary Box	0 15 4		
Mr. Daniel's ditto (a Moiety)	1 10 0		
A Friend	0 2 6		
		16 2 0	
Handsworth.—Rev. J. Hammond.—Collection	5 2 0		
Penny-a-week Subscriptions from Sunday School Teachers	5 8 0		
Sunday Subscriptions and Missionary Boxes	5 13 6		
		16 3 6	
Carried forward		239 3 2	

Brought forward.....				229	3	2
Cheadle.—Bethel Chapel.— Rev. T. Clarke.—Annual Collections & Subscriptions	13	18	10			
Sunday School Children.....	1	8	6			
D. & S. Homes' Missionary Box	0	8	2			
Children in Tean Sunday School	0	10	0			
				16	5	6
Wolverhampton. — Rev. J. Nichols.—Subscriptions....	16	11	11			
A few Young Ladies at School	1	0	0			
				17	11	11
Bilston.—A few Friends; per Rev. Mr. Shawyer				1	6	0
Shelton.—Hope Chapel.—Rev. W. Farmer.—Weekly Subscriptions.....	17	18	8			
Profit on Sale of Pincushions made by a Lady.....	1	2	9			
Mr. Tomkinson's Missionary Box	0	3	7			
Mr. Hammersleys' ditto	0	6	6			
Missionary Lady	0	8	6			
				20	0	0
Walsall.—Per Mr. Rooker.— Penny-a-week Subscriptions	7	18	0			
Young Ladies at Miss Carter's School	2	2	0			
				10	0	0
Great Bar.—Collected by Miss Stockdale				2	1	0
Cannock.—Rev T. Bulteaux.—Penny-a-week Subscriptions; by Miss J. Hall; Treasurer.....				4	3	4
Alton.—Rev. J. Tallis.—Two Missionary Boxes				1	10	0
Gornal.—Rev. T. Heathcote.—Subscriptions.—Mr. R. Jukes, Treasurer.—Miss Jukes and Miss Barrs, Collectors				26	1	11
Worcester.—Rev. J. Vaughan.....				60	0	0
Stourbridge.—Rev. J. Richards and Congregation	16	6	0			
Mr. Lawson's School	4	10	0			
A few Friends at the Lye	0	10	6			
				21	6	6
Dudley.—Rev. J. Dawson.— Ladies' Subscriptions	13	0	8			
Gentlemen's ditto.....	11	18	11			
				24	19	7
Warwick.—Rev. J. W. Piercy. —Collection	15	0	0			
Mr. Carey's Missionary Box..	1	11	0			
				16	11	0
Coventry.—West Orchard.— Rev. J. Jerard.—Mrs. Jerard's Missionary Box	0	16	6			
Mr. Pratt's ditto	0	10	0			
				1	6	6
Vicar Lane.—Rev. J. Sibree.—Branch Missionary Society.....				19	0	0
Foleshill.—Rev. J. Roughton and Friends.....	15	4	9½			
Friends at the Village of Exall	4	6	9			
				19	11	6½
Chapel End.—Rev. J. Dagley —Collected at Monthly Prayer Meeting....				4	0	0
Nuneaton. — Rev. J. Griffiths. — Miss Lee's Sale of Pincushions, Baskets, and Watch Bags				6	10	0
Leamington.—Rev J. Bromily.—Penny-a-week Subscriptions				11	14	0
Bedworth.—Rev. J. Dix.—Annual Collections	4	0	10			
Penny-a-week Subscriptions..	3	2	2			
Mr. Gilbard's Missionary Box	0	15	6			
Mr. Morris.....	0	6	0			
				8	4	6
Kenilworth.—A few Friends				2	15	0
Atherstone.—Rev. R. M. Miller. —Donations	15	12	2			
Penny-a-week Society	9	1	4½			
Carried forward.....	21	13	6½	534	1	5½

Brought forward.....	24	13	6½	534	1	5½
Contributions of a Lady, being part of the fruits of industry in making Pincushions	5	0	0			
Sunday School	1	2	8½			
Mr Pinchback's Missionary Box	2	0	0			
Miss Simmons	0	6	0			
Friends at Sheepy.....	1	8	2			
				34	10	4½
Meriden.—Young Ladies at Mrs. Albut's School				1	10	0
Birmingham.—Carr's Lane.— Rev. J. A. James.—Collection	76	3	1½			
Juvenile Missionary Society ..	30	0	0			
Penny-a-week Subscriptions from Mr. Parker's Workmen	6	6	0			
A Sunday School Teacher....	1	0	0			
A Young Lady	1	5	0			
A Family.....	0	15	6			
Miss Doughty's Missionary Box	0	14	6			
Miss Noakes' ditto	0	10	6			
				116	14	7½
Ebenezer Chapel.—Rev. T. East.—Collection	168	16	0			
Juvenile Missionary Society.— Collected by Misses Hardy and Lowe	26	0	0			
Ditto Misses Hunts	25	4	3			
Ditto Miss Clive	9	9	0			
Ditto Mrs. Goodwin	9	0	0			
Ditto Mrs. Taylor and Caddick	8	11	2½			
Ditto Mrs Gough and Reading	8	8	2			
Ditto Ladies at Miss Cope's School	8	0	0			
Ditto Alice Collins (servant at Mrs. Glover's, Spring Hill)	7	0	3			
Ditto Miss Blackmore.....	6	1	1			
Ditto Miss Maddocks	5	14	8			
Ditto Misses Day and Latham	5	5	0			
Ditto Misses Whitaker and Yates	5	2	6			
Ditto Miss Munslow	5	0	0			
Ditto Miss Buckton.....	4	2	7			
Ditto Misses Tufts	3	12	0			
Ditto Misses Caddick	3	9	8			
Ditto Miss Skinner	3	6	11½			
Ditto Miss Moseley	3	4	3			
Ditto Miss Witheridge.....	3	4	2½			
Ditto Mrs. Taylor, Bull Street	3	1	3			
Ditto Miss Glover	3	0	0			
Ditto Miss Augear	2	18	10			
Ditto Miss Simister.....	2	4	8½			
Ditto Mrs. Abnett.....	2	0	8			
Ditto Mrs. Taylor, Aston Road	2	0	0			
Ditto Miss Ann Hill.....	1	10	0			
Ditto Mrs. Thistlecock	1	6	5½			
Ditto M. R. Beasley	1	3	6			
Ditto Mrs. Walker	1	2	10½			
Ditto Miss Homer	0	18	0			
Rowland, East, Missionary Box	4	16	10			
Mrs. Greasley's ditto	0	17	6			
Mr. Smith's ditto.....	1	5	0			
Nursery ditto.....	1	0	6½			
Mrs Gibbin's ditto	0	4	6			
Mrs E. S. ditto.....	1	10	0			
Mr. Henry Phillip's ditto	1	1	0			
Hannah Blount (servant at Mr. Brunton's) ditto	3	1	9½			
Miss Berther Jones' ditto	1	10	0			
Mrs. Timpson's ditto	1	7	2			
Mr. W. and E. Fountleroy, Beadle ditto	0	3	8½			
Produce of Net Fringe ditto ..	0	15	0			
Ditto of Sale of Pincushions; by Emma and Lucy Glover ditto	0	9	6			
Boys' Sunday School ditto ...	8	3	0			
Girls' and Female Adult ditto	3	18	6½			
Bristol Street ditto	5	11	11½			
Fisher ditto Boys' ditto	1	5	7			
Ditto Girls' ditto	1	12	0			
Carried forward 378		11	0½	686	16	5½

Brought forward	378	11	0½	686	16	5½
John Walker, a Sunday School Boy	1	10	0½			
A School Boy	0	3	4½			
By Mr. Hetherington, at Mr. Jenkins' Warehouse	1	6	6			
From a few Workmen; by John Rowen	1	5	7			
By a Friend	0	13	9			
Mary Loveday, adult Scholar.—Collected while delivering Tracts	0	10	8			
Mr. Peart's Workmen	1	10	0			
Miss Mansfield, for the Chapel and Mission House, Cape Town, Cape of Good Hope	10	0	0			
				395	10	11½
King Street Chapel.—Rev. J. Jones.—Collection	32	0	0			
Juvenile Missionary Society.—Collected by Mrs. Burdell	22	7	11			
Ditto Miss Steadman	16	2	0½			
Ditto Miss Latham	5	5	0			
Ditto Miss Freeth	1	14	0			
Ditto Miss Berrisford	1	2	8			
Ditto Miss Hinton	0	14	9			
Ditto J. J.	8	9	0			
Ditto Mr. Cope	8	0	0			
Ditto Mr. Phillips	4	15	0			
Ditto E. James	2	3	3			
Ditto Mr. Barnett	0	18	0			
Ditto Mr. Smith	0	10	6			
Masters Bevaons' Miss. Box	0	16	4½			
Mrs. Fretwell's ditto	0	4	4			
Children of Pritchet Street Sunday School; by Mr. Walton	0	9	0			
Boys' Sunday School	6	11	7½			
Girls' ditto	3	9	5½			
				115	12	11
Livery Street.—Rev. J. Eagleton.—Collection	41	6	0½			
Earnings of Rebecca Symmons, by making Tuttin	1	5	0			
				42	11	0½
				1240	11	4½
Cambridgeshire.—Isle of Ely and its Vicinity.—Association of Baptist and Independent Ministers, Moiety of Collections				2	18	0
Cheshire. — Chester Auxiliary Missionary Society.—Mr. Williamson, Treasurer (half year).						
Collections at the Annual Meeting.—Queen Street Chapel	53	10	8½			
Octagon ditto	19	0	0			
Welsh ditto	7	19	0			
Common Place Street	5	4	1½			
Baptist Chapel	1	17	0			
				87	10	10
Ladies' Penny-a-week Association.—Queen Street Chapel. Half-year	9	19	8			
Young Men's ditto	1	17	8			
Sunday School Children ditto	2	3	9½			
				14	1	1½
Ladies' Penny-a-week Association. Octagon Chapel.—(half-year.)	2	16	4			
Sunday-school Children, ditto.	0	9	4			
				3	5	8
Young Men's Association. — Welsh Chapel.—Ditto				0	10	5
Young Ladies at Miss Dodd's School				2	0	0
Penny per week Association; by Mr. Robert Williams and Mr. Wm. Jones				1	3	9½
Boughton.—ditto.—at Miss Jenk's ditto				0	13	0
Tarvin Sands, ditto.; at Miss Williams's ditto	1	2	8			
Carried forward	1	2	8	109	4	10½

Brought forward	1	2	8	109	4	10½
Infant Offerings; ditto	0	7	6			
				1	10	2
Chester.—Mrs Lewis's. — Miss. Box	0	10	0½			
Mrs. Mason's ditto	0	9	0			
Mrs. Powell's ditto	0	7	6			
Enoch Gerrard, ditto	2	15	3			
Mr. Mannering's ditto	2	4	3			
Mr. Price's ditto	1	4	1			
Mr. Watkin Davies's, ditto	1	2	8			
Common Hall Street Chapel	0	16	4			
George Rawlinson's ditto	0	10	6			
Mr. James Frith's ditto	0	7	0			
Mr. Jonathan Jones's ditto	0	6	2½			
				10	12	9½
Farndon.—Mr. Naylor's ditto				0	12	6
Hadlington.—Mr. Bostock's ditto				5	0	0
Sandbach.—Rev. Wm. Silvester's ditto.				3	3	7½
Flooker's Brook. — Penny per week Association.—By Miss Turner				2	10	6
Delamere ditto; by Mr. Prescot				5	1	8
Minshull ditto; by Mrs. and Miss Jackson				2	3	6
Knutsford ditto; by Rev. J. Turner				7	10	0
Ashton ditto; by Mr. Samuel Litler				1	5	10
Coatbrook ditto; by Mrs. Mousdale				2	3	4
Clatton ditto; by Mrs. Rutter				2	0	0
Tarvin ditto; by Miss Marten.	2	4	4			
Ditto; by Mrs. Edwards	1	0	0			
				3	4	4
Northwich ditto; by Rev. Job Wilson				5	0	0
Picton ditto; by Mrs. Gaman				0	4	4
Wharton ditto; by Miss Wharton, (half-year.)				0	13	8
Handbridge Sunday-school Children.				0	3	6
Boughton ditto				0	5	1½
Profits from Sale of an Article devoted to the Missionary Society by a Grocer				2	5	0
Northop.—Produce of 2 Cherry Trees; by Mr. Williams				1	12	0
				166	6	0½
Cambridgeshire. — Burwell. — Penny-a-week Association.—Per R. Draue				4	0	0
Cornwall and Foreign Auxiliary Missionary Society, Mr. John M'Dowell, Treasurer; Rev. T. Wildbore, Secretary. In addition to 1911. previously remitted this year				80	0	0
Cumberland.—Cockermouth. — Mr. Geo. Watson.—Donation				20	0	0
Devonshire.—Dartmouth.—Rev. Thomas Stenner.—Collection after a Sermon by Rev. J. B. Innis, of London				7	4	0
Essex. — Rev. A. Brown. — Aveley and Purfleet Collections and Subscriptions	6	6	8			
South Ockenden ditto. do.	5	12	0			
				11	18	8
Bristol Auxiliary Missionary Society.—Mr. W Skinner, Treasurer				500	0	0
Legacy from Mr. James Batter				19	19	0
Kingswood Missionary Association				12	0	0
Cheshire.—Macclesfield.—Juvenile Missionary Society at Ebenezer Chapel, per Rev. J. Harris				15	0	0
Northumberland.—Newcastle-upon-Tyne, per Mr. John Fenwick. Missionary-box, at a Prayer Meeting, in Mr. Atkins's Chapel, Morpeth, per Mr. Nicholson	6	10	0			
Subscription	1	0	0			
				7	10	0
Shropshire.—Newport.—Rev. D. Lewis. — Young Ladies of Mrs. Lewis's Seminary	3	17	6			
Subscriptions from the Sunday School and a few Friends, by the Misses & Mr. W. Silvester	10	14	6			
Collected by Miss Bullock	2	12	0			
Ditto by Mr. J. Markland.	1	15	6			
Subscriptions	1	11	6			
				20	11	0

Huntingdonshire Auxiliary Missionary Society.—Moiety of Collection at Annual Meeting	10	14	5			
St. Neots Penny-a-week Society	10	0	0			
Annual Subscriptions	3	13	0			
				24	7	5
Godmanchester.—Subscription				0	10	6
St. Ives.—Weekly Subscriptions and Donation	7	0	0			
Annual ditto	2	2	0			
				9	2	0
Sutton.—Ditto				0	10	6
Ramsey.—Ditto				0	10	6
Meerside.—Ditto				0	10	6
Kimbolton Association.—Donation	5	0	0			
Subscriptions	2	2	0			
				7	2	0
Pertenhall.—Ditto				2	12	6
Somersham.—Penny Society				0	15	0
Chanson.—Subscriptions				3	3	0
				49	3	11
Lincolnshire. — Brigg Auxiliary Missionary Society.—Mr. W. Goodwin, Treasurer.— Collected at the General Meetings	46	9	11½			
Ditto; by Young Ladies	40	13	10½			
Ditto; by Sunday-School Children	2	16	3½			
Ditto; by Juvenile Female Repository	9	2	3			
Ditto; by profit on Malt	12	0	0			
				111	2	4½
Norfolk.—Guestwick.—Anonymous donation.—By Rev. J. Sykes				15	0	0
Northamptonshire Association of Independent Ministers.—Messrs J. and H. Goddard, Treasurers. — Rev. B. L. Edwards, Secretary				146	18	2
Westmorland.—Kendal. — Auxiliary Missionary Society.— By Mr. R. Greenhow				10	0	0
Yorkshire. — Sheffield. — Attercliffe and Winckobank Missionary Union.—Mr. L. Thomas, Treasurer. — Male Branch.—Queen-Street Chapel.—Mr. J. T. Thomas.—(half-year.)	45	3	0½			
Garden-Street ditto. Rev. Mr. Docker.—Collection	1	4	6			
Do.—Sunday-School Scholars 8 months' Subscriptions	2	3	8			
				3	8	2
				49	11	2½
Female Branch.—Queen Street Chapel.—Miss Boden (Half-year)				19	1	4
Nether Chapel.—Miss Parker ditto				12	15	0
Howard Street ditto.—Miss Mather				10	6	8
Garden Street ditto.—Rev. Mr. Docker				7	0	1
Attercliffe.—Miss Deaken				5	17	0
Winckobank.—Miss Read				16	0	0
Annual Subscription				1	1	0
				72	1	1
				121	12	3½
West Riding Auxiliary Missionary Society, G. Rawson, Esq. Treasurer	300	0	0			
for the support of a Native Teacher in India to be called "*Edward Parsons*"	10	0	0			
				310	0	0

Sussex.—Lewes Tabernacle Auxiliary Missionary Society.—Collected at the Anniversary	14	8	10			
Donations	2	0	0			
				16	8	10
Somersetshire.— Glastonbury.—Rev. W. H. Lewis.—Juvenile Missionary Society	6	1	6			
Subscriptions	2	12	6			
				8	14	0
Bishopshull.—Rev. S. Greatheed, for a Native Teacher, "Samuel Stephenson Greatheed" (2d payment)				10	0	0
For a Native Teacher in India, to be called "*Henry Venn*," by a few Friends				10	0	0
Scotland.—Glasgow.—Donation from a Friend; by Mr. Robt. Meyte				10	0	0
Dumbarton Bible and Missionary Society.—Donation; by Mr. J. Glen				10	0	0
Ceres.—Fyfeshire Auxiliary Missionary Society.—Rev. Peter Taylor; per Rev. W. Broadfoot				5	0	0
Brechin and Montrose Society, for Missions, Tracts and Schools; by Rev. D. Blackadder				7	0	0
A few Friends at St. Helena; by Lieut. G. Wood, of H. M.'s 20th Regiment of Foot				10	0	0
Berbice.—James Walker, Esq. per Messrs. Macauley and Babington.—Donation				5	0	0

Demerara Auxiliary Missionary Society, in the Congregations of Rev. Messrs. Elliot and Smith, from May 1820 to May 1821.

