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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

1822.

THE PROFITS OF THIS WORK

ARE APPLIED TO THE

RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS,

AND TO OTHER CHARITABLE PURPOSES.

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PREFACE.

THE Conductors of the Evangelical Magazine have now the pleasure of presenting to their readers the THIRTIETH VOLUME of a Work which has been supported by the kindness of their Patronage, to a degree almost unparalleled; for which the tribute of their grateful acknowledgment is once more sincerely tendered.

With this Volume they bring to a conclusion the FIRST SERIES of their Miscellany, intending to commence the SECOND with the beginning of the next Year; and proposing to introduce such additional improvements as will, they trust, secure, even in an augmented degree, the encouragement of the *Evangelical Public.*

In the epithet *Evangelical,* although with many a term of reproach, it is confidently presumed that the readers of this Magazine will continue to glory; and its Editors embrace this opportunity of assuring them, that it shall be their assiduous study to render the Publication not undeserving of that honourable title.

In their future Numbers, as in their former Volumes, they will be solicitous to avoid party feelings and sectarian prejudices; wishing to embrace, as far as is practicable in the present state of things, all the Classes of professing Christians comprehended in the Apostolical benediction, even "All who love our Lord Jesus Christ in sincerity."

It is unnecessary at this moment to expatiate on the course which has been pursued for Thirty Years—on the powerful excitement which has been given to the philanthropic enterprises which during that period have been originated—on the numerous alleviations of distress, which the distribution of more than TEN THOUSAND POUNDS, arising from its Profits, has conveyed to the indigent Widows of pious and devoted Ministers of the Gospel—or on the liberal aid afforded to Missionary Societies.

To considerations such as these we propose to invite the attention of our readers in our next Number, which will exhibit to their view a GENERAL RETROSPECT of the Work, from its commencement to the present time.



Freeman fc.

Rataffe.

Prince of Madagascar.

Pub.d by F Wesley, Stationers Court, Jan. 1822.

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JANUARY 1822.

MEMOIR OF THE LATE REV. SAM. WORCESTER, D.D.

SENIOR PASTOR OF THE TABERNACLE CHURCH, SALEM, AND CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Copied, chiefly, from the American Missionary Herald.)

SELDOM, we believe, has the Missionary cause sustained so great a loss as by the death of Dr. Worcester; and the friends of that cause in Britain cannot but sympathize with their trans-Atlantic brethren on that mournful occasion. We think it a debt due to the memory of so eminent and useful a minister of Christ, to present to our readers a brief Memorial of that excellent man, that God may be glorified for the gifts bestowed upon his faithful servant, and that others may be excited to imitate his admirable example.

We do not observe in the various American publications which have reached us, any particular account of his early life; but we find that he received his education for the ministry at Dartmouth College, where he graduated in the year 1795.

He first entered upon his pastoral work at Fetchburgh, where he continued for several years a faithful and laborious minister of the Gospel.

In the year 1802 or 1803 he was called to take the oversight of the Tabernacle Church and congregation in Salem, in the state of Massachusetts. The people of his charge were numerous, and their circumstances such as to require a more than ordinary share of wisdom and fidelity in their pastor. They hoped much from his prudence, his sound judgment, and his evangelical labours; nor were their hopes disappointed. How unweariedly he filled the office of a pastor and preacher,—how sedulously he consulted the spiritual interests of his flock,—how tenderly he discharged the duties of a comforter and adviser,—and how kindly he felt toward the rising generation,—can be adequately described by none but those who were intimately conversant with him, while in the regular performance of parochial service. It is well known to many others, however, that he possessed, in an eminent degree, those qualities which are necessary to build up a church, and which greatly endear an able and faithful minister to his people.

In a community where occasions of consultation on great public objects are frequent, the man who unites practical wisdom with energy and benevolence will not long remain undiscovered; and the homage which is paid to upright intentions under the direction of a superior understanding, will not long be

withheld from him. Such a man will never lack employment. Though the labours to which he will be most invited will offer no emolument, and will be attended and followed by many cares and sacrifices, yet there are powerful reasons why he should do what he can for the peace and edification of the church, the extension of divine knowledge, and, in general, for the removal of ignorance and sin, and the full establishment of the Redeemer's kingdom.

At the formation of the Massachusetts Missionary Society, which took place soon after his settlement in the ministry, Dr. W. was enrolled among its members. By his regular attendance at the annual meetings, his share in the public deliberations of the Society, his contributions to its funds, and his influence with his own people, he essentially promoted the success of the institution. At an early period he was chosen one of the Trustees, to which office he was annually re-elected till 1819, when, in consequence of the vacancy occasioned by the Rev. Dr. Spring's death, he was chosen President. This proof of affection and confidence was twice repeated. While a Trustee, he faithfully discharged the office of Secretary, during five or six years, and was punctual and diligent in attending meetings for the transaction of business. To the appointment of missionaries, the assignment of fields of labour, and the adoption of measures for directing and increasing the Society's resources, no member could have been more attentive. His surviving associates will never forget the aid and pleasure which his presence always gave them, and succeeding generations in our new settlements will have occasion to remember with gratitude the wisdom of his counsels, and the extent of his benevolence. The sermon which he preached before the Society in 1809, holds a distinguished place among the many excellent discourses which similar occasions have called forth.

A friend to the promulgation of the Gospel among the destitute, he was of course a friend to the universal distribution of the Bible. He aided in the formation of the Massachusetts Bible Society, and of the Bible Society of Salem and the vicinity.

The American Education Society furnished another field for the expansion of his enlarged desires, and the display of his beneficent activity. The want of competent religious teachers, both for the supply of our own population and the preaching of the Gospel to the heathen, had become so apparent, that concentrated efforts began to be made in the years 1814 and 1815, for the prevention of a calamity so awful as a *famine of the word of the Lord*. Among those who saw most clearly and felt most deeply the need of new and extraordinary exertions, suited to the emergency of the case, was the excellent man whose character we are attempting to describe. He was present when the constitution of the Education Society was adopted, and held the office of a Director till his increasing labours and his threatening infirmities compelled him to decline a re-election, in the fall of 1819. The great reason why he consented to serve in the stations just described, after his cares and labours had become numerous and overwhelming, was, that he might show by his example as well as by his declarations, that he considered the cause of missions as one, wherever the place of operations might be. Did the destitute settlements of our frontiers call for the exercise of charity? During 20 years of his life he was occasionally employed in devising, obtaining, and directing the means of supply. Did the wretched con-

dition of the heathen world invoke the compassion of Christendom? During his 10 last years, the best powers of his mind, and the noblest qualities of his heart, were brought into habitual action, in obedience to a call so imperative. Was it desirable that the word of God should be placed within the reach of every human being? He applied his hand with equal alacrity to the distribution of the Scriptures among the ignorant of Christian countries, and to the promotion of translations for the use of distant idolaters. Was it necessary that pious young men should be prepared by suitable study and discipline for the work of evangelists? He promptly afforded his best advice, his efficient labours, and his fervent prayers, to a measure so important. Nor did he think it material to know whether a beneficiary would probably discharge the office of a preacher on the banks of the Ganges or of the Missouri, on the shores of the Caspian or of Lake Superior; on the east or western coast of America, among the waste places within the inclosures of the American Zion, or among the desolations of two thousand years in the ancient land of promise.