	Guild.	Guild.
George Town.—Cumingsburg.—Rev. R. Elliot	235	
West Coast.—Ebenezer Chapel. ditto	333	
Rev. Mr. Elliot	4	
	572	
Deduct Expenses	16	
		556

Subscribers.	Guild.	
Mr. Butterworth	12	
Miss J. Hopkinson	12	
Miss Eliz. Lumix	12	
Miss C. M'Inroy	12	
Miss Ann Marryatt	12	
Miss A. E. Ross	12	
Miss C. Rogers	12	
Le Resouvenir.—Rev. Mr. Smith. Monthly Subscriptions and Donations	1074	
Collection	212	
Rev. Mr. Smith	4	
	1290	
Deduct Expenses	26	
		1264
	Guilders	1820 at 14 G.

Subscribers.	Guild.	£130 sterling	Guild.
Miss M. Chisholm	12	Bamfylde	6
Miss N. Black	6	Coffee	6
Miss Kitty	6	Collin	6
Europa	6	February	6
Kitty	6	Frederick	6
Cecelia	6	Hay	6
Clara	6	Jack	6
Cecelia	6	January	6
Jenny	6	Jack	6
Peggy	6	Jelfy	6
Phillis	6	Kent	6
Polly	6	London	6
Rosetta	6	Liverpool	6
Rosey	6	Mars	6
Sally	6	Melville	6
Sarah	6	Providence	6
Stantia	6	Richard	6
Urania	6	Sturm	6
Fleecy	6	Wales	6
Quamina	6	Yammie	6
Cato	8		

For the Education of Native Females in India.

Mrs. Smith, Strangeways Hall, Manchester	8	6	6
Mrs. J. P. Smith, Homerton	5	5	0

Donations in Aid of the Anglo-Chinese College at Malacca.

Rev. S. Greatheed (2d Donation)	50	0	0

Donations for the Chapel and Mission House at Cape Town, Cape of Good Hope.

Rev. John Campbell, Collection at Byron Street Chapel, Liverpool	32	0	0
Girls' School, at Castle Green Chapel, Bristol, Rev. W. Thorp	25	0	0
Mr. James Taddy	21	0	0
Mr. Joseph Hardcastle	10	0	0
Miss Mansfield, Birmingham	10	0	0
Mr. W. Bateman	5	0	0
Rev. John Townsend	1	1	0
Rev. D. Smith, Brentwood	1	0	0
Mr. Leman, ditto	1	0	0
W. W. W.	1	10	0
Rev. John Saltren, Bridport	5	0	0
Mr. Daniel Gundry, Beaminster; per ditto	3	0	0
Mr. Thomas Munn	1	1	0

Per Rev. T. Durant, Poole.

Mrs. Pretty, Poole	1	0	0
Mrs. Hounsell, Bridport	1	0	0

The Thanks of the Directors are presented to the following:

To Mr. Richard Baynes, for Pike and Hayward's Cases of Conscience, boards; Evidences of the Christian Religion, 5 vols. royal paper, boards.—Miss Swalwell, for 10 vols. (old Books) 68 Numbers of Philanthropic Gazette, &c.—R. L. for a parcel of Tracts for Seamen.—A Friend, for a few Articles of Wearing Apparel for Pacaltsdorp.—Mr. A. Webster, for 14 vols. Evangelical, 13 ditto Christian, and 4 ditto Missionary Magazines.—Mr. Peter Gold, Mrs. Mason, Miss Swalwell, and Two Friends, for 150 Numbers Evangelical Magazines, &c.

ERRATA.—Chronicle for November.

St. Petersburgh, *for* Meyhaum, *read* Meybohm.
Cape Chapel, Poole, *for* Burn *read* Bunn.

POETRY.

THE BIBLE.

(From Mr. Jones's Prayers.)*

'Tis the Book of my God; 'tis my guide to the sky;
I will love it, and read it, and follow its light:
May I live in its truth! In its truth may I die!
If I follow this book I shall never know night.

Here I read of the patriarchs and prophets of old;
And of wonders before, and succeeding, the flood:
And, the chief point of all, these blest pages unfold,
How the Saviour for man on the cross shed his blood.

In this volume I read of a judgment to come;
And of mansions prepared for the good and the bad:
We shall all soon obtain an unchangeable home;
And the wicked shall mourn, and the righteous be glad.

'Tis the book of my God; 'tis the source of my joy;
'Tis my lamp and my guide in the regions of night:
For awhile let my foes and vexations annoy;
Yet eternity comes with a full blaze of light.

CHRIST'S KINGDOM.

Let the whole earth be filled with his glory.
Psalm lxxii. 19.

FATHER, Son, and Holy Spirit,
Blessed be thy glorious name;
Spread abroad the Saviour's merit,
And the Father's love proclaim:
Great Jehovah!
Spread abroad Immanuel's fame.

Father, hear the supplications
Which are made before thy throne,
For the Jews, and Gentile nations
To be given to thy Son:
Let Messiah
Be received by his own.

Bless each sacred Institution
With the dews of heavenly grace;
May the Gospel's wide diffusion
Fill the earth's remotest space:
Hail Millennium!
Reign for ever—Prince of Peace.

MELROSE.

* See our Review, page 512.



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Roffe sc.

Rev.d Charles Daniell,
Kingswood, Wilts.

Publish.d by T. Westley, Stationers Court, Dec.r 1821.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1821.

MEMOIR OF THE LATE MR. HENRY CHURCH,

WOOBURN, BUCKS.

THE intention of presenting to the public the Memoirs of good and excellent men ought to be *usefulness*. Admitting this, it must be acknowledged, that there are private Christians whose piety and activity are equally to be admired, and as worthy of imitation as those whose office lays them under the strongest obligations to be patterns to others. And some who have fallen asleep deserve to be noticed, and their Christian virtues registered, to stimulate others who are yet in the wilderness. The late Mr. Henry Church, of Wooburn, Bucks, was not only a very exemplary believer, but an active servant in his Master's work, and has left a name behind him which will long be had in remembrance. He was early in life impressed with "the excellency of the knowledge of Christ Jesus;" by what means it does not appear, nor is this of consequence, when there is every proof we can wish of a heart renewed by divine grace.

The father of this worthy man was the Parish clerk; but, like too many in that office, he was no great ornament to the station he filled. In consequence of a difference between him and the vicar, he was dismissed, and his son called upon unexpectedly to officiate in his stead, and he continued in his office 29 years. It will appear singular to some, that a man so spiritual in his affections, and so devoted to God as Mr. Church, could continue clerk in a church for such a length of time where the Gospel was not then preached. To this it may be replied, that besides hearing the Gospel one part of the Lord's Day at the Dissenting Meeting, as well as on week-day opportunities, he was placed in a situation of great usefulness, as a constant visitor of the sick, to whom he was remarkably useful. Possessing, however, a tender conscience, he felt some scruples as to the propriety of continuing in his situation; and therefore consulted with two pious ministers, who advised him to remain, on account of the favourable opportunities his office afforded him of visiting the poor and afflicted; and the late Pastor of the Independent Church at Wooburn observed to him—"Many of the people will hear that from you which they will not from me."

The writer of this would not wish to express his opinion on the above advice: it was doubtless well intended, and his exertions were followed with the divine blessing. The

time he allotted to the visitation of the sick was, for many years, after he had finished the secular employments of the day in which he was engaged, though latterly having retired from business, he was ever ready when opportunity offered. This good and faithful servant might be often seen traveling through the village from cottage to cottage with his basket of temporal supplies for the afflicted and indigent, furnished him by a benevolent lady, who appointed him the almoner of her bounty. And as we would wish to exhibit this honourable disciple as an example of pious zeal, we would ask, would it not be well if the affluent would encourage such by employing them to administer to the necessities of the distressed? But to proceed; the excellency of his character, the mildness of his manners, and his tender sensibility, rendered him universally respected, and secured the attention of those he visited. He was indeed distinguished for the strictness of his integrity, the tenderness of his conscience, his peaceable disposition, his deep humility, and his unblameable life. He was "an Israelite indeed, in whom there was no guile." And it is very evident, from a few memorandums which he had made, and which he has left, that his very soul was in this benevolent work—that it afforded him peculiar delight—and that he rejoiced with humility that his labours were crowned with success. "Oh, what a pleasure I feel in the work!" said he; "how pleasing to see every face wear solemnity when I am speaking of eternal things—to see the knee bend with me at the throne of grace—to behold the handkerchief employed in wiping the falling tear—and to hear the tongue thanking me—but, above all, to have the approbation of my dear Master. This is pleasure, to be preferred to gold and silver; but oh, I feel a proud covetous heart, and almost every thing that is sinful. Lord, make me more out of conceit with myself, and help me to prize my Redeemer more and more." In a similar manner he proceeds in his remarks in succeeding years, expressing himself in language of the deepest humility and self-abhorrence, bewailing his weaknesses, declaring the pleasure he experienced in his work, and in stating his unfeigned gratitude for appearances of usefulness.

At length, in the year 1803, this worthy man was expelled from the office of Parish clerk for refusing to say *Amen* to sermons which were any thing but the Gospel. Though the parishioners in general disapproved of his dismissal, he viewed it in a proper light, and expressed his thankfulness for the event, as he then saw his path of duty more clearly marked out; and he observed, "I hope the people will be led to search out the reason of my refusing to use that very significant word AMEN. O how awful to think that the doctrines which the liturgy of the church teaches, should be so adulterated by those who have engaged to preach them." During his long continuance in office, he had constantly prayed that the Parish church might be favoured with a Gospel minister; and after long waiting, the Lord very unexpectedly answered his request; for in March 1805, the Rev. T. J. Tyndale obtained the living, and the Gospel has ever since been faithfully preached. Mr. C. became a member of the Independent Church at Wooburn in 1804, and was chosen a deacon in 1819. As in his life he was so bright an ornament of the church, and spent his days in useful exertions to promote the welfare of others; so in his sickness and death he exemplified in no

common degree the power of real religion. In noticing the closing scene of this eminent Christian, we cannot but remark what encouragement it exhibits to the weak believer; for in his life he was remarkably timid, which disposition was productive of very distressing feelings, so that he seldom had any great enjoyments. But during his long and painful illness, he was blessed with remarkable light, which chased away every dark cloud, and he was filled with joy in believing. To use his own emphatic words, "I am out of bondage." It would take up too much room to record the pleasing and instructive addresses which he delivered to his family and those who visited him. During this delightful season, which indeed continued to the end of his life, he said, "I have heaven upon earth: my vessel is full; I can hold no more; I enjoy as much of heaven as I can bear." Addressing his wife, who had long been his partner in his joys and sorrows, he observed to her, "My dear, you will never know what I enjoy of heaven, till you get there. When I die, it will only be stepping out of one heaven into another. My Redeemer is mine, and I am his, and my soul is secure." He expressed an earnest wish that both saint and sinner might know of the goodness of God to his soul, as an encouragement to trust in him. On one occasion, he said, "If the Lord should raise me up again, I will endeavour to shame the people of God out of their unbelief, of which, alas! I have been so guilty." On being asked the state of his mind, after great bodily suffering, he replied, with a look of sweet serenity, "Well, considering the flesh is weak. The Lord wonderfully supports me." His daughter asking him, had he any fears of death; he answered, "No, my dear, I am fixed."—"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." He spake but little afterwards, except the expressing his thankfulness for kind attentions; for his strength was almost gone, and the pious saint appeared to die in his sleep without a struggle or a groan, on Thursday May 3, 1821, aged 68 years. His funeral sermon was preached to a large congregation by his affectionate pastor, on Lord's Day the 20th of May, from Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

As an appendix to this brief Memoir, we subjoin the following extracts from an address delivered by the deceased in his last illness to the Rev. Mr. H. his pastor:—"The Lord support, comfort, and encourage you amidst every *seeming* discouragement, and amidst every seeming opposition (alluding to an alteration made by the clergyman in the time of divine service.) What we feel the most painful and the most contrary to our wishes, and for the time the most discouraging, we most frequently, in the end, find the most beneficial, and therefore for the best; only let us be willing for him to do as he pleases without murmuring and unbelief, and he will do what is good, and in the best manner, and at the best time, so that we shall with gratitude and admiration say, 'What has God wrought!' Difficulties and discouragements there will be. But to each of these we may say, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.' Live near to him and he will not forsake

you: 'he will make darkness light, and crooked things straight;'—'for all things do work together for good to them that love God.' May the Lord continue to bless you in your work, and still make you a blessing to many more. With respect to the members of the church to which we belong, and to members of other societies (God forbid that I should be uncharitable, for I have no particular allusion to any,) I am fearful their outward conduct does not always bespeak that they are members of Christ. Such as are not consistent members, are great stumbling blocks to others. It is sometimes wondered at, that some who do not profess to be religious should be more honest and moral than many who profess godliness. There are some who go great lengths, and yet when they come to the test are unwilling to part with all or any thing for Christ."—After this he proceeded in a lengthened and striking comment on the young man in the Gospel:—"With respect to myself, (said he) I have professed the Gospel for many years, without experiencing much of the comforts of religion. My mother, when in the family way, was, by an event which happened at the time, very much alarmed, and I came into the world a poor timid creature, and thus continued. When clerk of the church, though I knew the prayers, it was with great difficulty I could go through the duty. No one knows what were my feelings but God and myself. But the Lord at length delivered me from the office, and I bless him for it. I have spent in this corner and that (pointing to them in his chamber) a great deal of time in prayer, but never felt that comfort which others have expressed, and which the Bible gives us reason to expect. I have often been sorely distressed by the enemy of souls, who has told me what others have experienced, and what God has promised; and that as I did not enjoy these things, I was none of his. However, I felt it my duty to persevere, though I have frequently prayed for more than half an hour at a time, and yet have walked in darkness. Oh, Sir, I have had many a hard conflict! I cannot say I *never* felt comfort; but it has been a rare thing, and but of short duration, until the last year when afflicted, then I enjoyed many delightful seasons; and during my present illness I have felt and do feel inexpressible happiness; indeed I am surprised, especially that it should so long continue; I seem to be a new man. 'O, to grace how great a debtor!' By the grace of God I am what I am." Being quite exhausted, he then laid down, and his minister left him."

I cannot but hope such an address from a dying saint may be useful, both to himself and others.

J. H.

A SEARCH AFTER HAPPINESS.

(From Bp. Butler.)

Let us suppose a man entirely disengaged from business and pleasure, sitting down alone, and at leisure to reflect upon himself and his own condition of being: he would immediately feel that he was by no means complete of himself, but totally insufficient for his own happiness. One may venture to affirm that every one has felt this, whether he has again reflected on it or not. It is feeling this deficiency that they are unsatisfied with themselves, which makes men look out for assistance from abroad; and which has given rise to various kinds of amusements, altogether needless, any otherwise than as they serve to fill up the blank spaces of time, and so hinder their feeling this deficien-

cy, and being uneasy with themselves.