We might speak of his connexion with the Domestic Missionary Society, the Tract Society, the Peace Society, &c. all designed to improve the moral condition of man, and bring glory to God. But we must hasten to that office in which the closing part of his life was spent, and to which his most vigorous exertions were devoted.

When the Board for Foreign Missions was first organized, it was little suspected that its concerns would become so weighty as they actually became, or that the duties of Secretary would be so arduous as they really were. Yet the choice was just as it would have been, had all these things been foreseen. Before the embarkation of the first mission in Feb. 1812, there had been little opportunity for active labour. No funds had been received, no plans of extensive operations had been adopted. The Secretary, however, had not been slumbering at his post. Always an observer of missions, and well acquainted with the modern history of attempts to propagate the Gospel, he applied himself with new diligence to obtaining a correct knowledge of the heathen world, to learning the difficulties and discouragements which every Missionary Society must expect to encounter, and to the consideration of those great motives to action, which the steady view of a world lying in wickedness will impress upon a pious mind.

From 1812 to 1817, the concerns of the Board were increasing in number and in interest. Several cases of great delicacy occurred, and the occasions of anxious deliberation were numerous. The labour of maintaining a correspondence with the Missionaries, with others who were preparing to be employed in the missionary work, with the officers of similar societies at home and abroad, and with patrons and friends in our widely-extended country, must have occupied much of his time. Add to this the weight and responsibility planning and commencing new missions—of providing for the comfort and usefulness of numerous families already employed—of preparing for meetings of the Board—and of laying before the public the proceedings and results, the hopes and prospects, the occurrences both adverse and favourable, which had any bearing on this great concern—and no one can doubt that great courage and industry were necessary to carry a man through these efforts, amidst the cares insepara-

ble from the oversight of a large congregation. Yet a vigorous exertion was continually sustained, that, while the general operations of the Board were going forward, parochial duties should not be neglected.

At the Annual Meeting of the Board in Sept. 1817, the Secretary informed his associates that he could no longer continue to labour as he had done, intimating, at the same time, that it would be a great relief to him if some other person could enter upon the duties of his office. But to dispense with his services was out of the question; and the best that the Board could do was to propose a measure which should release him from the greater part of his parochial duties. This measure could not go into immediate operation; and it was not till the summer of 1819, that the Rev. Elias Cornelius was settled as colleague pastor of the Tabernacle Church, with the express provision, that the senior pastor might devote three quarters of his time to the missionary cause. In the mean while occasional relief had been obtained by means of candidates for the ministry, and the kindness of his clerical brethren.

During the remainder of his pilgrimage his body seemed gradually falling a prey to disease. In very few instances, we apprehend, have the mental powers been preserved in so vigorous exercise, to the very close of life, amidst pain, weariness, extreme debility, and the indications of approaching dissolution.

Before we advert to the closing scene, we shall attempt a hasty delineation of those traits of character which appeared in the last and highest agency, discharged by our departed friend, while he remained on earth.

In the first place a deeply felt acknowledgment that all the success of missions must come from God. There was no leaning to the human understanding, no incense was burned to human sagacity or enterprize, as furnishing hopes to a suffering and guilty world. God was honoured as the great and blessed Agent, who will accomplish his purposes of mercy by such instruments, and in such time and manner as his sovereign wisdom shall see fit. To this humble waiting upon God was added the most assured confidence, that what *He had promised He was able also to perform.* Nor was the soul left to slumber in the quietude of this general truth. The confidence was unwavering, that God had promised a day of glory upon earth to the countless descendents of Adam. As this day was to beam upon the world in consequence of human instrumentality, it followed that the Missionary cause is not second to any other. This cause appeared to possess superlative dignity, and to be worthy of the highest services which men or angels can render. With sentiments like these was mingled a profound view of the deplorable state of the world. The heathen nations, and those parts of Christendom which have little more than the name of Christianity, were habitually regarded with the tenderest compassion.

His eminent disinterestedness, the fruit of many Christian virtues, and the parent of many others, deserves to be mentioned. He thought not of himself; he lived not for himself. His mind was employed about public objects, and he had neither leisure nor inclination for plans intended to promote his own advantage. He even forgot his health, when public duties pressed upon him; and, for the discharge of those duties, he submitted to labours which no prospect of emolument would have tempted him to undergo.

In the numerous deliberations of the Prudential Committee, the Se-

cretary was always equally ready to weigh the reasons of others and to propose his own. He did not allow himself to form an undue attachment to a measure merely because he had himself brought it forward. In fixing principles of action, he proceeded with a cautious step; but when those principles were once fixed, they were permanently established.

We have intimated, that the health of our departed friend was greatly impaired, for a considerable period before the commencement of his last journey. His complaints were not considered as immediately alarming, however, till near the time of his embarkation. Even then it was strongly hoped that a voyage and a more genial climate, would restore his sinking powers, and prolong his invaluable life. But many events occurred unfavourable to his recovery. The passage to New Orleans was extremely boisterous; the weather during his stay there was rainy and unpleasant; and again, after he left Natchez, it was uncommonly cool for the season. By these causes his strength was so reduced, that he could not bear the fatigues of a journey through the wilderness. The precise effect of each unpropitious circumstance cannot be determined by human knowledge. As extreme cold had an alarming influence upon his health, he was himself persuaded, that he could not survive the winter, in this northern climate.

During a stay of twelve days at Mayhew, he evidently gained some strength. To the assembled missionaries and assistants, amounting to 12, beside female members of the mission families, he was able to impart much valuable counsel. On the first Sabbath of his visit, he exhorted them with the zeal and affection of an apostle, from Philip. ii. 1—18; on the second, he aided in organizing a mission church, and in the administration of the Lord's supper.

The next morning he set out for Brainerd, and was accompanied by Mr. Kingsbury to Columbus, a distance of 18 miles, where he arrived with little fatigue. Dr. Pride, who met him at New Orleans, had been with him for three months, and was about to attend him to the north, was taken ill of a fever 100 miles from Columbus. After waiting three days, it was found that Dr. Pride could not proceed, and he subsequently returned to Mayhew. This must have been a severe disappointment to both. A stranger was hired; and the weary languishing traveller proceeded on his way to Brainerd, where he arrived sooner than could have been expected, considering his weakness, and the difficulties of the journey.