Now if these external things we take up with, were really an adequate supply to this deficiency of human nature—if by their means our capacities and desires were all satisfied and filled up, then it might be truly said, that we had found out the proper happiness of man, and so we might sit down satisfied and be at rest in the enjoyment of it. But it appears that the amusements which men usually pass their time in, are so far from coming up to their desires of happiness or good, that they are really no more than what they are commonly called, somewhat to pass away the time, *i. e.* somewhat which serves to turn us aside from, and prevent our attending to this our internal poverty and want: if they tend only or chiefly to suspend instead of satisfying our conceptions and desires of happiness: if the want remains and we have found out little more than barely the means of making it less sensible—then we are still to seek for somewhat to be an adequate supply to it. It is plain that there is a capacity in the nature of man which neither riches nor honour, nor sensual gratifications, nor any thing in this world can perfectly fill up or satisfy; there is a deeper and more essential want than any of these things can be the supply of. Yet surely there is a possibility of somewhat which may fill up all our desires of happiness, somewhat which may be that satisfactory good we are enquiring after. But it cannot be any thing which is valuable only as it tends to some further end. Those therefore who have got this world so much in their hearts, as not to be able to consider happiness as consisting in any thing but property and possessions, which are only valuable as the means to somewhat else, cannot have the least glimpse of the subject before us; which is the end, not the means, the thing itself, not somewhat in order to it. But if you can lay aside the general confused indeterminate notion of happiness, as consisting in such possessions, and fix in your thoughts that it really can consist in nothing but in our faculties having a proper object, you will clearly see that in the closest way of consideration, without either the heat of fanciful enthusiasm, or the warmth of real devotion, nothing is more certain than that an infinite Being may himself be, if he please, the supply to all the capacities of our nature. All the common enjoyments of life are from the faculties he has endued us with, and the object he has made suitable to them. He may himself be to us infinitely more than all these; he may be to us all we want. As our understanding can contemplate itself, and our affections be exercised upon themselves by reflection, so may each be employed in the same manner upon any other mind: and since the Supreme Mind, the author and cause of all things, is the highest possible object to himself, he may be an adequate supply to all the faculties of our souls; a subject to our understanding, and an object to our affections.—*Butler's Sermons*, vol. 2. p. 90—93.

INFIDELITY.

"As for the Bible, no one regards that book as worthy of credit, except fools and bigots. It is altogether a humbug and priestcraft."—"Sir, I am no bigot. I once rejected the Holy Scriptures, as you do now: I read the 'Age of Reason,' and similar publications. Since then I have examined for myself, as every honest man ought to do; and the more I searched, the fuller my conviction became, that the Bible is

from God. With political opinions I shall not intermeddle; on that subject I leave every man to form his own judgment. Our first duty is to examine the claims of that book. It is at our peril to neglect to do so, and I have no doubt what the result of an impartial inquiry into its claims will be."

Thus ended a long conversation with an avowed Infidel. The place indeed was not very suitable for discussion—a stage coach—but it seemed a duty not to sit within the hearing of the most barefaced and sweeping attacks upon the Bible without replying. An incendiary, scattering abroad fire-brands and death should find impunity no where.

It is well to be on our guard against the devices of the enemy. To one or two of these, by which the unwary are peculiarly liable to be ensnared and ruined, allow me to direct the attention of the reader:—

1st. The contents of the Bible are assumed to be so evidently absurd, that no man, not influenced by bigotry or swayed by interest, pays the least regard to it in this enlightened age. How flattering to the pride of human intellect, to be thus able, without exertion, to take a stand above the heads of thousands around, and to consider ourselves as ranking among those who are freed from the shackles which bind the grovelling multitude beneath!

2dly. When required to produce an instance of the absurdity of the Bible, the plan is to dash at once into the deepest mysteries of religion, and then to conclude that what is confessedly incomprehensible must be absurd. The doctrine seized on by the infidel, in the conversation adverted to above, was that on which we would ever enter with trembling and hallowed steps—the doctrine of the Trinity. "Sir, the doctrine is absurd—it contradicts reason. If you tell me that three apples are one apple, you say what is ridiculous and unworthy of a moment's attention."

The writer had recently been perusing that master-piece of solid reasoning, Howe's "Enquiry concerning the possibility of a Trinity in the Godhead," and felt thankful that he was prepared to grapple with his antagonist. This he attempted to do, 1st, By engaging to demonstrate that a thing is not necessarily absurd because incomprehensible. The omnipotence of God was adduced as a truth highly rational, yet altogether incomprehensible—The union of matter and of mind in man was also adverted to as another instance of what must be believed, though it cannot be understood. 2dly, The illustration of the apples was objected to as most unfair. The Bible no where says of that great Being, whose name ought not to be mentioned but with reverence and awe, that three Gods are one God. We do not believe that the sacred three are both three and one *in the same respect*, which we allow would be absurd; but we assert, that although they are but one *in respect of Godhead*, yet they are three *in some other respect;* and, notwithstanding all the bold assertions made by infidels, and all the obloquy they have cast on those who believe this, as if they must necessarily be either knaves or fools, we do confidently maintain that *in this statement* of what the Holy Scriptures teach of God, there is no contradiction, no absurdity, nothing which any man can shew to be impossible; and until the enemies of revelation demonstrate the absurdity of this belief, though their empty declamations may impose on the unthinking, they will only excite pity and contempt in the reflecting mind.

T. K.

RELIGIOUS TRACT SOCIETIES.

To the Editor.

REV. SIR,

Among the various Institutions that exist in the present day, and do honour to the country, to me there appears none more worthy of patronage, or better calculated for usefulness than the Religious Tract Society.

The plan generally acted upon by Auxiliaries, I believe, is that of casually distributing; it was so with us; but we have changed this for a better plan, viz. that of regular distribution, or of dividing the vicinity into districts, and visiting from house to house every Sabbath morning, when we not only give away, or in some cases lend tracts, but expostulate with shopkeepers who are in the habit of doing business on the Sabbath day, upon the impropriety and sinfulness of such a practice; with parents who refrain from sending their children to Sunday Schools, or who themselves abstain from attending a place of divine worship; and likewise make inquiries whether they are in want of Bibles. By pursuing such a course, you will perceive we are not only keeping in view one immediate object, but endeavouring to further the interests of many of our best institutions; and though short has been the period of our exertion, and scanty the field of our operations, I am not without hope, that as the hints we have given appear to have been well received, some good will be found to result therefrom. Personal and frequent visits to the habitations of the poor may in some instances be coldly received; but in the general they are kindly taken, and eminently calculated for usefulness. We have by so doing already succeeded in taking several children from the streets, and introducing them to Sunday Schools, obtained the promise of subscriptions for Bibles; and I hope, at the close of a year's operations, our report will contain what will stimulate us and others to persevere in well doing, knowing that in due time we shall reap, if we faint not.

The practice in Auxiliary Tract Societies of allowing subscribers a great proportion of their contributions in Tracts, though good in its intention, is, I think, calculated to cramp instead of promoting the interest of the cause. It was allowed with us, but we have abandoned it; our reasons for so doing were, 1st, That it left less Tracts at the disposal of the Committee; and, 2dly, That many of the Tracts thus disposed of remained the occupants of one habitation instead of being circulated in different directions, agreeably to the intentions of the Society. The task of distributing tracts is undertaken with diffidence by some, and going from house to house would make them more diffident; but there are those to be found, who would gladly devote the early part of the Sabbath in thus distributing tracts, and who by such a method would be better able to account for their disposal.

While infidelity at present so much prevails, there is great need of strenuous exertions on the part of those who wish to arrest its progress. To effect this, no means are more suitable than the circulation of religious tracts; and, hoping that the above remarks may tend to rekindle the zeal of those at present engaged in this work to enlist others who have never been thus employed.

I remain, Sir, yours, J. N.

P.S. I would beg leave to remark in addition, that among the poor visited, we found several children, not only destitute of decent apparel, but without sufficient to cover their nakedness; this was assigned as a reason for not sending them to a Sunday School. I think if the opulent would make a present to Sunday Schools of their children's

left-off clothes, this objection would be greatly obviated.

SINGULAR PREDICTION ON MISSIONS.

Among the early advocates for missions to the heathen, Samuel Purchas, B. D. whose collection of Voyages, published in five volumes folio, in the year 1624, is now become scarce, is not the least deserving of notice. In the 8th section of the 2d chapter in his first volume, entitled, "The Glorie of Apostollical Conquests: the hopes of enlarging the Church in this last Age, by knowledge of Arts and Languages, through the benefit of Printing and Navigation," he particularly adverts to the claims of Asia and Africa, on the zeal and piety of British Christians; inferring, that wherever the arts of Printing and Navigation are possessed in a high degree of perfection, theret he duty is most evidently imposed of attempting by means thereof the conversion of the world. He then adverts with strong expressions of regret to the mischiefs which the errors of Popery had occasioned to the cause of Christianity in remote countries; and concludes, in the allegorical style which prevailed among writers of his age, with a prophetic wish that the time might come when "true Catholicisme, revering her venerable and primary Antiquitie, may, without distracted faction, in free and unanimous consent, extend her Demesnes of Universalitie as far as the earth hath Men, and the light of her truth may shine together with the Sunbeames, around about the habitable world: that as Solomon by Hyram's Mariners fetched Materials, Gold, Gemmes, Almuggin Trees, to the Temple's Structure, which by the other Hiram's Art were brought and wrought into due form; so the heavenly Solomon, the Lord Jesus, may by this his gift of Navigation, supply those *remote fields, white unto the harvest, with plentie of labourers*, to bring into the society of the true church those rude Ethnikes, of them to frame pillars in the house of God, vessells of sanctimony in the sanctuary finer than the gold of Ophir, enlightened with spirituall wisdom and understanding of holy things, richer than Rubies, and the most incomparable Jewells: that these may by the art of Hiram, the son of an Israelitish woman by a Tyrian father, that is by the Ministry of Pastors, learned in divine and human Literature, be instructed, baptised, edified, and disciplined; that in the places where yet is no Christian, nay, no humane or civil people, it may be said unto them, ye are the sonnes of the living God; that there may be one Pastor and one sheepfold, one salvation, Redeemer and Advocate, to Jew and Gentile, Jesus Christ the light of the Gentiles and the glory of his people Israel: whom my Discourse having now obtained to embrace, shall here confine itselfe with a *Nunc Dimittis*, and end with Amen, to that Amen, in whom all the promises of God are yea and Amen. Even so, Amen, Lord Jesus."

FRENCH TRACTS.

To the Editor,

SIR,

The present moment is happily distinguished by the exertions of true Christian zeal for the diffusion of that knowledge, without which no man becomes a partaker of the divine nature, or is entitled to hope for the divine favour. We should rejoice also that our long-neglected neighbours on the Continent are beginning to feel, and I hope also to appreciate, the value of the laudable endeavours made by British Christians to rescue their immortal spirits from the

bondage of nature's darkness and depravity. May these endeavours long continue and prosper. With a view of promoting this spirit, I beg leave to recommend the adoption of means to promote the circulation of Bunyan's Pilgrim's Progress in France, as has lately been suggested in the Christian Observer.

Many of your readers may know that a French translation of this work, which has long been published in France with the royal imprimature and commendation prefixed, is readily accessible; but from the inquiries I have instituted, I have reason to believe that, owing to many circumstances not necessary to enumerate, this is among those valuable books which are almost entirely laid aside, and of which the rising generation know little more than the name. *The present moment in France is highly important.* Various benevolent Societies are in action; education is advancing; *a spirit of inquiry is on foot.* There is "a *shaking among the dry bones*;" and who can say what beneficial results may follow, even where they were least expected?

I would just remark that our endeavours to benefit our French neighbours need not be confined to the abovenamed work, but that very useful extracts might be translated from the works of the excellent Dr. Watts and Mr. Newton, also from Mr. Scott's truly evangelical Exposition of the Holy Scriptures.

I remain, yours respectfully,

PHILODIBLOS.

CARE FOR SERVANTS.

To the Editor.

SIR,

REFERRING to a short paper which you inserted in the Evangelical Magazine for this year, page 103, "On caring for the Souls of Servants," permit me to trouble you with an instance of the benefit of allowing such persons as fill up that station in life to assemble round the family altar. This circumstance has just fallen under my notice, and, as I know the parties alluded to, may be relied upon as correct.

Some months since, a gentleman took a lodging in a town not far from London, and brought a young man to wait upon him, who had been accustomed to sit in the room where the good man of the house, with his family, paid his night and morning vows of prayer and praise to the God of his mercies. The young man at first seemed disposed to break the peace and order of these devotions, until he was spoken to upon the subject, when he became more attentive; and at length found so much pleasure in the same, that he began to read the Bible, and to think for himself of spiritual things. His conduct since then has been steady and consistent: he attends the preaching of the Gospel, so far as his situation will allow; he subscribes to the Bible and Missionary Societies; he has written to his mother in a foreign land, telling her of the change in his views, and affectionately warning her against the evil of sin; he has occasionally spoken a word to his ungodly master upon the importance of being ready for death and judgment; and his master has acknowledged that he is by no means a worse servant since he has read his Bible. Nor is this young man without persecution; for his master, being in the habit of living in lodging houses, he is exposed to the ridicule of ungodly servants, who tauntingly call him Methodist; and his mother has replied in harsh language to his affectionate reproofs; but amidst all he is enabled to hold on, and is (to all appearance) not only a living monument of divine grace, but of the beneficial consequences of allowing servants the privilege of sharing in the duties of family devotion.

X.

OBITUARY.

[Several of the following Obituaries have been in our hands some time, and have been deferred merely on account of their prolixity. Unwilling, however, wholly to suppress them, we have (in some instances at request) endeavoured to compress the most important circumstances and observations within a narrow compass, hoping they may contribute to the instruction and consolation of our readers, particularly of the afflicted; several are now omitted as being *anonymous*, or the parties totally unknown.]

MR. COLBORNE.

It is seldom that the pen of Christian friendship is called to pourtray a character more calculated to promote this end than the one which I beg to introduce to the notice of your readers —Mr. W. Colborne, late one of the Deacons of the Independent Church at Southampton. The knowledge of his unassuming piety, undeviating integrity and conscientious discharge of the various duties of his station; as it produced a powerful effect in the circle in which he trod, so I am desirous that through your aid it may be extended to a larger sphere.

To begin with that, without which man in his best estate is only a perishing weed on the shore of eternity—His religion was of the purest stamp—effective, not ostentatious; a principle in the heart equally remote from mere theory or formality. Driven from self by a deep discovery of his vileness, drawn to the Saviour by a clear perception of his worth, he rested upon him for the unconditional and gratuitous acceptance of his person, and drew from him that assistance by which he was enabled to mortify inherent corruption, and perform external duties. The secret of his religion was "looking to Jesus," and the sum of it a "life of faith on the Son of God."

He carried his religion into the commerce of the world, and it produced integrity in him, and secured confidence in others. He did not push his interests at the expense of his conscience, nor take advantage of unsuspecting ignorance or simplicity. Well would it be for the interests of religion if its professors always left such a testimony behind them as Mr. Colborne.

His piety assumed a most amiable feature in private and domestic life, particularly in the education of his child. It is, however, principally as an officer of the church of Christ that his character is to be approved. The writer of these pages recurs with feelings of mournful pleasure to his conduct in this capacity through a series of years during which he enjoyed with him almost daily intercourse and uninterrupted harmony. He was the friend of the *minister*. He encouraged him by his faithful counsel, fervent prayers, constant attendance on his ministry, and unremitting exertions for the welfare of the church.—He was the friend of the *people*; the healer of every breach; the firm mildness of his character operated as oil in the machinery of the church, softening its roughness, and lubricating its friction. The writer of this sketch may be allowed to speak feelingly on this subject, because blessed as he has been, and still by a harmonious co-operation with his official coadjutors, he is deeply convinced that much of the peace of ministers and prosperity of churches depends on the conduct of those, who sustain the important office of a deacon.

Whilst Mr. Colborne was a promoter of every good work, he was peculiarly alive to the interests of the religious community to which he belonged. He was the first to bestow a donation towards the erection of a more spacious edifice for the worship of God, in which he exhibited a noble generosity.

The origin of the illness which terminated his existence, is ascribed to exposure to a damp bed in an inn. From the effects of this injury he never recovered. His constitution gradually sunk under it, affording another instance, in addition to many that might

be adduced, who have fallen a sacrifice to such carelessness or cruelty, which, when it occurs, cannot be too severely censured, or too widely exposed.

During the whole of his affliction his mind was calm; and it was the calmness of Christian fortitude, the steady conquest of faith over anxiety and fear.

For the evidences of the piety of such a man, we are not to look to the concluding scene of his life alone, it is recorded in the even tenor of his former career. But the principles which had formed his character in health, assumed increasing prominence as he drew towards his end. Jesus was his refuge and strength. He felt himself to be a sinner saved by grace. His solicitude for the spiritual welfare of his family and the interests of the church, increased rather than diminished to the last. That voice which had so often been raised in prayer for his minister, the church to which he belonged, and the general interests of religion, was not silent, though scarcely able to articulate by the near approach of death. Affection for his Christian friends glistened even in his dying eye. On Tuesday night, Jan. 29, 1821, he fell asleep in Jesus. The memory of the just is blessed. T. A.

MRS. SALLY NAYLOR

Was no common sufferer. In several previous visits before she actually took to her bed, I found her mind seriously impressed, and desirous of attaining more religious knowledge and experience. January 18th, I found her ill, but happily resigned;—she said that she had seasons of darkness, but at times the light of the Lord's countenance shone upon her mind, and that the promises of the Bible were applied with power to her heart; and she felt that her whole dependence must be on the mercy of God in Jesus Christ. At one time she said, with pious resignation and confidence in God, "Though he slay me, yet will I trust in him." Jan. 23, in the morning we had a pleasant season in prayer with her. In the evening she wished to see me again, and a few of our brethren, when I found her, as far as I could judge, perfectly collected and rejoicing in the Lord. She said with energy, that she could not have thought, that in this world, the Lord would have made her so happy as she now found herself, and seemed to glory in the expectation of being soon with Jesus Christ, and participating in the felicity of angels. She desired a few select friends to sing Dr. Watts's hymn, "There is a land of pure delight," &c. and, weak as she was, she joined with them.

In visiting her the two following days, I found her in the same happy frame. In several instances she appeared too weak to admit of any serious exercise at all.

Saturday, Feb. 3d, she lamented to me her inability to pray as she could wish; she could only attend very brief devotional exercises. After repeatedly sinking and reviving, she obtained her wished-for release on Monday, Feb. 12. A friend who sat up with her the last night, observed her to pray that God would pardon and save her, and added, "I will praise thee." She appeared fervent, patient and resigned. Her sufferings were in several instances extreme, having been thirty times under the surgeon's hand, though only twenty-seven years of age.

Warley. T. H.

MR. JOHN FARNCOMBE

For many years resided at Stoneham, near Lewes, but in the latter part of his life at Brighton. Mr. F. for six years laboured under the complaint which ended his earthly career, and which, he was well aware, generally terminates in sudden death. He was therefore living in constant expectation of the important change, often saying, "I have no right to look forward from morning to evening."

April 2, 1821, he found himself very ill; a friend called on him, to whom he said, on taking his leave, "I am very unwell indeed; I do not think I shall be here long." His friend replied, "I hope I shall see you better next time I come, but it is a mercy to be prepared to go." Mr. F. said, "Perhaps you may see me in my grave; however I have nothing more to do in this world. I can say with Mr. Newton, "I am packed up ready to go." The same day he took to his bed, and

the pleasing manner in which he expressed himself (when free from the effects of medicine) during his illness, shews that he remained in that happy frame of mind, constantly blessed with God's presence, and peculiarly supported by divine power, while he endured the most excruciating pain. After a violent and long-continued fit of the spasms, he passed a quiet night. The next morning he said, "What a delightful night I have had! I did not sleep much—but I was so happy." Reflecting on the agony he had felt, he said, "What dreadful pain! but the Lord has carried me through with a high hand." April 3d, his medical attendant wished him a good night, adding, "I hope you will compose your mind, and get a little rest." He replied, "Oh sir, I am as happy as a prince." To the same, on another occasion, he said, "I have a faithful Master whom I have served a long time, and shall I forsake him now? no, never—It is my daily prayer that I may be made more grateful. The Lord always hears our prayers, though he does not answer immediately. May the Lord bless me! Oh! may he bless every one belonging to me! What a gracious God I have! He is my God, and has been for many years. O Lord, give me more grace, more gratitude, more support, is the prayer I offer very often; and he has done it. Oh that the Lord would give us all more grace to live, to act and think as we ought; we cannot do it of ourselves. I am very comfortable, and so happy! It appears to me that it would be a mercy if the Lord would be pleased to let me dwindle away.—But oh! why should I ask it? It is not for me to choose—I will not pray for it—The Lord's will be done." On Thursday night he said, "I am quite clear in my mind; and he sung the first verse of "Jesus, my all, to heaven is gone," &c.

On the first introduction of an absent daughter, observing she looked depressed, he said, "Do not look so serious, my dear, we are all cheerful here." Looking at his partner, and asking her, if she knew Christ? She replied, "O yes, for many years"—"and so have I," said he. His last Sabbath on earth was a most delightful one to his family; to whom he said, "I wish I was at liberty to say something to you for your edification; it would afford me much pleasure. God grant that every one in this room may pray earnestly, and that their prayers may be heard. Jesus is a friend that sticketh closer than a brother—He is my friend. I am dying—Jesus will have all his family brought home.—Come, let us sing"—He then began the well-known hymn, 'Come let us join our cheerful songs,' and sung it through with his family, as he did some others, commenting on them at intervals.

As he frequently declared that the Lord had been his friend throughout his pilgrimage, so he continued to be in the article of death; for although he did not pray for an easy dismissal, but said, "The Lord's will be done!" Yet he who sympathizes with his suffering people, graciously fulfilled his own promise: "And it shall come to pass that before they call I will answer; and whilst they are yet speaking I will hear." On Saturday morning, April 14, he gently fell asleep in Jesus, without a struggle or a groan.

In addition to this testimony, the writer of this account would add, that he had been intimate with Mr. F. upwards of thirteen years; during which time he passed many pleasant hours in his company, and found his conversation always leaning to religious subjects. He was sound in the faith. Christ was all in all to him; and though he formerly had the fear of death, the loving kindness of the Lord may be discovered in removing all his fears and in giving him such resignation to his will. May we all learn how to follow Christ as he did!

This solemn event was improved by the Rev. J. Young, at the Countess of Huntingdon's Chapel, Brighton, from 1 Thess. iv. 13, 14. on Sabbath-day evening, April 22d; and at the Old Chapel, Cliff Lewes, by the Rev. J. Kerby, from Phil. i. 21. on the 6th of May following. At each of these places of worship he had often implored the divine blessing on the word preached, and was highly esteemed by those who knew him. J. K.

DINAH LAIRD.

Died, April 20, 1821, in the 26th year of her age, Dinah, daughter of the Rev. T. Laird, Pudsey, and granddaughter of the Rev. J. Toothill, Hopton. She had been favoured with many religious advantages, from infancy, and they were well improved; hence she avoided many of the frivolous pursuits of youth, and maintained a steadiness and discretion which would have been ornamental to one of double her age: a good judgment and retentive memory, cultivated with conscientious assiduity, early capacitated her for the instruction of youth. In this employment she so delighted, as to say that, if in affluence, she would spend no small part of her time

"To teach the young idea how to shoot," &c.

On becoming mistress of a house, and having some young ladies committed to her care, she was studious to improve the additional talent. Her conduct was characterized by a beautiful regularity in discharging the business of a school, and the duties of religion. Daily she prayed to God with her family (beginning the practice with a printed form, till increased courage should supersede it.) She daily retired for devotional exercises, and affectionately recommended the practice to the young persons about her. No opportunity of public worship was slighted; and however much she enjoyed the beauties of composition in a sermon, she loved most the preaching which excelled in spirituality. No books were entertainment for the intermission or the evening of the Sabbath, but those calculated to increase the impressions made from the pulpit.

How often have we to lament that the energies of the body are unequal to those of the mind! So it was in this case. Confinement and a burden of care, added to a multiplicity of scholastic exertions, were injurious to her health, and issued in an alarming illness, which commenced about the close of the year 1819. This painful event, by the blessing of God, wrought the peaceable fruits of righteousness. Looking backward on opportunities for improvement which had been afforded, and forward to the account to be given to the Judge of all, produced intense solicitude of mind, and sometimes very profuse perspirations. With the greatest solicitude she made two enquiries—What are real evidences of having come to Christ?—On what foundation may a perishing sinner build certain hopes that an application to Christ for salvation will be successful? Not the least encouragement could she derive but from grounds purely evangelical. Mercy, through the blood of sprinkling, was her plea at the throne of grace. "Booth's Glad Tidings to Perishing Sinners," and other publications in which the same sentiments are expressed with clearness and strength, were read with lively interest. Knowing that she had sinned and come short of the glory of God, she sought to be "justified freely by his grace through the redemption that is in Christ Jesus," whom God has set forth to be a propitiation.

A long and very painful affliction was endured with great patience and resignation. Her health by slow degrees improved for some months; yet was but partially restored. Numerous evidences, however, were afforded of increased tenderness of conscience and love to our Lord Jesus Christ: the fiery trial diminished the dross, and made the precious metal shine more brilliant.

Her last illness was of less than a fortnight's continuance; from its commencement, apprehending that her dissolution was approaching, she manifested great solemnity of mind, being exceedingly afraid to do any thing offensive to God. She lamented that she had not served him more fully; especially that she had not laboured still more abundantly, to infuse religious principles into the minds of her pupils, whom she dearly loved, rejoicing to see in several the buds of piety.

About a week before her death she said to a near relation, "Do not expect my recovery; I have almost done with the things of time: when I have been called away, you will be pleased that I have exchanged this world for the better." Entertaining lively hopes of her brother and sister's conversion to God, she had animating expectations that the whole family would

meet in glory. Seeing it to be the Lord's purpose, she was made willing to quit her hold of all that is earthly; uttering frequently, and with peculiar emphasis, the Psalmist's words, "Be still, and know that I am God:" urging strong arguments with her near relations why they also should be resigned to her departure.

Though in the exercise of prevailing faith and hope, she was subject to repeated attacks of painful fear; hence many times in a day would she address the Saviour in the Apostle's words, "Lord, I believe, help thou my unbelief." April 15th she said, "This is the last Sabbath I shall spend on earth. In a short time I shall see Jesus as he is." When she thought herself alone, with uplifted hands she prayed much and fervently; indeed she spent a great part of several days in ejaculating Scripture expressions, and repeating verses of Dr. Watts's Hymns, which sometimes raised her joy to ecstasy. Before she fell into the arms of Death, she exclaimed with exultation, "I have found redemption! I have found redemption!" T. L.

MRS. ANN WILMSHURST

Was the daughter of the Rev. George Gilbert, pastor of the church at Heathfield, in Sussex. She was the eldest of ten children; who, with her venerable father and mother, and a considerable number of grandchildren, were all living until about three years since, when their youngest son died at the age of thirty, leaving a widow and three children; the widow and one of the children died shortly after him. Since which the Lord has removed two daughters and six grandchildren, making, in the whole, eleven within the last three years from a family in which death was not permitted to enter (except in the removal of some grandchildren) for the long period of fifty-eight years.

Ann, the subject of the present Memoir, lived with her parents until she was 18 years old, at which time they obtained for her a respectable situation in a pious family in London, with whom she attended at Orange-street chapel. While in this situation, she was visited with a painful affliction, during which she heard a sermon preached by Dr. Gifford, that was peculiarly blessed to her. The air of the metropolis not agreeing with her, she returned to her father's house, and at the age of 21, was admitted a member of the church under her father's pastoral care; and for nearly 33 years manifested a conduct and conversation becoming the Gospel. At the age of 28 she was married to Mr. William Wilmshurst, a respectable farmer at Warbleton, with whom she lived happily for almost 26 years. She never had any children of her own, but she brought up two belonging to one of her brothers; and, at the time of her decease, she had an orphan daughter of her youngest brother under her care.

During the last 30 years she was subjected to painful bodily afflictions, and at times brought very low; but about three years since, the disorder that terminated in her dissolution, made its appearance (an inward complaint, that baffled medical skill;) and though at times she suffered the most excruciating pain, and was naturally of an irritable temper, she was enabled in patience to possess her soul: I frequently visited her, and I often found her mourning, but never found her murmuring.

One evening, about three weeks before her death, while her husband was reading a portion of Scripture, she was favoured with such a delightful view of the heavenly inheritance, that she began to sing the hymn, "All ye that pass by;" which she sung through with that energy that both surprised and delighted him. Shortly after one of her sisters calling to see her, found her engaged in ardent prayer, to this effect: "O thou precious, precious Jesus, what hast thou done for me, a poor sinful, polluted, hell-deserving creature! I have had such a taste of the streams, that I long to be at the fountain head. Yes, thou precious Jesus, I long to see thee as thou art. Lord, give me patience that I may wait thine appointed time," &c.

At another time she said, "I do not feel raptures, but I feel a solid peace. I know that my Redeemer liveth, and that he is mine, and I am his. He will not forsake me; he is the same

yesterday, to-day, and for ever; and I believe he will give me strength to bear up under all my afflictions. I shall come off more than a conquerer, and shall join those who have washed their robes, and made them white in the blood of the Lamb."

The last time I visited her, which was on the evening before she died, I was informed that she had spoken very little during the day. I stood by her bed side for some time, and she did not appear to take the least notice, and I thought her departure was at hand; but at length she lifted her feeble arm, and putting her hand into mine, said, sufficiently loud for me to hear, "Pray." We kneeled round the bed, and offered up prayer on her behalf. After which, I asked her how she felt her mind. She replied, "Perfect peace!" and added, (affectionately squeezing our hands,) "Farewell, till we meet in Heaven." In this state she continued, until God was pleased to put a period to her sufferings and sorrows, on the morning of April 7, 1821, in the 54th year of her age.

She was interred in the ground belonging to Heathfield-chapel, April 11, 1821, when a Sermon was preached on the occasion, from Ps. cxviii. 18—20. which she had selected, by the Rev. J. Press, the officiating minister; and which has been published at the request of the family. J. P.

MRS. ANN GREEN.

Mrs. Anne Green, wife of the Rev. John Green of Uppingham, Rutland, was born at Doncaster, Yorkshire, and departed this life June 4, 1821, in the 39th year of her age. Not having received the benefit of a religious education, she remained almost totally ignorant of God and of divine subjects, until she entered on the 17th year of her age; at which time it pleased the wise and Almighty disposer of all events, in the dispensations of his providence, to introduce her to an acquaintance with those who knew and feared God. She was soon induced by their friendly persuasions and holy example to accompany them to the Independent Chapel, where she heard the Rev. S. Bradley, now of Manchester, but then of Doncaster, preach. His text was Rom. xiii. 14. "But put ye on the Lord Jesus Christ." This to her was the day of God's power. Her heart was opened, the word entered, and, by the Spirit's influence, became light and life to her soul. She immediately became a steady attendant at the house of God, and soon found his word sweeter to her taste than honey or the honeycomb. In her 19th year she was received into the church-fellowship at Doncaster, which union was never formally broken until it was dissolved by the great dissolver of all earthly unions—death. In the year 1808, she entered into the marriage union with her now bereaved and mourning husband, and she proved indeed a wife in whom the heart of her husband could fully confide. Her constitution was always particularly delicate, but her natural spirits were good, so that her bodily weakness was frequently concealed, and her domestic duties were discharged with great cheerfulness and regularity. Her views of the plan of redemption were so clear, and her faith in Christ so scriptural and firm from the first of her embracing him as her only Saviour, that she scarcely ever doubted her interest in him, though she often mourned her want of conformity to his image. She was a great admirer of what are generally termed the doctrines of grace, and possessed an extensive knowledge of their respective ramifications and practical tendencies. But few persons have held in higher estimation than Mrs. G. did, the characters and unparalleled exertions of those holy men, whose record is on high, the Puritans and Nonconformists, whose Memoirs she was accustomed to read with deep interest; but her favourite author was Matthew Henry. She was a sincere lover of all who visibly bore the image of Christ, but always displayed a strong aversion to the conduct of those who appeared mere pretenders to religion: herself possessing the strictest integrity, hypocrisy in every form her soul abhorred. Though peculiarly interested in the welfare of the congregation over which Mr. G. presided, her soul was cast in too generous a mould to confine its interests within any limits less contracted than

the boundaries of the world. Her heart greatly rejoiced in the growing prosperity of Sunday Schools, Missionary and Bible Societies, and every liberal institution; and, according to her ability, both by personal attendance and pecuniary contributions, she was always ready to every good work. Her persevering activity in principally managing the affairs and promoting the interests of the Dorcas Society, formed in the congregation to which she belonged, has already embalmed her memory in the grateful recollections of many, and will undoubtedly operate as a powerful stimulant to the truly active and benevolent females, members of that Society, who, by the goodness of God, are permitted to survive her. Her attachment to the house of God was strong, which arose perhaps not more from a sense of duty than from the high enjoyment with which she was frequently indulged whilst there. In the days of her health, often did she wish to steal away from these exquisite foretastes of heaven, to the full and more refined enjoyments of God. On this truly valuable woman, it pleased the Almighty to lay his parental rod in the month of May 1820, and never more completely to remove it until the 4th of June 1821, when this severe chastisement terminated in glory.