On the 25th of May he was carried, in the arms of the missionaries, from his vehicle to the mission-house. Soon after his arrival, it was observed to him, that he had got almost through the wilderness. He replied, "This may be true in more respects than one. God is very gracious. He has sustained me, as it were by a miracle thus far, and granted me one great desire of my soul, in bringing me to Brainerd; and if it be agreeable to his holy purposes that I should leave my poor remains here, his will be done." He said further, "I had rather leave my poor remains here, than at any other place."

On the following Sabbath, the members of the church, and some of the congregation, were introduced to him, at his request; and being raised in his bed, he addressed them in few words. His address, though short, was peculiarly feeling and interesting. He afterwards requested that the children might

come in. He took each by the hand, as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was a ected to tears, most of the time. After the hymn, he addressed them in a most affectionate manner, which, in turn, melted them to tears.

His complaints became more alarming almost daily; and, on the 2nd of June, he desired that a letter might be written to his wife, of which he dictated a part, giving a brief notice of his journey from Mayhew to Brainerd, requesting Mr. Hoyt, a missionary, to write as he thought proper with respect to the probable issue of the sickness.

On the 5th the journal says: "Our dear friend is fast going to the eternal world. In the morning we gave up all hopes of his recovery. For short intervals, during the day, he has been in a state of mental derangement; but, even in this state, his mind was employed on the great subject of building churches, and extending the dear Redeemer's kingdom."

"6th. During the day he has been insensible to pain; and, to appearance, spent much of his time in prayer. He said, if he were to choose, he had rather go, and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause, but rejoiced that he had been enabled to do something toward this great object."

After an affectionate lamentation, the journal of the 7th records the afflicting event which had been anticipated. "This morning, about seven o'clock, he cast his eyes towards heaven; and, smiling, resigned his spirit to God. Without the least apparent pain, or struggle, he fell asleep in the arms of Jesus."

Two days afterwards the last offices of kindness were performed; a procession followed the corpse to the grave, and Mr. Hoyt preached a funeral sermon from Psalm cxii. 6. "The righteous shall be in everlasting remembrance."

Thus departed from this life a distinguished servant of the Lord Jesus, who had lived for many years with his eye intent on heaven, and who brought down blessings upon his fellow men, by his disinterested services, and his fervent prayers: highly honoured in the circumstances of his death;—in bearing on missionary ground his last testimony to the glory of the missionary cause; surrounded by his brethren engaged in this divine employment, and by a church gathered from pagans of the wilderness under his own superintendence; the hymns of converted Cherokees vibrating in his ear, as a prelude to the song of Moses and the Lamb.

Who that contemplates the preceding character, does not see the exalting and purifying tendency of the cause of missions? What other cause is so grand in its extent, so beneficent in its design, so sure in its issue, so glorious in its triumphs? Compared with the mighty interests of the kingdom of Christ, the concerns of earthly monarchies are small and trifling. It is indeed wonderful, that feeble men, with their sins and imperfections, should be employed in a work, which might well occupy the powers of seraphs. Since, however, it has pleased God to make some of our race the instruments of his mercy to others, we might well conclude that a faithful discharge of such an office would conduce to the highest elevation of the human character. So indeed we find it. The names of Brainerd, Swartz, Buchanan, Martyn, stand as memorials of illustrious virtue. With these, and such as these, the name of Worcester will be inscribed, as an example to future generations.

THOUGHTS

ON THE ENCOURAGEMENT TO IMPLORE AND TO EXPECT A MORE COPIOUS EFFUSION OF THE INFLUENCES OF THE HOLY SPIRIT. Part I.

ENCOURAGEMENT to anticipate a more copious effusion of divine influences may be deduced from three distinct sources:—From the necessity of a more abundant degree of these influences, in order to the accomplishment of the purposes of divine grace;—from the explicit promises of such an effusion;—and from the appearance of such indications as may be expected to precede the promised effusion. To the consideration of the *first* of these, the attention of the reader is at present invited. The *necessity* of a more ample communication of the Holy Spirit, in order to the accomplishment of the divine purposes, may be viewed,

1st, In reference to *the extension of the Redeemer's Kingdom.*

Most glorious and magnificent are the representations given us of his growing empire and undisputed dominion. By an irrevocable grant of Him who changeth not, the heathen are given to the Messiah for his inheritance, and the uttermost parts of the earth for his possession. The extent of his territory, and the number of his subjects, shall be worthy of the love which brought him from his throne to his cross—worthy of the power which raised him from his cross to his throne. "All power," said the risen Saviour, "is given to me in heaven and on earth: go ye therefore and make disciples of all nations."

This grand commission is at the present day in full force. Under it are going forth, in every direction, the devoted servants of the Son of God. Inspired by its comprehensive terms and firm assurances, they entertain no doubt of ultimate success. A prospect is opening before their eyes, and causing in their hearts a glow of rapturous delight, such as philosophy, with all its high pretensions and boasted achievements, could never exhibit. They anticipate the conversion of the world—the renovation of the great mass of society, through all the divisions, and all the distinctions of the family of man.

But think of the power necessary to the production of this mighty and wondrous change. Fix your thoughts for a moment on the power exerted, and of necessity exerted, in every individual instance in which a sinner is truly converted unto God. He was dead—he is now alive; dead in trespasses and sins, but now alive to God. How much to be admired in every instance, is the production of that inexplicable, inimitable principle, which we call *life!* It is worthy of our admiration in the meanest reptile which creeps—in the minutest insect which flies. How admirable must have been that exertion of creative power, which, in the origin of our race, breathed into man the breath of life, so that he became a living soul! But is it an exertion less glorious, less stupendous, which infuses the principle of life divine into the soul which was carnalized and dead, and unites that which was severed from the Author of being and of blessedness to the uncreated source and eternal fountain of life and of felicity?

This power then being in every instance necessary to the production of spiritual life, a promise regarding the regeneration of one soul would be equivalent to a promise, that *a divine influence* should go forth to effect the renewal of that soul; and a promise extending to the conversion of the world is equivalent to a promise, that a divine influence shall go forth, on a scale of grandeur and extent, adequate to the production of the glorious effect. In

the whole system of divine operations God has established, by unvarying laws, a connexion between causes and effects, between antecedents and consequents, so that in a thousand instances, when we see an effect, we may, without danger of mistake, refer it to its cause; and when we discern the operation of a cause, we may calculate, without danger of disappointment, on the uniform effect. But in the whole compass of the phenomena of the heavens and the earth with which we are conversant, there is not found in stricter conjunction, a cause and its effect, than the conjunction established in the economy of grace, between the conversion of a sinner and the operation of divine influence—between the conversion of the world and the *copious effusion* of that influence. From the assurance, then, of the *universal extension* of the kingdom of Christ in our world, we argue the *necessity*, and therefore the *certainty*, of a more copious effusion of the Holy Spirit. This *necessity* may be viewed

2dly, In reference to *the increased prosperity of the church itself.*

The millenial glory of the church will arise not only from augmented numbers, but also from *augmented holiness;* and it can scarcely have escaped the notice of the attentive examiner of prophecy, that in the predictions which regard that period, both the one and the other of these elements of glory are often combined. Thus the former part of the 60th chapter of Isaiah describes the numerous accessions which the church shall receive, and the latter part depicts the sanctity of character which the church shall display.—"Thy people" it is said "shall be all righteous," and "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." And, in that day, such shall be the sanctity of every Christian, and such the use to which every creature, and every article of property shall be applied, that even upon the bells and trappings of the horses shall be inscribed "Holiness to the Lord."