During the greater part of this long affliction, her sufferings were indescribable, occasioned by a dreadful spasmodic affection of the bowels. Notwithstanding the most unremitting medical attendance, though at times apparently checked in its destructive career, disease continued progressive, until the vital powers, unable to make longer resistance, yielded to the remorseless attacks of the King of Terrors; and literally, without a struggle or a groan, her redeemed spirit quitted its clay tenement, and sped its way to the Paradise of God; to rest from all its toils, and to drink new wine with the Saviour in his heavenly kingdom. Strengthened by the power of religious principle, her soul bore up under this most heavy pressure of bodily pain with a resignation and fortitude that did high honour to her religious profession; and filled with admiration those who witnessed it. That God may prepare the readers of this Obituary for a like holy and peaceful death, is the most fervent prayer of the writer.

The mortal remains of Mrs. G. were interred in the burying-ground attached to the Meeting House, by the Rev. W. Scott of Rothwell, and the Rev. W. Notcutt of Wilbarston; and on the following Sabbath, her death was improved to a very numerous and attentive audience by Mr. Scott. J. G.

MRS. RICHARDS.

On Monday, July 16th, 1821, died Mrs. Richards, wife of the Rev. J. E. Richards, of Mevagissey, Cornwall. The early part of her life was marked by a peculiar attachment to those pleasures which are termed innocent by the world, but which she was enabled subsequently to regard as injurious in their influence on the mind, and marked by the divine displeasure. This important change in her views was greatly promoted by her compliance with the solicitation of a near and beloved relative, to engage in the important character of a teacher in the Sabbath School connected with Orange-street Chapel, London; and whilst there engaged in teaching others, she was taught of God. The pious conversation of the teachers, associated with a more regular attendance on the divine worship, were the means which Jehovah was pleased to employ and bless; and which resulted in her being enabled to adopt the choice of Moses as her own; "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." With the christian friends connected with the above mentioned place of worship, she associated in fellowship and in breaking of bread until the year 1817, when with her friends she removed into Herefordshire; and in 1819, on entering on a new connexion of life, she again removed to this place, her last earthly residence. Little more than two years have elapsed since that period; eighteen successive months were marked by the painful stages of consumption, teaching, as they revolved, the frailty of creatures and the transi-

tory character of earthly joy. Throughout her protracted affliction, she was enabled to manifest resignation to the divine will. "I do think," she observed, "this illness will terminate in death, but I continually pray for resignation and patience, to bear all things appointed by my heavenly father. Afflictions are either profitable or tend to harden, I trust the former may be my case."

The nearer she approached towards the close of life, the greater sense she entertained of her unworthiness and of the necessity of making the Saviour the exclusive object of her hope. In the closing stages of her disease she was unable to hold much conversation, which was frequently a source of regret to herself, as well as to her friends; but "in secret silence of the mind," she enjoyed communion with her God; and frequently when others supposed her asleep, she was engaged in meditation and prayer. Her experience was not indeed distinguished by any peculiar raptures, nor was she free at all times from doubts, or the temptations of the enemy, but, "when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him." A short time before her death, she wrote, (as she frequently communicated her thoughts by writing,) "at present all doubts are dispersed, and I can call Jesus mine;" and on another occasion she said, "I can view death without alarm, I am near my end but I am not afraid to die." The morning of the day on which she died, she spoke of her departure as near, and repeated a verse of a favourite hymn.

O that I could now adore him
Like the heavenly host above,
Who for ever bow before him,
And unceasing sing his love.
Happy songsters, when shall I the chorus join?

About three o'clock in the afternoon symptoms of immediate dissolution appeared; her sufferings were great, but it was peace within. She was enabled by signs to answer the following questions in the affirmative. "Are you happy? Is your mind comfortable and Jesus precious?" Nearly her last words were, "Do come, Lord Jesus, quickly, please." Her death was improved the following Sabbath evening by the Rev. J. Hart, of St. Austell, from Rev. xiv. 13. a passage she had previously selected. J. E. R.

MISS SARAH BROOKE.

[The following is of a more remote date than we usually insert Obituaries, but was delayed (not by us) through a circumstance not necessary to state. It is now inserted by desire of her Minister.]

Miss Sarah Brooke died May 28, 1817, at Cleckheaton, Yorkshire, aged 23 years. From her youth up she was the subject of serious impressions, and uniformly discovered the greatest dread of saying or doing what is wrong. For a long time she hesitated to join the church at the place where she regularly heard the word, from a conviction of the high importance of such procedure. After mature deliberation, however, accompanied with fervent prayer to God, she was admitted a member of the Independent Church at Cleckheaton, Jan. 6, 1815.

For several winters she was detained from the house of God on account of ill health. These were to her peculiarly dreary seasons, as she found great delight in attending divine worship. Such was the interest she felt in those means, which alas many treat with neglect, that it is supposed she laid the foundation of that disease which proved fatal, in consequence of venturing out on the first sabbath of the December preceding her death.

Her solicitude for the return of spring, when she hoped to be able again to mingle with the saints in public worship, is well known to her intimate acquaintance; and there was a pleasing consistency, between the concern she expressed to attend the house of God, and her fixed attention and fervent devotion in its services. Any thing like lightness and trifling in those around her in that sacred place, produced in her devout soul sensations of pungent grief.

She spent much time in her closet, in reading, meditation and prayer. Such exercises as these kept her soul tremblingly alive to her eternal concerns, gave so spiritual a tone to her affections, and so delightful a zest to

public worship. She was much attached to the members of the church to which she belonged. Though a gracious Providence had raised her above many as to temporal things, the poorest member of the church, who could talk with her on experimental religion, was to her a most agreeable companion. She felt the highest gratification in doing good to all, but especially to the household of faith. Her soul felt a luxury of enjoyment in assisting them by the industry of her hands, and with her property too, to the utmost extent of her means. Nothing seemed to delight her more than to carry something to relieve the wants and cheer the dreary abodes of poverty and sickness.

Her last sickness was very tedious and painful. It was indeed matter of surprise to her medical attendant, that her feeble frame could so long sustain such a pressure of disease. The pains she sometimes felt were excruciating, and yet not a murmuring word escaped her lips. One day, some weeks before her death, she desired to see her much esteemed pastor, who was in the habit of constantly visiting her, that she might talk with him of her departure, which she apprehended to be very near. He came and sat a great part of the evening with her. She told him every thing like the fear of death was taken from her mind, and her soul was filled with animating expectations. She then talked about dying, with all that composure which nothing but a high degree of Christian influence can inspire, and yet with that mournful feeling, which is occasioned by the final separation of dearest friends.

She manifested a pious and ardent concern for the best interests of her relatives and friends during the whole of her illness; and O, how fervent her prayers! One afternoon, 2 of her young friends came in, and sat a little with her. She then breathed with great difficulty, and pain, and her afflicted family wished her to be as still as possible; but she could not refrain from giving them her last affectionate advice. Her concern for the salvation of her brothers and sisters was very great. With what affectionate tenderness and solemnity she entreated and charged them to prepare to meet her at the dread tribunal of God the Judge of all, it is hoped they never can forget. Her pain and restlessness became excessive for some days before her departure, and she found it necessary to pray for patience, and the Lord answered her request; for through the whole scene she "possessed her soul in patience." While her friends could not suppress the emotions of sorrow they felt, on seeing her suffer so much, she would say to them, "Don't weep." One present observed to her, "Your sufferings are very great." She replied with great earnestness, "I deserve it all; I deserve it all;" and added, "What an honour would be conferred on me, if my sufferings may be the means of bringing any of my family to serious reflection!"

During some parts of her last sickness the enemy was permitted to harass her exceedingly; and at those seasons she enquired of her pious friends with the greatest anxiety, "Do you think I am right? Am I not deceived? Will the Lord receive me?" But a short time before she died she was dreadfully agitated, and called upon all present, saying, "Pray, pray;" but the enemy was soon restrained, and she became composed, and said "The devil has been making his last attempt." One who stood by, said "Yes; but the Almighty can repel him with a look." She answered with great energy, "He has done it, he has done it;" and continued to repeat it till her strength was exhausted. She afterwards said to her sister, "Tell my dear mother I know I am going, but I am not afraid, I am very comfortable." Soon after this she remarked, that "our blessed Redeemer, when upon the cross, said 'It is finished;' and, in submission to his divine will, I would say so too." After this she said little, but held up her feeble hands, in the attitude of prayer, until she breathed her happy soul into the affectionate embrace of her adorable Saviour. J. S.

RECENT DEATH.

Died on Monday Dec. 3, at the advanced age of 72, Mr. E. Taylor, of Staines, Middlesex, a deacon of the Independent Church in that town. The cause of God lay nearest his heart while living; and his decease was a striking practical illustration of Psa. xxxvii. 37. "Mark the perfect man, and behold the upright," &c.

REVIEW OF RELIGIOUS PUBLICATIONS.

Time's Telescope; or the Astronomer's, Botanist's, and Naturalist's Guide for 1822. To which are prefixed Outlines of Conchology. 12mo. 9*s*. Sherwood and Co.

We commended this work on the appearance of its first volume in 1814, and are glad to find it has obtained a permanent annual publication, as we think it well adapted for the improvement of young persons of a liberal education; and capable of giving interest even to the dry study of an Almanack; and that too without the impositions of astrology, or pretended prophecies. But the editor shall speak for himself:—"It is the peculiar object of this Annual Compendium of Physico-Theology to show, that the book of *Nature* is only to be studied to advantage by the aid of parallel passages in the book of *Revelation*; that 'stars teach as well as shine;'—that all beasts and birds, all fishes and insects, are for food for us, and for ornament, for instruction, for variety and wonder, and for *religion*."

Memoirs of the late Rev. S. Douglas, of Chelmsford; with Extracts from his Letters. By *A. Douglas*. 8vo. 1*s*. 6*d*. Welton and Jarvis.

This very brief Memoir of a Christian pastor is written with much simplicity and candour by the brother of the deceased, who appears to be a novice in the art of book-making, or it might easily have been extended. It is confined, however, to a few simple facts and practical observations. The deceased was a student under Dr. S. Addington, and immediately on leaving him, accepted a call to Chelmsford, where he continued pastor to a congregational church for 34 years, as may readily be supposed, not without great and repeated trials. One of the most considerable of these arose from the admirers of the late Mr. W. Huntington, who wished to introduce him and his dangerous principles into Mr. D.'s pulpit, which however he resisted with becoming firmness. In 1801, marriage with the widow of the Rev. Mordecai Andrews connected him with a large family; "the concernments" of which spreading "wider and wider," induced him to engage in farming; and brought him among the briars and thorns of secular concerns, by which the peace and comfort of his latter days were much disturbed. As, however, we are reviewing a pamphlet only, and not a volume, we shall not enlarge. It is intended as a "tribute of fraternal affection" to the deceased, and contains some useful admonitory hints to other ministers.

Stanzas written on a Summer's Evening; and other Poems. By *G. Milner*, Jun. 8vo. sewed. 3*s*. 6*d*. Longman and Co.

These Stanzas are very pleasing. Take one for a specimen:—

"There is a peace that will for ever bloom,
Thro' sun, thro' shade, thro' trouble and dismay;
There is a hope that looks beyond the tomb,
To fairer scenes that cannot pass away:
There is a joy that lifts this feverish clay
Above the vain desire of earthly things,
A placid happiness—a heavenly ray—
That soars triumphant on Devotion's wings,
And half forgets earth and her thousand sorrowings."

The stanzas on 2 Cor. v. 1. (p. 48.) are more decidedly religious; but the greater part of the verses are purely moral. The author seems particularly pleased with the poetical idea of the stars, or planets, being habitations of the blest, (p. 36, 54.) The parody, on p. 26, though called a song, much pleased us: the subject, Conjugal Affection.

Poetical Extracts; or Similies and Descriptions, Alphabetically arranged. Selected chiefly from Homer, Virgil, Milton, Thomson, Young, and Cowper. With Notes, &c. By *S. Jones*. 12mo. 4*s*. Longman and Co.

We certainly need not say one word in favour of these authors, nor have we any fault to find with the selection, which may be useful to young persons and perhaps young *poets*, who possess not the originals.

The Thunder-storm and the Atheist, and the Abbey; two Poems by *J. Baxter*. 12mo. 2*s*. 6*d*. Whittakers.

The first and best of these poems is in blank verse, but will not rival any of the authors in the preceding article. The blank verse of the second is relieved by a kind of Ghost Song, from "the lovely Edward to his parents," two verses of which we shall give by way of specimen:—

"Parents be good! Shed not a tear,
For Edward, who to you was dear,
You see that he is happy here
And will be for eternity.

" Parents be good ! then you shall see
Sweet Jesus, who has died for me
And you, that we might happy be—
In heav'n, for all eternity."

We only add, the author is a school-master, and writes poetry for relaxation from his labours.

The Westminster Selection of Hymns, including many Originals. Part I. 18mo. 1s. 6d.

THIS is the first part of a projected Hymn Book, in which the editor invites the poetic talents of hymn makers, conceiving there is still a great deficiency, notwithstanding, we believe, there are 2 or 3000 Hymns in circulation. Two other parts to this book are promised, and the topics are:—Miscellaneous—Public worship—Church meetings—Prayer meetings, Families—among the latter are hymns on a change of residence, commencing business, recovery from sickness, *marriage*, &c.; and the author seems to wish for hymns on almost every occasion that can be conceived, so that the work is likely to have *variety* at least to recommend it. Most of these hymns however are old acquaintances.

Scripture Similitudes, consisting of 450 short Poems on Sacred Metaphors. By *Tho. Gale.* 12mo. 3s.

THIS work may be considered as a versification of Keach's Metaphors, dropping only his dissimilitudes. Take the first as a very fair, and we presume a sufficient specimen of the author's poetical talents:—

ADAMANT.—Zach. vii. 12.

" The heart of man thro' guilt and sin,
Proves harder than the rock within,
When Heralds of the Prince of peace,
Proclaim the burdened soul's release.

" Unless the soft'ning oil of Grace,
Should penetrate that secret place,
Descending from its source above
In streams of everlasting love."

We follow the author's punctuation.

The Porteusian Index; or Family Guide to the Holy Scriptures; containing complete Tables of Reference to all the leading Chapters and Texts throughout the Bible, with a Collection of Scripture Promises, Precepts, and Threatenings; forming a complete Epitome of the Christian's Faith, Duty, and Privileges, delivered in the words of Holy Writ. half bound. 2s. Westley.

THOUGH we are no admirers of marking Bibles on the *Porteusian* plan, we have no objection to this Index, which may be very useful to young persons, to Sunday School teachers, and even to ministers, when travelling, and at a distance from their books. The type is very small, but beautifully distinct and clear, and includes a great deal of useful matter in a little compass.

Thoughts on Secret Prayer, Fasting, Humiliation, and Personal Dedication. 12mo. 1s. Hatchard.

THE man who compendises the valuable theological productions of the century before the last, does good service even to the laborious divine of the present day. Such service has the compiler of this little manual done. The subjects are of the most practical and heart-searching nature, and some of them too little regarded even by the ministers of religion, particularly fasting and personal dedication. We anticipate the thanks of lively and experimental Christians for drawing their attention to this little but invaluable treasure.

The great Period; or the time of Actual Justification considered, in Dialogues and Letters, &c.: with an Appendix. By Rev. *Tho. Young* of Margate. Second Edition. Revised, and much enlarged. 12mo. 6s. Button and Co.

As we gave an opinion strongly in favour of this work more than 20 years ago, (See *Evan. Mag.* vol. iii. p. 39.) we are not disposed to withdraw it, after that work has received the improvements of " 27 years" further attention to the subject from the pious author. The object is to shew " that we were actually justified, *not* from eternity, but *on* our first believing in Christ." The substance of the first dialogue appears to have been taken from the excellent Dr. Goodwin; and Mr. Y. has not only pursued the subject with the same spirit and on the same principles; but has added a postscript of nearly 200 pages, containing 239 testimonies, from different Calvinistic authors, in favour of his leading position, with which we cordially agree, and therefore have no hesitation in again recommending it to the religious public.

Miscellaneous Thoughts on Divine Subjects, &c. 12mo. 3s. 6d. T. Harvey.

THE Author having mingled his own thoughts " with extracts from some of the best religious authors," and adapted the whole to afford " encouragement and support to the *afflicted* and tried *Christian*," his work can scarcely be considered as a fair

object for criticism, especially as the Author (or Editor) tells us he has "a higher aim than merely to please the ear with elegance of style." His "object is with the heart," and we doubt not but that many pious and afflicted Christians may read the work with spiritual profit, especially as there are subjoined about 40 pages of "Texts of Scripture," suited to their case and circumstances.