Now reflect on the nature of that influence which is requisite to the production and developement of eminent holiness in any one individual. Even when regenerated by the grace of God, we are not sufficient of ourselves to cultivate one holy disposition, to cherish one holy desire, or to pursue one holy thought. What then must be necessary in order to call forth in energy and beauty that assemblage of moral excellences and spiritual attainments, which we dignify with the name of holiness. What are love and joy, and peace and gentleness, and goodness and faith, and meekness and temperance? Are they the native and spontaneous productions of the human heart, or are they not in truth, and are they not expressly designated, the "fruits of the Spirit;" and is not the individual who displays them in prolific abundance, one who, like the protomartyr of the Christian church, is filled with the Holy Ghost?

On any individual who appears to make an approach to eminence of sanctity like that of Stephen, we look with admiration not unmingled with surprise. What then will be the glory of that day, now rapidly advancing, when exalted piety will scarcely give to any one a distinctive character, because it will be characteristic of the Christian world; when it will be as common as it is now rare, to witness the spirituality which despises the vanities of earth, the heavenliness which aspires to things above—the faith which realizes the glory to be revealed—the hope which is full of immortality—the love which fixes its most ardent

affection on Him who is altogether lovely, the brotherly-kindness which includes within its affectionate embrace every genuine disciple of the Saviour, and the holiness which bears a strong resemblance to the purity of Him, whose holiness is the beauty and the glory, and the ornament of heaven.

If then every instance of exalted piety is a display of the energy of holy influence, and if the unprecedented multiplication of such instances will constitute the millenial glory of the church, it follows, that the promise of that glory is equivalent to a promise of the copious effusion of the influences of the Holy Spirit. H. F. B.

THE COMPLAINT OF THE DYING YEAR.

AN ALLEGORY.

Supposed to be written by the Rev. Dr. Henderson, the well known Missionary, and first inserted in the "Edinburgh Star," but copied by us from the New Vol. of "Time's Telescope" for 1822. *(See our Supplement, p. 563.)*

RECLINING on couch of fallen laves, wrapped in fleecy mantle, with withered limbs, hoarse voice, and snowy beard, appears a venerable old man. His pulse beats feebly, his breath becomes shorter; he exhibits every mark of approaching dissolution.

This is old Eighteen Hundred and Seventeen; and as every class of readers must remember him a young man, as rosy and blithesome as themselves, they will, perhaps, feel interested in hearing some of his dying expressions, with a few particulars of his past life. His existence is still likely to be prolonged a few days by the presence of his daughter *December*, the last and sole survivor of his twelve fair children; but it is thought the father and daughter will expire together. The following are some of the expressions which have been taken down as they fell from his dying lips:—

"I am," said he, "the son of old father *Time*, and the last of a numerous progeny; for he has had no less than five thousand eight hundred and seventeen of us; but it has ever been his fate to see one child expire before another was born. It is the opinion of some, that his own constitution is beginning to break up, and that, when he has given birth to a hundred or two more of us, his family will be complete, and then he himself will be no more."

Here the Old Year called for his account book, and turned over the pages with a sorrowful eye. He has kept, it appears, an accurate account of the moments, minutes, hours, and months which he has issued, and subjoined, in some places, memorandums of the uses to which they have been applied, and of the losses he has sustained. These particulars it would be tedious to detail, and perhaps the recollection of the reader may furnish them as well or better: but we must notice one circumstance; upon turning to a certain page in his accounts, the old man was much affected, and the tears streamed down his furrowed cheeks as he examined it. This was the register of the forty-eight Sundays which he had issued; and which, of all the wealth he had to dispose of, has been, it appears, the most scandalously wasted. "These," said he, "were my most precious gifts. I had but fifty-two of them to bestow. Alas! how lightly have they been esteemed!" Here, upon referring back to certain old memorandums, he found a long list of vows and resolutions, which had a particular reference to these fifty-two Sundays. This, with a mingled emotion of grief and anger, he tore into a hundred pieces, and threw them on the embers by which he was endeavouring to warm his shivering limbs.

"I feel, however," said he,

" more pity than indignation towards these offenders, since they were far greater enemies to themselves than to me. But there are a few outrageous ones, by whom I have been defrauded of so much of my substance, that it is difficult to think of them with patience, particularly that notorious thief *Procrastination*, of whom every body has heard, and who is well known to have wronged my venerable father of much of his property. There are also three noted ruffians, *Sleep*, *Sloth*, and *Pleasure*, from whom I have suffered much; besides a certain busy-body called *Dress*, who, under pretence of making the most of me, and taking great care of me, steals away more of my gifts than any two of them.

" As for me, all must acknowledge that I have performed my part towards my friends and foes. I have fulfilled my utmost promise, and been more bountiful than many of my predecessors. My twelve fair children have, each in their turn, aided my exertions; and their various tastes and dispositions have all conduced to the general good. Mild *February*, who sprinkled the naked boughs with delicate buds, and brought her wonted offering of early flowers, was not of more essential service than that rude blustering boy, *March*, who, though violent in his temper, was well-intentioned and useful.—*April*, a gentle tender-hearted girl, wept for his loss, yet cheered me with many a smile. *June* came crowned with roses, and sparkling in sunbeams, and laid up a store of costly ornaments for her luxuriant successors: But I cannot stop to enumerate the good qualities and graces of all my children. You, my poor *December*, dark in your complexion, and cold in your temper, greatly resemble my first-born *January*, with this difference, that he was most prone to anticipation, and you to reflection.

" If there should be any, who, upon hearing my dying lamentation, may feel regret that they have not treated me more kindly, I would beg leave to hint, that it is yet in their power to make some compensation for their past conduct, by rendering me, during my few remaining days, as much service as is in their power; let them testify the sincerity of their sorrow by an immediate alteration in their behaviour. It would give me particular pleasure to see my only surviving child treated with respect: let no one slight her offerings; she has a considerable part of my property still to dispose of, which, if well employed, will turn to good account. Not to mention the rest, there is one precious Sunday yet in her gift; it would cheer my last moments to know that this had been better prized than the past.

" It is very likely that, at least after my decease, many may reflect upon themselves for their misconduct towards me: to such I would leave it as my dying injunction, not to waste time in unavailing regret; all their wishes and repentance will not recall me to life. I shall never, never return! I would rather earnestly recommend to their regard my youthful successor, whose appearance is shortly expected. I cannot hope to survive long enough to introduce him; but I would fain hope that he will meet with a favourable reception; and that, in addition to the flattering honours which greeted my birth, and the fair promises which deceived my hopes, more diligent exertion and more persevering efforts may be expected. Let it be remembered, that one honest endeavour is worth ten fair promises."

Having thus spoken, the Old Year fell back on his couch, nearly exhausted, and trembling so violently as to shake the last shower of yellow leaves from his canopy.

Let us all hasten to testify our gratitude for his services, and repentance for the abuse of them, by improving the remaining days of his existence, and by remembering the solemn promises we made in his youth.

THE MINISTER'S WIFE

POURTRAYED, *in a Letter to a Friend.*

MY DEAR SARAH,

As you are about to become the wife of a Christian Minister, and wish me to point out to you the nature of those duties which will devolve upon you, and also the requisite qualifications for a proper discharge of them, I will endeavour to comply with your request so far as I am able; and wherein I am deficient, may the Holy Spirit be your teacher and guide.

The station to which you are invited, is at once honorable, important, and responsible. *It is honorable,* to be the companion, the friend, the counsellor of a servant of Christ.—*It is important*, because it affords many favorable opportunities of doing good to the household of faith, and of benefiting society in general, so far as the sphere of action extends.—*It is also responsible*, because an account must be rendered to God of the manner in which its various duties have been discharged. To enter upon it, then, with thoughtless indifference would certainly be highly culpable.

I rejoice, however, that you are not disposed to act so inconsiderately, and trust you have sought divine direction before you requested the opinion of a fellow creature.—As a wife, and especially a minister's wife, it will be your duty to place confidence in your husband; and, like a true daughter of Sarah, to pay respectful deference to his judgment, and an affectionate attention to his personal comfort. You will be expected to sympathise with him in his sorrows, encourage him under his various trials, counsel him in his difficulties, and to assist him in his labours of active benevolence.

It will be your province also to guide the affairs of his household, to govern his servants, and to manage and instruct his children.

St. Paul in addressing Timothy, clearly describes what every Christian bishop or minister ought to be; and though he is silent as to the conduct of their wives, yet we are not to infer that he considered it a matter of no importance, because he immediately afterwards enjoins that the *wives* of *Deacons* should be grave, not slanderous; sober, faithful in all things; from which we may fairly gather his opinion as to the former.

If in Apostolic days such qualifications were necessary for the proper discharge of the relative duties of a station so important, surely they are not less so in ours; for however consistent a minister's own deportment may be, and however desirous he may feel to rule his house well, and to have his children in proper subjection, it will be not only difficult but almost impossible to effect it, except he possess in his wife a *helpmeet* who is careful to demean herself according to the character which her husband sustains; aware that much of his happiness as a man and as a Christian, much of his respectability, and even his success as a minister, will greatly depend upon her character and conduct.

Personal religion then ranks foremost in the list of essentials to constitute you a good wife, for whatever are your endowments, natural or acquired—whatever your parentage, property or prospects—if you are a stranger to this life-giving, soul-tranforming principle, you are an unsuitable wife for the man who ministers in holy things.

Without vital religion you would have no relish for the peculiar privileges of your station—the society of the people of God—the frequent

return of religious services: your affinity to one whose work, whose life, and whose conversation are holy, instead of affording pleasure and satisfaction, would be uninteresting and tiresome to your mind.

The painful conflicts with which the mind of a minister is often exercised, renders the affectionate sympathy of his wife peculiarly necessary; but how could you enter into feelings, and encourage him under trials, to which your own mind was a stranger.

Your own trials also will perhaps be numerous, a large family, a slender income, a delicate constitution; and how unfit would you be to bear all those in a becoming manner without that wisdom which cometh from above; without the aid of that Spirit, who alone can cause tribulations to work patience, patience experience, and experience hope.

It is also desirable that the wife of a minister be not a novice in divine things; she should be a *child* of God, but not an *infant*. It is her duty to instruct the ignorant; like her husband, she should be the counsellor, the friend, the comforter of the people, particularly of her own sex; but how can this be, except she be a proficient in the school of Christ herself?

A young Christian too is in great danger of being puffed up with a vain conceit of her attainments, without sufficient knowledge of her own heart to be aware of its deceitfulness; consequently, such an one would not be likely to exhibit the Christian character in its loveliness, as a pattern worthy the imitation of others.

It has often been remarked, that ministers are more frequently unsuitably married than other Christians. I was once in company when the mistakes of good men in this important matter, were the subject of conversation. I recollect several supposed reasons were assigned.—One thought deception in the female character was the cause, and said "A young Lady desirous of changing her condition, will sometimes put on the semblance of piety, profess to be greatly benefited by the ministry of him whose affections she wishes to engage, and until she has gained her object, will wear a temper and disposition foreign to her own; but *that* once secured, she relapses into herself again, reveals her native character, and the deceived husband who *courted a Rachel*, finds to his lasting discomfort that he has *married a Leah*."

Another person thought "that a minister aware of the uncertainty of pecuniary support from his people, is likely to consider a fortune with his wife essential to his comfort, and is consequently in danger of making *money* the principal object of pursuit. Having found *that*, he is content to hope *the rest*, and if indeed he cannot at present find ground for hope, he is still willing to believe that God will honour him as the instrument of her conversion, and that it will be his privilege to form her Christian character."

A third said "That too easily attracted by a pleasing exterior, by showy accomphishments, or mental endowments, a minister may not always be sufficiently solicitous to ascertain the vitality of religion in the heart of the object whom he selects as the companion of his life."

One would hope that all these opinions are erroneous; but should there exist a few cases which appear to confirm them, it is most earnestly to be wished that those ladies would refute the charge, and justify the choice of their husbands by exhibiting before their families, in the church, and to the world, such a line of conduct as shall at least *put to silence* all gainsayers, and perhaps constrain them to acknowledge they walked worthy of the vocation wherewith they are called.

Prudence is also an indispensable qualification in the wife of a minister; without it even religion itself, as exhibited in her conduct, would appear unlovely; and though there might be many other excellent traits in her character, yet without this regulating, harmonising, finishing grace, all the rest would perhaps prove worse than useless. Let it then be your concern, my friend, to possess it; for "*wisdom dwells* with *prudence*," and it will teach you the art of *self-government*.

Every Christian female, however amiable and placid her natural temper may be, will often feel cause to mourn over the rising of sinful propensities; and in the chequered path of matrimonial life, many things will occur to stir up the latent seeds of discontent, envy, impatience, peevishness, and a variety of other evils; but prudence will enable you to check them, and to *command your spirit;* this is no small attainment, for greater is *she* that conquereth her spirit than *he* that taketh a city.