SINGLE SERMONS.

"The Preciousness of Faith in times of Trial." A Sermon occasioned by the Death of the Rev. W. Button. By *Jos. Ivimey.* To which is appended, an Address at the Grave, by *W. Newman*, D.D. 8vo. 1s. Offor.

FROM 1 Peter i. 6, 7. Mr. Ivimey derives this important doctrine, "That on account of the various afflictions which necessarily attend the present life, divine faith is most precious; and that this will especially appear at the coming of Jesus Christ:" and this doctrine is very properly applied to the case of Mr. Button, whose death we lately mentioned. Dr. N.'s Address is also a very suitable improvement of a long life so chequered with afflictions, and of a death so sudden.—Mr. B.'s friends will also be gratified with an Appendix (not mentioned in the title) containing a brief Memoir of his life, with some extracts from his letters. This truly pious minister was born March 5, 1754, educated under old Mr. Ryland at Northampton, and baptised by him at the same time with his son, the present Dr. Ryland of Bristol. In 1773, he was chosen pastor to a congregation which separated from Dr. Rippon, on his election to succeed Dr. Gill. In 1774 was opened a new Meeting House, built for Mr. B. in Dean Street, Southwark, where he continued till the resignation of his charge in 1815, from which period till his death his faith was indeed severely tried.

A *Sermon* preached at Ebenezer Chapel, Birmingham, Sept. 30, 1821, on the lamented Death of Jn. Dickenson, Gent. By *T. East.* 8vo. 1s.6*d*. Westley.

FROM Ps. xii. 1, "Help, Lord, for the godly man ceaseth," &c. Mr. East draws these two propositions—"1. That we ought to be deeply affected by the loss of eminently good men: —2. That in such cases we ought not to abandon ourselves to despair." In the conclusion of the discourse, Mr. E. gives a sketch of the character of Mr. D. as "a religious tradesman," a conscientious Christian, and a liberal and active promoter of the cause of God and of every benevolent institution, particularly the Bible, Missionary, and Tract Societies. He was also 20 years a guardian of the poor, and his loss appears to be lamented by every institution with which he stood connected, especially the church of which he was a deacon. His last illness came on suddenly, and terminated his mortal existence.

Of Mr. East's sermon we need only say that the composition is judicious, and the style perspicuous and neat.

Supreme Attachment to the House of God. A Sermon occasioned by the Decease of Mr. D. Humphrey, with an Address on the Interment. By *Jos. Ivimey.* 8vo. 1s. Offor.

MR. H. appears to have been "a worthy deacon" of Eagle Street Meeting. While some ministers very properly have preached and published discourses pointing out the important duties of this office, we are glad to see such models of excellence pointed out in the characters of Mr. Dickenson and Mr. Humphrey, between whom there appears to be a strong similitude, though in different religious connexions, as respectable religious tradesmen, Christian deacons, and patrons of every good word and work—and the end of both was *peace.*

The particular feature pointed out by Mr. Ivimey in the character of his friend, was attachment to the house of God, which he illustrates from Ps. xxvi. 8, 9. in the most practical and effective manner.

Stedfastness in the Lord, the Joy of the Christian Pastor. A Sermon before the Middlesex and Herts Union, &c. By *Wm. Thomas*, Enfield. Published by request. 8vo. 1s. Burton and Smith.

FROM a very appropriate text, 1 Thess. iii. 8, 9. Mr. Thomas considers, 1. The nature of Christian stedfastness, as comprehending—a warm attachment to evangelical truth—a regular attendance on divine ordinances—a holy deportment in every walk of life—a bold and fearless maintenance of our Christian profession—and all this kept up with unabated vigour and constancy. The preacher then shews in several particulars, that all such are the Christian pastor's joy, both while on earth and when he shall surrender his last account to God. The sermon having already received the sanction of his brethren in the ministry, and of his own church, needs no farther recommendation to the public, or we would cheerfully add ours. If we objected to any thing, it would be to the use of a few words (as *forefend*, &c.) which are not generally understood; and in a 2d edition (if called for) had better be changed.

Suicide providentially Arrested, *and practically Improved*, &c. A Sermon delivered at St. James's Clerkenwell, and St. Antholin's, Watling Street, by the express desire of Mr. G. J. Furneaux, who shot himself at White Conduit House, Sept. 19, 1821. By the Rev. *S. Piggot*, A.M. of Oxford, Curate and Lecturer of St. James's Clerkenwell, &c. 8vo. 1s. Robins and Co.

THIS Sermon is rendered interesting by the event with which it stands connected, which is here detailed with some minuteness, and, we doubt not, correctly. But we confess we do not admire the choice of Acts ix. 4, 5 for the text on this occasion; nor Mr. P.'s comparison between the case of Saul the Persecutor, and this gay and thoughtless suicide. The case of the jailor would surely have been more appropriate; however, we rejoice in the event of this young man's wonderful preservation, and, we trust, sound conversion.

Discriminating Mercy Displayed. A Discourse at Tottenham Court Chapel on Christmas Morning 1820. By *Jn. Hyatt*. 8vo. 1s. The Author.

THIS discourse, founded on Heb. ii. 16. though preached on last Christmas Day, is no less suitable to this. The principal topic is the sovereignty of God in passing by angels and redeeming men. The popularity of Mr. Hyatt renders it quite unnecessary to speak of his talents as a preacher.

A Sermon at the Quay Meeting *House, Woodbridge*, occasioned by the Death of Mr. Jn. Jacobs. By the Rev. *B. Price*. 8vo. 1s. Westley.

THIS pious and plain discourse will particularly interest sea-faring persons, especially the narrative of Mr. J.'s sufferings and deliverance some years before, of which this funeral sermon, founded, by desire of the deceased on Ps. cvii. 28—31. may be considered as a practical improvement. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

CHILDREN'S BOOKS, TRACTS, &c.

(*Concluded from p.* 519.)

1. ***The Life of Car. E. Smeldt, of*** *Augusta*, N.A. 18mo. 9*d*. Whittemore.
2. The Warning Voice! being a Narrative of A—M—with a Sermon on her Death. 18mo. 6*d*. Westley.
3. Divine Grace exhibited in a brief Memoir of H. E. Dickenson, aged 11. 32mo. 2*d*. Westley.

MISS SMELDT was a remarkable instance of early piety, but she lived to her 17th year, and then died very happy. This is abridged from a larger account published at New York, and is very interesting to young people.

The 2nd article is a perfect contrast to the preceding, as M — was an unhappy prostitute who died in prison under the age of 20; and the Sermon added is a practical improvement of the awful event by the chaplain of the gaol in which she died. It is indeed a "Warning Voice."

The last is the obituary of a pious infant, aged only 11 years and four months. We think it should have been authenticated by the name of the minister who witnessed her dying hours.

1. ***The Mountain Cottage.*** By the Author of "Providence and Grace." 18mo. 4*d*. Whittemore.
2. Charles Lorraine, or the Young Soldier; in five Tracts. By Mrs. Sherwood. 5*d*. Whittemore.
3. The Sunday School Truants, a Poem. By T. Gale. 18mo. 4*d*. Offer.

THE first of these is a well written tract, by the author of a small work reviewed in our last, p. 516.

Mrs. Sherwood, author of the 2nd, is well known by some well written pieces for youth and children, formerly reviewed by us, particularly Little Henry and his Bearer. The object of this is to show the dangers and temptations of a soldier's life. Mrs. S. has written several other excellent small tracts.

Of Gale's poetic talents, author of the third article, we presume we have already given a sufficient specimen above.

4. ***Milk and Honey; or a Catechism, with Scriptural Answers.*** By the Rev. J. Chapman. 32mo. 2*d*.

This Catechism seems a very good one; but there are several others of the same kind. The *sweet* title is, we suppose, to tempt the young learner.

Little Mary. Part I. in 26 Dialogues. Part II. 25 Dialogues. By a Lady. 12mo. Each Part 4*d*. Westley.

THESE Dialogues represent the first principles of vital and practical religion in plain and simple language, equal to the capacities of children even in the lower classes. They seem well adapted for Sunday Schools.

The Sailor's Visit to Surrey Chapel. —The Press Gang, or War Proclaimed against the Prince of Darkness.—The Royal Barracks, or Soldiers turned out on Duty.—3 Tracts by Rev. *G. C. Smith*. 1*d*. each. Cox.

THE pleasant and happy manner in which Mr. Smith treats subjects of this nature,

renders his tracts popular, and, we doubt not, useful to maritime readers. The third tract our readers will see is addressed to Soldiers —a task of peculiar delicacy; the nature of which Mr. S. seems well to understand. We recommended a volume of his tracts in our September Magazine.

A Plain Discourse on Confirmation, addressed to Young Persons in Humble Life. By the late Rev. *J. P. Hewlett*. A.M. 18mo. 1*d*.

To members of the Church of England we can recommend this little discourse with pleasure, as free from those grand errors on regeneration and justification which addresses of this nature too often contain, and presses seriously on young minds the great importance of personal religion.

The Adorable Trinity in Unity, set forth as the proper Object of Worship, &c. By E. D——s, of Ipswich. 12mo. 2*d*.

A SHORT dialogue between Timothy and Archippus. The former fearing to inquire into this awfully mysterious subject, is encouraged to do so by the latter, modestly confining himself to the doctrine and authority of the Scripture, in which we perfectly agree with him.

Prayers and Examinations, designed for the Daily Use of the Superintendant of a School. 12mo. 3*d*. Harvey and Darton.

VERY suitable, and very neatly printed.

A Coronation Sermon. By the late Rev. J. Flavel. Revised by the Rev. J. Chapman. 18mo. 4*d*.

THIS Sermon (from Sol. So. iii. 11.) our readers will naturally anticipate, relates to a greater King than his Majesty George IV. though the editor thinks it may afford a useful improvement of that event.

Thomas Johnson's Reasons for Dissenting from the Church of England. 2*d*. Holdsworth.

PLAIN, serious, good-tempered, and candid. Thomas concludes his conference with his neighbour John, in these words:—

"The church of Christ, which takes in all those who are his true disciples, whatever nation they belong to, or whatever name they are called by: the whole number of the godly:—This is what the creed calls the *holy Catholic*, which means universal *church*, and *the communion of Saints*. If you and I belong to this church, it will be well. If we do not, it matters not what sort of building we go to on a Sunday, or what we call ourselves. Jesus Christ will say at last to many who boast of their churchmanship here, "Depart from me; I never knew you." The great question with us ought to be, as I said before, Am I a Christian indeed? And if we are real Christians, one sign of it will be our honouring all men, and loving good men especially, whether they go to our church, or belong to our party, or not."

LECTURES ON SCRIPTURE COMPARISON.

Intended to be delivered at the Meeting-House in New Broad Street, on Wednesday evenings; commenced Wednesday Dec. 12, 1821, and terminating Wed. March 27, 1822. Service to begin at half-past six o'clock precisely, by William Bengo Collyer, D.D. LL.D. F.A.S. &c.

Dec. 12, 1821. Lecture I.—*Introductory.*—Christianity and Judaism one in Principle.

1. *Christianity and Hinduism compared.*

Dec. 19. Lecture II.—Christianity and Hinduism compared in relation to Facts. *Dec.* 26. Lec. III.—Christianity and Hinduism compared in point of Structure. *Jan.* 2, 1822. Lec. IV.—The Doctrines of Christianity and of Hinduism compared. *Jan.* 9. Lec. V.—Christianity and Hinduism compared as Moral Systems. *Jan.* 16. Lec. VI.—Christianity and Hinduism compared with relation to a future State.

2. *Christianity compared with Mahommedanism.*

Jan. 23. Lec. VII.—Comparative Statement of the Establishment of Mahommedanism and of Christianity. *Jan.* 30. Lec. VIII.—The Points of Agreement between Christianity and Mahomedanism. *Feb.* 6. Lec. IX.—Mahommedanism and Christianity compared as Systems. *Feb.* 13. Lec. X.—The same compared as to the Doctrine of ultimate Rewards and Punishments.

3. *Christianity compared with the Ancient Philosophy.*

Feb. 20. Lec. XI.—The Ancient Philosophy compared with Christianity as to its Origin. *Feb.* 27. Lec. XII.—The Characteristics of the Ancient Philosophy and of Christianity compared. *March* 6. Lec. XIII.—The Inferiority of Ancient Philosophy as compared with Christianity.

4. *Christianity compared with Deism.*

March 13. Lec. XIV. The general Principles of Deism and of Christianity compared. *March* 20. Lec. XV.—The Peculiarities of Deism and of Christianity compared. *March* 27. Lec. XVI. The Stamp of *Certainty* restricted to Revelation.

RELIGIOUS INTELLIGENCE.

LONDON.

WELSH SAILORS.

THE Cambrian Union Society's Chapel for Seamen, Fair Street, Tooley Street, was opened for public worship on Tuesday Nov. 6th, when the following discourses were delivered :—In the morning at nine o'clock Mr. Little commenced by reading and prayer, and Mr. Ridge of Pen-y-Groes, Montgomeryshire, preached in the Welsh language from Isa. lx. 5 ; at eleven, the Rev. A. Jones Deptford, commenced as above, and the Rev. Dr. Waugh preached from 1 Cor. xii. 12, and Mr. H. Smith concluded with prayer. In the afternoon at three, Mr. Tho. Simmons began by reading and prayer ; Dr. Collyer preached from Phil. iv. 1 ; and Mr. M'All concluded. In the evening at six, Mr. R. Jones prayed ; and Mr. Griffith Williams, of Gate Street Chapel, preached from Tit. ii. 11, 12 ; and the various services were, we hope, attended with the divine blessing.

This chapel originated with several serious Welsh captains, who belong to different denominations of Christians, and very frequently visit the Port of London, where there are seldom less than thirty Welsh vessels at a time, and often more. These good men wished the Gospel to be preached to their people in the Welsh language on board their different vessels alternately. Several of their countrymen in the metropolis entered into their views, afforded them their aid, and co-operating with them, formed the Cambrian Union Society for Seamen, about 12 or 15 months back, upon a broad and liberal plan. On whatever vessel the sermon was to be preached, the flag was hoisted with the word "Pregeth," or "Sermon." But in the winter evenings especially, the minister often experienced considerable difficulty in finding it out. This induced the Society to look out for some convenient place on land, where the Welsh sailors might on the Lord's Day hear the Gospel in their mother tongue. Providence at length directed them to the house they have now taken, in the most eligible situation near the water side, which was formerly a Quaker's Meeting House, where we hope the Lord will meet with, and bless the souls of our Cambrian brethren.

NOTICE.

THE annual sermons in aid of the London Missionary Society will be preached (D.V.) at Trinity Chapel, Leather Lane, Holborn, on Lord's Day, Dec. 23. That in the morning, by the Rev. J. Arundell, home secretary to the Society ; and that in the evening, by the Rev. J. Campbell, recently returned from Africa. Services to begin at half-past ten, and at six o'clock.

From the Public Papers.

WE are happy to hear that the pestilence which has prevailed during the autumn in different parts of Spain, particularly Barcelona and Cadiz, by which many thousands have been swept into eternity, is now rapidly subsiding ; and, we hope, as the Winter advances, the disorder will become soon extinct. —Happy England! which the providence of God has so long protected from such calamitous visitations!

At Newton-house, the seat of the Earl of Darlington, near Bedale, on Saturday morning, Dec. 1, between 3 and 4 o'clock, during a violent storm of wind, a stack of chimnies was blown down, and fell on a chamber in which a Miss Russel, the niece of the Countess, was sleeping, by which she was killed. No marks of injury were found on her person.—At Liverpool, a similar accident proved fatal to two persons, Mr. and Mrs. Barton, while their infant child, who slept between them, was uninjured.

On Monday, Dec. 3, as a galley belonging to a cutter, with 13 men in her, was approaching Hastings, she was overset, and nine men were drowned, though every possible exertion to save them was made by the people on the beach, within sight of which they perished. Many similar instances have recently occurred on different parts of the British coast.

Fatal Mistake.—An infant, four months old, was lately killed by her mother, having, by mistake, given the child sulphurous acid, or oil of vitriol, instead of sweet almonds and syrup of violets. The bottle had no label. —Several similar instances have occurred through want of care : and many accidents, as usual, in the shooting season, through carelessness in the use of fire-arms.

By the "New Police Act," a regulation is made, which will relieve the inhabitants of

London from a very offensive nuisance: "No person shall blow any horn, or use any noisy instrument, for the purpose of hawking, or selling, or distributing, any article whatsoever, under penalty of any sum not exceeding 40 shillings; or, upon non-payment thereof, imprisonment for any time not exceeding 10 days."