It will also *govern the tongue*, that little but unruly member, by which so much mischief is done in the church and in the world. It is matter of deep regret that the tongues of females, of females professing godliness, should ever be employed in the odious work of detraction, in sowing the seeds of discord, in uttering cruel sarcasms, and thus invidiously injuring the reputation and wounding the feelings of those, whose principal crime perhaps is *superior excellence;* or if not, whose infirmities or faults ought to be covered with a mantle of love, and concealed from public observation, rather than presented to the view through the magnifying power of a spleenful *lens*.

If the indulgence of this habit be improper in Christian females in general, it would be still more abhorrent if found in the wife of a minister; hence the necessity of your possessing that prudence which will enable you to *govern the tongue*, for it will dictate *when* to speak as well as *what* to say; it will cause you to order your own conversation aright, and by your influence in some measure to regulate that of your acquaintances; at least, under its government, you will not fail to cast the frown of disapprobation on the invidious defamer, and thus shame the slanderer into silence.

Prudence will also *govern the conduct*. It will repress what is wrong, and urge to the performance of every good work. It will cause your domestic concerns to be managed with economy, regularity and comfort. In your furniture, your table, and your dress, it will lead you to chuse what is useful and suitable, rather than what is expensive and fashionable. Indeed it will be so interwoven in all your arrangements, and seen in your conduct, that the heart of your husband will safely trust in you, assured that you "will do him good, and not evil, all the days of his life."

A mind well stored with *useful knowledge* is a very desirable qualification; because you will be the *companion* of one, whose pursuits and whose pleasures are principally *intellectual*.

You will be called to associate with respectable and intelligent society; and, in the event of your becoming a parent, you should be the instructress and friend, as well as the nurse, of your children. The maternal character is a very important one; to discharge its various duties aright, requires no ordinary measure of wisdom, prudence, and skill, especially as the children of ministers are frequently, and sometimes necessarily, principally left to the management of their mother during their early years—which, if every mother were a Mrs. Watts, a Mrs. Doddridge, or a Mrs. Cecil, would be an incalculable blessing to the rising generation.

This, however, is rather a subject for after consideration; but I name it to shew the propriety of possessing suitable endowments for the station which you expect to occupy.

I once heard a gentleman say of his deceased wife, that she was equally qualified for the business of the kitchen, the nursery, the sick-room and the parlour; and was alike *at home* in the cottage of the peasant, and in the drawing-room of the merchant. A minister's wife so endowed must be a treasure to the man who possesses her, and a blessing to the circle in which she moves.

That you may thus enrich your husband and benefit society, is the earnest prayer of my dear Sarah's

AFFECTIONATE FRIEND.

OBITUARY.

ELIAS BOUDINOT, Esq.

(From the New York Daily Advertiser.)

DEPARTED this life, at his seat in the city of Burlington, New Jersey, on the 24th day of October, 1821, Elias Boudinot, Esq. LL.D. in the 82d year of his age. On the 26th of October his remains were committed to the tomb, followed by a large concourse of family connexions, and by the most respectable inhabitants of the city of Burlington. Among the mourning friends who attended on this occasion, was a deputation from the Board of Managers of the American Bible Society. The body was conveyed to St. Mary's church, where an appropriate discourse was delivered by the Rev. Dr. Wharton.

As Death has now set his seal on a character pre-eminent for talents, piety, and extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event should be accompanied with at least a *short* retrospect of the *life*, and of the leading traits in the *character* of the illustrious deceased.

Dr. Boudinot was born in Philadelphia on the 2d of May, 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favoured land. He had the advantage of a classical education, and pursued the study of the law.

Shortly after his admission to the Bar of New Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777 he was chosen a member of the national Congress, and in the year 1782 he was elected President. In this capacity he had the honour and happiness of putting his signature to the Treaty of Peace which for ever established his country's independence. On the return of peace he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the House of Representatives of the United States. In this honourable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the *first* President of the United States, to fill the office of Director of the National Mint, vacated by the death of the celebrated Rittenhause. This trust he executed with exemplary fidelity during the administrations of Washington, of Adams, and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practising the most liberal, and unceremonious hospitality—filling up life in the exercise of the highest Christian duties, and of the loveliest charities that exalt our nature—meekly and quietly commu-

nicating and receiving happiness of the purest kind; he sustained, and has left *such* a character as will for ever endear his memory to his friends, and do honour to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless pretented by severe indisposition. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interests of literature, he was not unmindful of the superior claims of religion. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the General Assembly of the Presbyterian Church, and to their Theological Seminary at Princeton.

But as his mind, unshackled by bigotry, was expanded by the noblest principles of Christian benevolence, he has also very liberally endowed various institutions, whose object is to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick or suffering poor.

To those of his fellow citizens who are peculiarly interested in the wide circulation of the sacred scriptures, perhaps the chief excellence in his character is the *ardent and effective zeal* he displayed in the Bible cause. The efforts he at first made, notwithstanding the infirmities of age, to establish the American Bible Society—his munificent donation at its *first* organization—his subsequent liberality to aid in the erection of a Depository—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the National Society ever since he was chosen to be its President—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his fellow citizens in America, and his fellow Christians throughout the world.

But if his public services and his private worth claim the tribute of general esteem and affectionate remembrance—the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the departing Christian.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the Lord Jesus Christ, as the only true ground of trust---while with solemnity and tenderness he commended a dutiful and affectionate daughter,---his *only* child,---to the care of his surviving friends; with humble resignation he expressed his readiness---his *desire* to depart in peace to the bosom of his Father in heaven; and the last prayer he was heard to articulate was "Lord Jesus, receive my spirit."

REV. ISAAC GARDNER,

Who died Oct. 21st, aged 67, was formerly Pastor of the Independent congregation at Cambridge, (now under the care of the Rev. Mr. Thodey) and for the last sixteen years Pastor of the independent interest at Potter's Pury, in Northamptonshire. He was confined by lingering afflictions more than two years, during the greater part of which time, though his hearing was gone and his sight much impaired, his mind was in a calm and tranquil state, trusting in the Lord. The last day or two of his continuance here, his sufferings were very great; but having ceased a few hours previous to his departure, his earthly tabernacle was gently dissolved, without even a struggle or a sigh.

On the Friday following, his mortal remains were (according to his request) interred in the Meeting where his last labours had been spent, when the Rev. D. W. Aston, of Buckingham, delivered an oration over the grave. And on the next Sabbath, the Rev. T. P. Bull, of Newport Pagnell, preached a

sermon on the solemn occasion from Psalm xxxix. 7. words which the deceased had frequently mentioned in his affliction.

MISS FRIEND.