Fatal effect of Fortune Telling.

A YOUNG woman at Camberwell lately drowned herself in the Canal, in consequence of a despondency under which she had laboured for some time, which, it is said, was occasioned by her consulting a Fortune-Teller, who had told her that she would never keep a place long.

It is a pity that the deceptions of these pretended witches, which occasion so many vices and mischiefs, cannot be prevented. It is the disgrace of a Christian country that such persons should be found in it, and still more that any persons called "Christians" can be ignorant or wicked enough to employ them.

PROVINCIAL.

ORDINATIONS, CHAPELS, &c.

The Dissenting Chapel erected by the Village Itinerary, in the Borough of Haslemere, Surrey, after having undergone a thorough repair, and enlargement of school-room and gallery for the accommodation of the sunday-school, was re-opened for divine worship, Oct. 11th; when three sermons were preached, by the Rev. Messrs. Percy, of Guildford, Johnson, of Farnham, and Bishop, of Wisborough-green. The devotional parts of the service were conducted by Messrs. Isaac, Greenwood, Bishop, and Gayton. The congregations were numerous, and the solemnities of the day highly interesting.

On Wednesday, Oct. 17, was opened a very neat and commodious chapel for the preaching of the Gospel at High Harrowgate. Dr. Raffles, of Liverpool, preached in the morning and evening; and the Rev. Mr. Bennett, of Rotherham, in the afternoon. The collections amounted to 50*l.* This chapel being built by the exertions of friends in other places, as well as Harrowgate, that the numerous invalids who resort to that place from other parts of Great Britain and Ireland may enjoy the opportunity of hearing the Gospel of Christ; it is particularly recommended to all who approve of an object so benevolent, to contribute to liquidate the debt of 500*l.* incurred by the erection of the chapel; and to assist in supporting the preaching of the Gospel, which may convey the blessing of immortal health to many who are conflicting with the pains and languor of disease. Subscriptions may be remitted to George Rawson, Esq. of Leeds; or Mr. Stott, Grocer, High Harrowgate.

We are happy to hear that the Independent Church and congregation at Yeovil, in Somersetshire, assumes an appearance of prosperity unknown to former times. The very excellent meeting-house, which was built thirty years ago, is now well furnished with attentive hearers every Lord's Day;—the church increases continually—the voice of praise resounds within the heretofore neglected walls. On Thursday the 18th of October, the Rev. John Jukes, who was educated for the Christian ministry at Bristol, was ordained here by solemn prayer and the imposition of hands. The solemnities of the ordination were divided into two services. At eleven o'clock in the forenoon, the house being filled in every part, Mr. Vaughan, of Worcester, began by prayer, and reading suitable portions of the sacred writings; Mr. Jn. Gunn, of Chard, in an able discourse explained and justified the proceedings of the day; Mr. Rowell, of Bristol, asked the usual questions, and received from Mr. Jukes his confession of faith, with an account of his religious experience, which was so truly affecting, that the whole assembly were dissolved in tears; the ordination-prayer was presented by Mr. Weston, of Sherborne; the impressive charge was given by Mr. Thorp, of Bristol; and the morning service was concluded by Mr. Lewis, of Glastonbury. In the evening, the congregation re-assembled, when every corner of the spacious chapel was crowded with people. Mr. Sanderson, of South Petherton, commenced the service, by reading the scriptures and by prayer; Mr. Lowell, in his sermon, explained and enforced the obligations of a Christian church towards their pastor; and Mr. Evans, of Shaftesbury, concluded. Mr. Tidman, of Frome, had preached on the preceding evening.

The newly erected Independent Meeting House at Norton, in Somersetshire, was opened for public worship on Tuesday the 23rd of October. Three appropriate sermons were delivered on the occasion;—in the morning by Mr. Lowell, of Bristol—in the afternoon by Mr. Gunn, of Chard—and in the evening by Mr. Luke, (late of Swansea, but) now of Taunton. The devotional parts of the respective services were conducted by Messrs. Golding, of Poundisford Park, and Winton, of Bishop's Hull, and other ministers of the neighbourhood.

Oct. 31st, the Rev. Josiah Redford, late student at Hoxton College, was ordained to

the pastoral charge over the Independent Church at Stanstead, Essex. Mr. Cornelius Berry commenced with prayer and reading the scriptures; Mr. John Blackburn, of Finchingfield, delivered the introductory discourse, and asked the questions; Mr. Wm. Chaplin, of Bishop's Stortford, offered the ordination-prayer; Mr. John Clayton, Jun. (Mr. R.'s pastor) delivered a very solemn and affectionate charge from 2 Chron. xxix. 11; Dr. Waugh preached to the people from 1 Thess. i. 5; and Mr. Jennings, of Thaxted, concluded.

About three miles from Birmingham, is a populous village called Harborne, in which, at the close of the year 1820, an attempt was made to collect the children of the poor (accustomed to stroll about the lanes and the fields,) for the purpose of Sabbath tuition. In a few weeks the teachers had the high gratification of meeting on the Lord's Day morning from 130 to 150 children; and found themselves surrounded also by many adults anxious to learn to read the word of salvation, at a very advanced period of life. The managers of the school, with the instruction of their pupils, connected the preaching of the word, to which great attention was evidently excited. Encouraged by these and many other pleasing circumstances, the members of the church worshipping in Livery Street Meeting, Birmingham, took into consideration the propriety of attempting to build a small place of worship at Harborne. One of the members of the church who has a little freehold there, proffered a piece of ground, and urged upon his brethren and sisters the important undertaking. The ground was accepted, and conveyed to trustees; and it was finally determined to build a place 40 feet by 25 in the clear, and high enough to admit galleries, should they be necessary at any future period. No time was lost in the execution of the design; and now a commodious and respectable place of worship is erected, capable of holding more than 300 people, at the expense of about 300*l.* This place was opened on Tuesday, Nov. 13, when Mr. Eagleton preached in the former part of the day from Exodus xx. 24; and Mr. J. A. James in the evening from Heb. ii. 3. The services were well attended, and upwards of 20*l.* collected at the doors. The prospect of success is animating. The establishment of a church, and the due administration of ordinances, we trust, is nigh at hand.

Nov. 7, was re-opened (after having been shut up for enlargement) the Baptist Meeting House, Towcester, Northamptonshire, when Mr. Simmons of Olney, preached from Numb. xxiv. 17; Mr. Franklin of Coventry, from Psa. xc. 16, 17.; and Mr. Serle of Banbury, from Lev. vi. 13. The devotional services were conducted by Messrs. Crudge of Fenny Stratford, Wheeler of Bugbrook, Gravestock of Old, and Bottomley of Middleton Cheney. The collection amounted to 23*l.* 4*s.*

IRELAND.

ADDRESSES TO HIS MAJESTY.

THE following is the Address of the Presbyterian Synod of Ireland, distinguished by the name Seceders, which was presented to His Majesty, on occasion of his auspicious visit to this country, and most graciously received.—

To the King's Majesty.

SIRE,

WHILE your paternal visit to this part of your Majesty's dominions is calling forth the loudest expressions of loyalty from all classes of a warm-hearted people, permit us to embrace the happy occasion to present, at the foot of the throne, renewed assurances of the heart-felt gratitude, the devoted homage, and the warmest love, of more than a hundred Christian congregations, containing nearly two hundred thousand loyal subjects. Yes, Sire, without splendour, and pomp and pageantry, to which we make no pretensions, we come, in the simplicity of our hearts, with the noblest offering a people can bring, fidelity, that has never been shaken, and attachment to the House of Brunswick and the British Constitution, that has never been impaired—which may be augmented by your august presence, but which require not such excitements to produce or to perpetuate them, because not the momentary impulse of feeling, but an integral part of our Christianity.

These, your Majesty's munificent patronage must secure, even did we not, as in truth we do, reverence your Royal person, and support your throne, from regard to the highest—the supreme authority of "The King of kings," who has united, in one sacred mandate, the fear of Himself and the honour of the King; but destitute should we be of the characteristic feelings of Irishmen, and devoid of well-merited gratitude—did not our bosoms glow with the universal enthusiasm—and did we not hail, with our loudest and warmest acclamations, the Illustrious Visitant of our shores! Yes, Sire, we hail your Majesty's arrival as a high honour done to our country, as well as the harbinger of happier days than have yet dawned over Ireland. It will shed a gleam of the brighest radiance upon her history,

and be, to use the words of the inspired Monarch, "As the light of the morning when the sun riseth, even a morning without clouds—and as the clear shining after rain."

When we considered, Sire, through what dangers Britain has been conducted, under the auspices of your venerated Father and your own, to the high eminence she holds among the nations of the world; when we saw united, what the Roman Poet imagined it impossible to combine; when we saw the most splendid trophies of arms achieved, arts and sciences encouraged, and impartial justice dispensed with a steady and inflexible, yet mild and parental hand; when we saw commerce, that makes the produce of every clime tributary to our convenience, extended and flourishing; when we saw embodied in diplomatic treaties, the freedom of Africa; and above all, when we saw that Gospel, which makes Britain what she is, cheering the remotest regions, and fertilizing the wastes of the world; we felt that but one thing was wanting to complete our honour and our happiness—*The Union of the People.* This glorious victory over our dissensions, it was in reserve for your Majesty to achieve. It was left for your Royal Visit to melt down our discords, and to congregate around the throne, as the grand centre of union—the full tide of the affections of the Irish population. This will compensate for the wrongs of ages, and hallow, in the affections of remotest posterity, the name of George IV.; and future generations, after mourning over the miseries of Ireland, and deploring, as her worst curse, the disunion of her sons, will bless the memory of the first of British Monarchs who visited her shores in peace, and whose presence united her people in harmony and love.

Allow us to assure your Majesty, that we we shall feel it to be our duty and our pleasure to promote, as we may have an opportunity, the incipient harmony—to inculcate obedience to the laws, and respect for the constituted authorities, as an essential part of Christian morality—and that our prayers shall continually ascend to "Him by whom Kings reign," that your "Throne may be established in righteousness," and that you may receive hereafter, "A kingdom that cannot be moved," and "A crown of glory that fadeth not away."

Signed in the name and by the order of the Presbyterian Synod of Ireland, distinguished by the name Seceders,

JAMES THOMPSON,
Moderator.

ADDRESS OF THE DUBLIN INDEPENDENT DISSENTERS.

To the King's Most Excellent Majesty.

Most Gracious Sovereign,

AMONG the thousands whom your Royal presence in this part of your dominions has rejoiced, none hail the auspicious and cheering event with more loyal and grateful satisfaction, than do the Protestant Dissenters of the Independent order, resident in this city.

The attachment of our ancestors to your Royal house, when first it gave a Monarch to the British Throne, is as notorious as public concession, and as certain as authentic history, can render it. Their well-known fealty has been cherished by their descendants in each successive reign, and shall ever be regarded by us, as our impressive monitor and proud example:—And though we appear but as the official organs of a very limited district, yet we may be received as the virtual representatives of our entire communion, whose hearts are as the heart of one man, in all that concerns their Monarch's glory and their country's weal.

The liberal and tolerant genius of our Constitution has ever been contemplated with admiration, by men of the most enlarged and enlightened minds. The Royal House of your Majesty has ever recognised the temper of that Constitution, and no member of that house, Sire, more than yourself. And, although we may be but little known in the busy theatre of political strife, your Majesty may rest assured, that in the crisis of danger we will not be found the last to support that throne, which our fathers have taught us to venerate as the safeguard of our liberties and dearest rights.

Your Majesty's visit to Ireland has diffused happiness through every portion of the community, and will be the means, we hope, of extinguishing those party animosities which have so long distracted the peace, and opposed the prosperity of this country. And we trust that the cordial welcome that your Majesty has received, and the unanimous loyalty which we are confident you will continue to witness, so long as we are favoured with your august presence, will induce your Majesty often to repeat your visits to your faithful Irish subjects. And we feel persuaded that we express the sentiments of the whole nation, in assuring your Majesty that the more frequently your visits are repeated, the more welcome they will be.

We most unhesitatingly rely on the continuance of your Majesty's protection and favour, and retire from your Royal presence with the prayer, which we will not cease to offer while we live, that your Majesty's reign may be long, peaceful, and

prosperous; and that hereafter, you may receive a crown of righteousness, life, and glory, from the Prince of the kings of the earth. (Signed)

WM. COOPER, Minister of the Congregation, Plunkett-street.
JOHN PETHERICK, Minister of the Congregation, D'Olier-street.
W. H. COOPER, Minister of the Congregation, King's Inns-street.
RICHARD COPE, LL.D. President of the New College, Manor-street.
R. W. HAMILTON, Officiating Minister, York-street.
E. BROWN, Officiating Minister, Salem Chapel.

LETTER TO THE EDITOR,

Inserted by request.

SIR,

YOU will much oblige us if, through the medium of your Magazine, you will suffer us to correct a misrepresentation, which, having originated with a Baptist minister in this city, has recently been circulated in two theological publications, and which we conceive cannot be left unnoticed without injustice to the cause of truth, and to ourselves.

The "New Evangelical Magazine" for August 1821, contains the review of a work entitled, "A Defence of the Baptists," by George Gibbs. In that Review are to be found the following passages:—"The author of the work now before us, seems to come forward on the same (defensive) ground. We think we can collect from expressions incidentally scattered through his pages, that in the course of his ministerial labours in preaching the Gospel of Christ, he has found it necessary to call the attention of his hearers to the ordinance of Baptism.—This faithfulness on his part appears to have roused the indignation of the Pædobaptists of Norwich, who took the opportunity of venting their spleen in terms not the most decorous, and made it necessary for Mr. Gibbs, as he tells us in his Preface, 'to support a divine ordinance, and vindicate his practice from those opprobrious charges which have been brought against it.'—He has done this without heat or passion, or undue warmth, thus setting an example to the Pædobaptists of Norwich, whenever they shall come forwards in defence of their sentiments and conduct, which is worthy of their imitation."

In the Baptist Magazine for November 1821, the same work is reviewed, and the following remarks occur:—"Mr. Gibbs had a clear view of his duty, when he determined on giving to the public the present volume. We are informed that it contains the substance of four sermons, which were delivered on occasions when the ordinance of Baptism was administered; and that they have been enlarged in consequence of arguments recently advanced, by certain advocates of infant sprinkling, in the city in which he resides.—He has very properly therefore, styled his book 'A Defence of the Baptists;' and it is with no mean degree of satisfaction, that we reflect on the generally defensive character of those literary wars respecting Baptism, in which this denomination of Christians has been compelled at different periods to engage."

The design of these statements cannot be misunderstood, whatever opinion may be formed of their accuracy. They are intended to impress the conviction,

1. That, as a general truth, the Antipædobaptists are not prone to controversy, nor forward to obtrude their particular tenets upon the public; and that when they appear as disputants, it is with modest reluctance, being compelled to do it in self-defence, by the aggressive policy of their opponents.

2. That this general truth has received a particular confirmation in the instance of the work under review, whose author is represented to have been stimulated to the controversy by the "indecorous spleen," and "opprobrious charges" of the "advocates of infant-sprinkling in the city of Norwich."

Without pursuing the enquiry whether the system of warfare adopted by this denomination of Christians be offensive or defensive, we owe it to the interests of truth, we owe it to our own reputation, to affirm, that the work under review is most unjustly appealed to in proof of their pacific conduct. To say nothing of the constant practice which prevails in this city, among the ministers of this denomination, of preaching controversial sermons when they publicly immerse, the substance of the work in question had already been preached, and the work itself was in the press, or preparing for the press, at the very time when the advocates of Pædobaptism, after having been silent upon the subject for nearly seven years, delivered those discourses in which they are falsely charged to have conducted themselves in an "opprobrious" manner. The most that can be said of these discourses, in relation to Mr. Gibbs's book is, that they gave occasion, not to its publication, but to its being somewhat modified or enlarged.

With respect to our having advanced "opprobrious charges," a plea warmly urged by the author and the reviewers in justification of the said book, we have only to meet this offensive statement by *a direct and solemn denial.* We treated our opponents with affection and respect, although we controverted their views of the ordinance of Bap-

tism as they also controvert ours, and we cannot but express our regret that the Christian charity we endeavoured to maintain, should be repaid with insult and defamation. It is to us a source of unaffected grief, that in any instance the terms of friendship with our anti-pædobaptist brethren, are a systematic silence on our part, relative to the Baptismal controversy, with full liberty on theirs to engage in it at pleasure; because, with such terms, it would be as base to comply, as it is ungenerous to expect it; and the consequence inevitably follows, that Christian ministers residing in the same city, and labouring in a common cause, compared with whose grandeur and solemnity their differences sink into entire insignificance, are estranged from each other, and leave the world to conclude from their actions, that the teachers of the religion of peace have reciprocally renounced the practice of christian charity. We are respectfully yours,

Norwich, Nov. 14, 1821. WILLIAM HULL. JOHN ALEXANDER.

P. S.—It is not our desire, in addressing to you this letter, to make your pages the vehicle of controversy, for, neither with the Author of the work alluded to, nor with his Reviewers, is it our wish to have any personal altercation. We conceive that this counter statement on our parts will be quite sufficient for the vindication of truth and the protection of character.

FOREIGN.

STATE OF RELIGION IN CONNECTICUT.

(*Concluded from p.* 476.)

THIS awakening has given a new impulse to all the operations of Christian benevolence in our state. New hopes are prompting, new undertakings, and expectation is awake.

Yale College has also partaken of the special presence and mercy of the Great Redeemer. Of the youth there, about 40 have recently been hopefully converted, and 20 of these have been received into the church; making the whole number of the members of the church, between 90 and 100.

This institution may be regarded as in a highly flourishing state; its numbers exceed those of any former period, and the patrons of the Education Society must be gratified to learn that, while they are preparing the means of diffusing the gospel, they are also, through their beneficiaries, exerting a most benign influence on the state of religion, in so important a seat of learning.

The foreign mission school at Cornwall continues to flourish, and several of the heathen youth there have recently given evidence of their hopeful conversion.

Finally, Brethren, the days of 1740 have returned with brighter lustre.—There remain amongst us here and there, a Simeon and an Anna of that glorious day, who have waited from that time to this for the consolation of Israel. The hour has come. They are giving a rapid and exulting glance at the flying clouds, and hastening away to carry the glad tidings to the upper world. Brethren! where are your harps? Shout, Oh! inhabitant of Zion. Sing a new song. The Lord hath triumphed gloriously.

The General Assembly of the Presbyterian Church, after mentioning as sources of lamentation, errors in doctrine and morals, the neglect of family and social prayer, coldness and indifference on the part of some professing Christians, and the want of labourers in the gospel vineyard, proceed to say, "While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for those among whom the above-mentioned evils exist: they also call upon their churches to unite with them in sentiments and expressions of gratitude and praise to God for his great, his unmerited, and his continued goodness. We have probably, say they, never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care."

They state that "additions have been made during the last year to their churches, from which reports have been received of 7186 souls."

While many of these have been the fruits of the Spirit, descending like the small and silent dews, many others have been the fruits of the same Spirit falling in copious showers which abundantly watered the parched field. Within 18 presbyteries more than 90 congregations have been visited with special seasons of refreshing from the presence of the Lord.

From the General Association of Massachusetts we learn that the line between those who build their hopes of salvation on the atonement of the God incarnate, and those who deny the Lord that bought them, is more distinctly drawn, that this fact may account for the apparent increase of the numbers, and efforts of the abettors of a most dangerous error.

From the report of this body it appears that members of churches in their communion have been blessed with special revivals of religion, and that the churches in general with their ministers are more closely united in the bonds of Christian fellowship.

The benevolent efforts of this body of Christians, deservedly distinguished for their

liberality, appear to have suffered no diminution, but rather have been augmented.

From the General Assembly of North Hampshire, we receive the pleasing intelligence that the cause of evangelical truth is gaining ground, that there is an increased attention to religious institutions, that the waste places are rebuilding, and that a number of their congregations have been favoured with the effusions of the Spirit.

While the churches in Vermont are rejoicing in the happy effects of former revivals, and the more recent visitation of divine grace upon a few of their members, they are mourning the absence of the Spirit, in his convicting and converting influence, from most of their congregations.

From Rhode-Island we learn that all the eastern part of the State has been visited with a gracious revival of religion in the course of the year 1820. Very many have been raised from the death of sin to a life of holiness. Most of their churches have been enlarged with an increase of members. To some, the additions have been unusually great.

In their congregations, stated prayer meetings have been regularly attended; and have been seasons of refreshment and enjoyment to believers. Sabbath schools have also obtained an universal establishment among them; and the experience of a number of years has fully proved that they are of great utility. Some, who commenced as scholars, have been subjects of divine grace, and are now teachers of others.

Brown University at Providence, has been visited by the special influences of the Holy Spirit, and 30 of the students have become the hopeful subjects of the grace of eternal life.

Extract of a Letter from the Rev. Harvey Coe, Pastor of the Churches in Vernon, Kinsman and Hartford, Trumbull County, Ohio—dated at Vernon, September 16, 1820.

THE last Sabbath in January 1820, there was a very visible change in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman Society. The Lord, whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light.

The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God commenced his work in these three societies, which are united in gospel privileges; and all the attendant circumstances were such, as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace.

Revivals of Religion have become so frequent of late, (says the New-Haven Intelligencer,) in this region, that we hardly hear of them in many places, until they have made considerable progress. Revivals appear to be assuming a new character, both in the manner in which they are continued, and in their magnitude. And if Christians only had faith to believe that they need not stop, we have no doubt they would continue from year to year, and spread from place to place, until the millenial day is ushered in. In speaking of the fruits of late revivals, it is not uncommon to count the subjects of renewing grace by hundreds. This is in truth flocking to Christ as a cloud, and as doves to their windows.

On the last Sabbath 100 made a profession of their faith in Christ, and united with the Church under the pastoral care of the Rev. Mr. Merwin. A few others were propounded, but were detained by ill health. This imposing scene was rendered still more solemn by the sudden death of one of their expected number, who was called by the providence of God to unite, as we have reason to believe, with the Church triumphant, on the morning of the same day that her companions united with the Church militant. Sixteen have been added to the Church in Yale College; and there are pleasing indications that the Holy Spirit is not withdrawn from that seminary.

THE CONVERTED JEW.

(From an American periodical Publication.)

[We heard (says the Editor) the following affecting Anecdote related at a religious meeting a few days since, and have no doubt of its authenticity.]

TRAVELLING lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineament of his countenance. He was well dressed, his countenance was noble, I thought it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; "Sir, am I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows:—

He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind and her amiable disposition, threw around her a charm superior to any one of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages; and her manners charmed every beholder. No wonder then that a doating father, whose head had now become sprinkled with grey, should place his whole affections on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of religion, and he thought he had presented it with an ornament.

It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child, you know I love you—that you are more dear to me than the whole world beside!" "But, father, do you *love* me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, *do* you love me?" The father could not answer; the child added, "I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one requst—O, my father, it is the *dying* request of your daughter—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. I *will* grant it." "My dear father, *I beg you never again to speak against* JESUS *of Nazareth!*" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my father, do not deny me; I beg that you will *never again speak against this Jesus of Nazareth!* I ontreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped; and the father's heart was too full even for tears. He left the room in great horror of mind; and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust to that Saviour, whom she loved and honoured, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

MISSIONARY PRAYER MEETINGS, 1822,

On the First Monday Evening in every Month.

WEST.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 7.	Elim Chap.	Belshar&Broadfoot	Greig
Feb. 4.	Orange St.	Elvey - - Williams	Burder
Mar. 4.	Crown Crt.	Smith - - Burder	Hackett
Apr. 1.	Shep. Mar.	Marshall-Williams	Edwards
May 6.	Henriet. St.	Ivimey - - Winter	Smith
June 3.	Gate Street	Hackett - - Waugh	Marshall
July 1.	OxendonCh	Edwards - Winter	Elvey
Aug. 5.	Swallow St.	Smith - - Greig	Waugh
Sept. 2.	Leather La.	Marshall - Burder	Winter
Oct. 7.	Eagle Street	Elvey - - Waugh	Williams
Nov. 4.	Wells Street	Greig - - Winter	Ivimey
Dec. 2.	Adelphi	Belshar - Hackett	Broadfoot

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Pell St. Me.	Evans & Vautin	Williams
Sion Chapel	Hooper - Hyatt	Platt
Rose Lane	Reed - - - Cloutt	Lockyer
NewC.Shad	Platt - - Saunders	Cloutt
Holyw. Mt.	M'All - - Evans	Hooper
Stepney	Williams Stodhart	Evans
Gravel La.	Lockyer - - Reed	Vautin
Queen Str.	Hooper - - Hyatt	Reed
New Road	Sion Sup. - Vautin	M'All
Pell St. Ch.	Cloutt - - Lockyer	Saunders
Shad. Mar.	Vautin - Williams	Stodhart
Ch.St. M.E.	Platt - - Saunders	Sion Sup.

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 7.	Hoxton Ch.	Harris & Arundel	The Supply
Feb. 4.	Spa Fields	Supply - Richards	Thomas
Mar. 4.	L. St. Islin.	Rayson Clare. Sup.	Stratten
Apr. 1.	Tonbr. Ch.	Hasloch - Jarman	Jones
May 6.	Union Ch.	Stratten - Arundel	Clarem.Sup
June 3.	Kentish T.	Lewis - Jarman	Richards
July 1.	Highgate.	Bowden - Richards	Lewis
Aug. 5.	Hollow. Ch.	Hasloch - Thomas	Rayson
Sept. 2.	Camden T.	Yockney - Spa Sup.	Bowden
Oct. 7.	Paddin. Ch.	Thomas - Lewis	Yockney
Nov. 4.	Clarem. Ch.	Supply - Yockney	Hasloch
Dec. 2.	Islingt. Ch.	Rayson - Bowden	Spa Supply

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Bodington's	Hunt & Harper	Moore
Knight's	Collyer - Townsend	Eccles
Townsend's	Eccles - Davies	Hill
Innes'	Forsaith Bodington	Jackson
Jackson's	Moore - Knight	Collyer
Dr. Collyer's	Jackson - Innes	Townsend
Moore's	Harper - Hunt	Davies
Hunt's	Collyer - Eccles	Forsaith
Forsaith's	Townsend - Davies	Knight
Harper's	Bodington Forsaith	Innes
Surrey Ch.	Knight - Moore	Hunt
Union Str.	Innes - Jackson	Bodington

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 7.	Aldermanbury	Waugh & Wall	Lacy
Feb. 4.	Albion Chapel	Jones - Gore	Wood
Mar. 4.	Silver Street	Collyer - Mummery	Fletcher
April 1.	Miles's Lane	Berry - Brooksbank	Clayton
May 6.	Broad Street	Wall - Fletcher	Jones
June 3.	Jewin Street	Lacy - Waugh	Gore
July 1.	Poultry	Berry - Jones	Collyer
Aug. 5.	Barbican	Mummery - Wood	Brooksbank
Sept. 2.	Bury Street	Fletcher - Collyer	Berry
Oct. 7.	Pavement	Clayton - Lacy	Mummery
Nov. 4.	Staining Lane	Wood - Gore	Wall
Dec. 2.	Salters' Hall	Brooksbank - Clayton	Waugh

POETRY.

ON DIVINE LOVE.

UNMEASUR'D love to God we owe,
For God himself is love:
With them who *love* He dwells below,
And they with Him above.

'Twas love, whence all Creation rose,
For God could nothing want;
And love, from which existence flows,
Will all things needful grant.

God cares and over-rules, for all
The objects he has made;
Nor disregards a sparrow's fall,
Or hair of human head.

When man, by sin, himself destroy'd,
God interpos'd to save:
And wond'rous were the means employ'd—
His only SON He gave!

They who love God love all mankind,
For all His offspring are;
We cannot to their guilt be blind;
But all their griefs we share.

Our Faith the world will still defame,
Nor God himself approve,
Till strangers shall again exclaim,
"See, how these Christians *love!*"

Then let us watch the latent spark,
And breathe it to a flame,
Till *love* shall all our actions mark,
And *love* our lips proclaim.

When *Faith* we shall exchange for sight,
And every *Hope* attain,
Love shall our souls with CHRIST unite
In His eternal reign.

RABKASHER.

THE BACKSLIDER'S LAMENTATION.

REPENTANCE is hid from mine eyes,
And my heart is as hard as a rock;
No judgments awaken surprise,
No terrors my feelings can shock.
Fast bound with the chain of my sin,
In a course of transgression I go;
And if grace do not conquer and win,
I must sink in the vortex below.

How awfully sad is the thought,
That I should contented remain,
While I do not the thing that I ought,
And from those that I ought I abstain!
O, when shall this stone be remov'd,
And my mind and affections renew'd,
To hate what I've hitherto lov'd,
And earnestly seek to do good?

Almighty and merciful God,
The work is entirely thine;
O stretch forth thy sceptre, or rod,
And slay these corruptions of mine!
Subdue this vile heart by thy grace,
And let me no longer remain
The slave of those sins which debase,
And yield me but sorrow and pain.

O! open mine eyes to behold
The treasures that lie in thy word;
More precious than jewels or gold,
Or all that the world can afford.
O help me sincerely to mourn
O'er all that's opposed to thy will;
Nor ever again to return,
Or live in iniquity still.

Thine arm is not short'ned to save,
And thine ear is not heavy to hear
The accents that float on the wave
Which ingulph me in sorrow and fear.
O, say to the tempest, "Be still;"
And all my corruptions control:
Then I shall delight in thy will,
And peace will inhabit my soul.

London. E. D.

THE JUNCTURE,

OR THE PROVINCES OF REASON AND FAITH.

PERIODS there are in human life,
When Reason's boasted sway
Avails not to allay the strife
That marks our stormy way;
Alike unable to provide,
To rule, to obviate, or guide.

Backward we may not—must not go,
And forward, hardly dare;
How to proceed we scarcely know,
Amidst a world of care;
Happy the man who can be still,
And wait to see his Father's will.

Faith, like a bright and polar star,
Gilds the dark gloom of night,
And shines serenely from afar,
With beams of heav'nly light;
And sheds a mild and cheering ray
Across the Christian's dubious way.

Celestial orb, illume my soul
With thy refulgent ray,
Each anxious doubt and fear control,
And turn the night to day.
Then shall the present "Juncture" prove
Jehovah's power—Jehovah's love.

E. DERMER.

CHRISTIAN EXPERIENCE.

WHEN heav'nward first I turned my sail,
Calm was the ocean, soft the gale;
The sky was clear and all serene,
How pleasant was the op'ning scene!

My anchor strong, my vision clear,
All love *within*, *without* no fear;
I fondly hop'd 'twould always be
A placid sky, a tranquil sea.

Not long I sail'd across the tide
Before some danger I espied,—
The tempest roar'd—the wind blew high—
Which made me loud for mercy cry.

My Captain tried my power to sail,
And thus convinc'd me I was frail,
For when the tempest came severe,
I must have sunk, but *He* was near.

Yet still I strove with helm in hand,
The sea ran rough, I could not stand;
My Captain came to my relief,
And sooth'd the anguish of my grief.

O may I trust to *thee*, my God,
While I sail through the swelling flood:
And as the tide of nature fails,
O send from heaven celestial gales.

Within the haven of the blest
Then shall my bark in safety rest;
Anchor within the vail, and prove
Thy dispensations end in love.

W. G.

A FAMILY HYMN.

GOD of our fathers! to thy care
We look with confidence on high;
And here commend ourselves in pray'r,
With fervent hope and humble eye.

In each perplexing devious way
Thy kind protection still we trace;
And ev'ry year, and ev'ry day,
Proclaims thy goodness and thy grace.

Oh, may the same preserving hand
Uphold us all our journey *through*;
And lead us on, a chosen band
Of saints and pilgrims here *below*.

Grant us thy guidance and thy aid,
Like Israel's sacred cloud and fire,
Till these terrestrial scenes shall fade,
And faith in vision shall expire.

And when the night of death is flown,
And all the grave's dark shadows flee;
Oh may we meet around thy throne,
One undivided family.

PETER.

ERRATA IN THIS VOL.

Page 144. col. 2. line 20 from the bottom, *for* "imitation" *read* "invitation."
Page 468. col. 1. line 15 from the bottom, *for* "such persons as knew her," *read* "persons like her."
Page 512. col. 2. line 10 from the top, *for* "Mrs." *read* "Mr."

PORTRAITS.

January.	Professor Dwight.	*August.*	Rev. J. Brown.
February.	Rev. Dr. Dewar.	*September.*	Rev. J. Bowers.
March.	Rev. J. Whitridge.	*October.*	Rev. J. Burder.
April.	Rev. T. Craig.	*November.*	Rev. J. Edwards.
May.	Pomare, King of Taheite.	*December.*	Rev. E. Pritchett.
June.	Rev. C. Hyatt.	*Supplement.*	Rev. C. Daniells.
July.	Rev. T. Sleigh.		

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