DIED, on Saturday, Nov. 10, 1821, at the house of the Rev. Thomas Durant, Poole, Miss Maria Friend, aged 44, only sister of the late Mrs. D. and the last member of a family long known and respected at Newbury, Berks, for its hospitality and general Christian benevolence. She had from early life known and felt the Gospel, and became at the age of 23, a member of the church under the care of Rev. J. Winter. Possessed of respectable talents, highly cultivated, and with a heart ever alive to the glory of God and the welfare of her fellow-creatures, she was admirably fitted to concur with her late sister in forming and maintaining those benevolent institutions, which it is hoped will long continue to bless the places of their residence. In 1807, she came with her venerable mother, who died five years ago, to reside with Mr. and Mrs. Durant, and resumed in Poole the habits of activity by which she had been distinguished at Newbury. Seven years ago, however, it pleased God to visit her with an affliction which continued, without a day's intermission, till her death. Though her weakness was always great, and her pains often excessive, she never forgot the wants and woes of others. Her personal exertions were indeed impaired, but she was still the centre and the soul of a large circle of active operations. She suggested methods and provided means by which many others became, in some degree, capable of supplying her lack of service. And it affords her surviving friends one of the richest consolations, that, through divine grace, she was disposed to devote so large a portion of her time and income to the noblest of purposes. In her healthier days, she was a diligent superintendant and teacher of the Sunday School; and more than one of her scholars, on joining the church, ascribed their first and best religious impressions to her serious and affectionate addresses while they were under her care. Yet while almost prodigal of thought, time, health, and property, in the service of her fellow-creatures, she looked only to the grace of God, her Saviour, for acceptance and eternal life.

It pleased her heavenly Father to afford her, during her long and trying affliction, a calm and even a cheerful submission to his will. In her moments of exemption from extreme pain and lassitude, she was still capable of enjoying—and of enjoying intensely—the company of her endeared family and select Christian friends. Nor was there perhaps a moment in which her mind was suffered to entertain a serious doubt of her interest in Christ.

Severe as was her concluding struggle, it was but short. She was at last confined to her bed only four days. On the Sabbath preceding her dissolution, she had the satisfaction of attending, though amidst weakness and pain, the communion of the Lord's Supper. Her faculties remained unimpaired to the last hour; and though the nature of her disease prevented much conversation, yet what she did say was every thing that affection, and a soul just fitted for union with the spirits of just men made perfect, would dictate. About an hour before her decease, she gently withdrew her hand from that of one of her affectionate attendants, joined both her own hands, as if in the attitude of devotion, and calmly whispered, "Precious Jesus! rich grace! glorious blessings!" May our life and latter end be like hers.

DIED, Nov. 27, at the Rev. Dr. Wardlaw's, Glasgow, after an illness of five days, in his 19th year, William, only son of the Rev. T. Durant, of Poole. This surprising youth, equally admired for his talent, and beloved for his character, has been taken from the highest literary distinctions in the University of Glasgow, to honours still more exalted, and to engagements still more pure and blissful. The disorder which has thus early terminated a brilliant career of learning and usefulness was suffusion on the brain, attended by paralysis on the right side. The pleasing anticipations of relatives and friends are in a moment blasted by this mysterious event, and a fond father is left in the dreary gloom of widowed and childless desolation. How inscrutable are the ways of God!

REVIEW OF RELIGIOUS PUBLICATIONS.

A Retrospect of the first Ten Years *of the Protestant Mission to China;* accompanied with Miscellaneous Remarks, on its Literature, History, Mythology, &c. By *William Milne*, D.D. Printed Malacca, 1820. Price 6s. Nisbet, London.

THE first Missionary volume that ever was written is the best—"The Acts of the Apostles," from the pen of the evangelist Luke, under the inspiring influence of the Holy Ghost. What a mass of instruction it contains! The missionaries sent out by Christ—the doctrine they preached—its effects on the minds of both Jews and Gentiles—their success in a great variety of instances—the opposition they met with—from whom, and in what way expressed—these and a multitude of other things we are taught from this invaluable book. In the early ages of the church nothing like it is to be found; and we are obliged to come down almost to our own days, before we meet with any work which bears a resemblance to the primitive pattern. Eliot's brief account of his labours among the American tribes, followed by "Mayhew's Indian Converts," and afterwards by "Brainerd's Journal of his Evangelical labours," carry us back to ancient days, and present numerous instances of conversion resembling those of the apostolic age. The history of the Danish Missions to Tranquebar, by Ziegenbalg, and afterwards by Niecamp, is very instructive. Since that time, the Journals of the Moravian Brethren, and the accounts of the various societies established towards the conclusion of the last century and the beginning of the present, communicate intelligence respecting the labours and success of missionaries, highly interesting to every pious mind.

Mr. Milne is the first who has taken up the pen to write the history of the Mission in which he is engaged; and he certainly has performed the task with no ordinary ability. The field is the most important in the world—the vast empire of China, which leaves every other country at an immense distance behind it in population, and which is, at the same time, one of the most difficult of access on the face of the earth.

The London Missionary Society, which commenced its labours in the islands of the South Sea, soon directed its views to Hindostan and China; and in the beginning of 1807 Mr. Robert Morrison sailed for the latter country. On his arrival he immediately entered on the arduous task of learning the Chinese language, which in its form and structure differs from every other, and mocks our attempts to trace it to its origin, and assign the reason why the alphabet, which forms the ground-work of every other language, was here unknown, or if known, rejected. Amidst many difficulties and discouragements he persevered in his laborious efforts, and they were crowned with complete success. Some years afterwards Mr. W. Milne, the writer of this volume, was sent out to assist him in the Mission; and by indefatigable industry, aided by Mr. Morrison's experience and counsels, attained also a considerable knowledge of the native tongue.

A Mission in China differs from all the others which the London Missionary Society has undertaken. To preach the Gospel openly is forbidden by the laws, and would be instantly stopped: to attempt it would be to injure the cause. What remained then for missionaries in the furtherance of the work, was to translate the Scriptures into the language of the country, and to compose catechisms, and tracts, and treatises, that by the circulation of these, divine truth might find access to the minds of the people, and an entrance into their hearts. Thus a way will be paved for the public preaching of the Gospel, which we have not a doubt God will at no distant period, enable his missionaries to employ. For is it not evident to every pious and enlightened disciple of Christ, that one grand design in the government of the world is, that his Son may have the heathen for his inheritance, and the uttermost ends of the earth for his possession?

As the Chinese government prohibited the printing and circulation of Christian books and tracts, and every thing of this nature must be done in secret, it was in such circumstances deemed advisable to remove their printing press to Malacca, then under the dominion of England, where all their operations could be carried on with publicity and safety. To that place Mr. Milne departed, while Dr. Morrison continued in China. Co-operating in their grand task of translating the Scriptures, they completed the work in Nov. 1819; and prepared for the instruction of more than a fourth of the human race, the Chinese Bible, which, it is hoped, has by this time issued from the press. The New Testament has been in circulation for several years, and some parts of the Old Testament have been printed separately:

but now the inhabitants of China and of the neighbouring countries will have the whole word of God to peruse. Facilities for its dispersion are furnished at Malacca, to which vessels from different provinces of China come to trade, and carry back with them the sacred volume. There are also multitudes of Chinese resident at Malacca, and in the islands of the Eastern Ocean, to whom there is free access. Various other books, and also periodical publications on religious subjects, have been printed by the Missionaries there, and widely circulated.

Of Chinese converts, too, both the Missionaries can boast. The first Protestant Chinese Christian, by the instrumentality of Mr. Morrison, is, he hopes, now in heaven.

To enlarge their sphere of usefulness, a College has been founded by the Missionaries at Malacca, for the cultivation of Chinese and English literature, ultimately with a view to the dissemination of the Gospel of Christ.

But on these and many other interesting subjects of a missionary nature, the reader will find a high gratification in the perusal of Mr. Milne's excellent volume.

The brief account which he gives of the history of China, its manners, its morals, and its religion—of the attempts of professors of Christianity in ancient times to introduce the Gospel—and of the Romish missions in later ages—is uncommonly valuable; and compresses into a narrow compass a vast mass of important information, which from his intimate and extensive acquaintance with Chinese authors, few besides himself would have been able to furnish.

The retrospect of the mission, from its commencement in 1807 till 1817, was all that he originally designed; but from the work being long in the press, he was enabled to add two years more of their labours and proceedings in the missionary cause. Instead of attempting an abridged statement, we would rather refer to the work itself, which if any one who is persuaded by us to read it, does not express his gratitude for our recommendation, we shall be much disappointed.

The candour of Mr. Milne on all occasions—his willingness to render due praise to men of every creed—the frank acknowledgment of his and Mr. Morrison's mistakes and faults—the unassuming manner in which he speaks of their labours, success and plans---and the tone of good nature which runs through the whole, must make a strong impression in his favour on every ingenuous mind. The style also entitles Mr. M. to much praise.

There is another excellence in the volume which we cannot omit to mention; and that is the multitude of judicious remarks in relation to a variety of topics connected with the cause of Missions, which greatly enrich the work, and render it eminently instructive.

It has been the fashion with a numerous class of men in this country to look down on our Missionaries with contempt, as ignorant enthusiasts. We wish they would read this book with attention; and if they do not acknowledge that they have done the good men a great injury, it must be because something besides argument is necessary to produce conviction in their minds. We are of opinion too that those who praise the volume, will accord with us in thinking that the University of Glasgow made a very proper distribution of its honours, when it conferred on Robert Morrison and William Milne, the degree of Doctors of Divinity.

As a specimen of the writer's manner, we subjoin the following quotations:---

"Religious people seem often to feel separations from their friends more keenly than others do; the reason of this may perhaps be, that they view the relations of life and the obligations of relative duty in a more serious light, as formed by the wise appointment of God, binding by his express authority, and having an influence upon their own present and eternal state. And this, by the way, may account for the great measure of grief which some eminently pious persons often manifest at the death of relatives and particular friends. Those who think that because a man is a Missionary, therefore he should feel less interest in his family, and less concern for afflicted or poor relatives, than others do, should read their New Testament again, and learn more carefully the nature and obligation of relative duties. Such a supposition, if it ever exist, is very dishonourable to those that entertain it; and will never be suffered to remain in the heart of one who lives under habitual impressions of what the Scripture teaches concerning the human relations. Who, that fully knows the Gospel of Jesus, as a system of doctrine and duty, would ever deem that Missionary worthy of patronage, who, whatever his zeal, talents, and self-denial may be, overlooks his aged parents, his afflicted relatives, and his own family? How can he be considered fit to inculcate on the heathen the morals of the Gospel, who himself attends not to the most obvious dictates of the law of nature? and what judgment shall we form of the consistency of those supporters of missions, who seem desirous of inculcating principles, which, if followed, would inevitably tend to lead those whom they send forth, to trifle with the duties of relative life?"---Pages 133, 134.

"In every cultivated language, the ad-

vantage of the press for the diffusion of knowledge, both human and divine, is evident to all. In the Chinese language, the importance of books as a means of improvement, is perhaps greater than in any other living medium of communication. The Chinese written language is read by a much larger proportion of mankind, than that of any other people. Its oral dialects are very numerous, and so widely different from each other, that persons of neighbouring provinces (as the writer has often witnessed) are frequently unable to carry on a conversation of any length, without having recourse to writing. The written language possesses a uniform identity unknown to some others. The dialects of the Greek tongue, required not only to be distinguished in its pronunciation, but also to be marked by variations in the orthography of its nouns; in the formation of its tenses and moods of its verbs; in its adverbs, aorists, &c. In Chinese, scarcely any thing like this takes place. Throughout the whole of that empire, as well as in most of its tributary, and several of its neighbouring countries, the written character and idiom are, with a very few trifling exceptions, the same. Again, China being now shut by persecuting edicts, and an almost unconquerable jealousy of strangers, the minister of Jesus Christ is not permitted to walk "through the breadth and length of the land," preaching the Gospel by the living voice—yea, he dare scarcely open his mouth on the borders thereof, to call its idolatrous myriads to repentance. Books are universally understood---they travel everywhere---with proper agents and due caution, they may be poured into China itself."---Pages 133, 134.

"There are, however, different ways of estimating the success of missions. Some missions are successful after a very short period, in "winning souls to Christ."---Others have to wait for more than twenty or thirty years, without making an impression of any moment. On one view of the subject, it seems the former are successful, and the latter not. But, if we look at things on the grand scale---if we consider the scheme of Providence in the government of the world as a whole,---if we reflect that causes and effects are, in the divine government, closely and nearly connected, however long the chain of providential operations which join them together may seem,---then we shall not feel ourselves warranted lightly to affirm that the latter missions are not successful; for the labourers, during that time, having had the care of no little flock of chosen ones to engross their attention, may have so extensively sowed the "good seed of the kingdom," and so abundantly prepared the means of illumination, that the progress of the Gospel in the next or the following ages, may be accelerated thereby in an astonishing measure."---Pages 330, 331.

History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816, &c. Including a Defence of their Conduct, from the Revolution to the present period. By *Mark Wilks*. Two vols. 8vo. 18*s*. Westley.

THE melancholy subject of these volumes is deeply interesting to the moral philosopher and the statesman,—to the ecclesiastical historian, and to the man of reflection, whatever may be his station in life. The *true* Christian, above all other persons, esteems nothing that affects the well-being or the calamity of the human race, to be foreign or uninteresting to him. How much more, when the case which affects him touches his most important duties and his dearest feelings! True religion rests upon the rights of conscience; for, if religion in the mind of any person be not the effect of personal conviction, honest judgment, and sincere choice, it is nothing; it is a putting the precept of men instead of the authority of God, and therefore it can be no better than formality or hypocrisy. When mistaken men have fancied that they were suppressing error and impiety, or propagating the purest profession of divine truth, by secular penalties or rewards, they have inflicted injury inexpressible, and so far as man has power, irreparable, on the cause of God and righteousness. All the argument that is in such means, lies in an appeal to the carnal fears and the temporal interests of men: and it is obvious that this argument is capable of being applied equally against the truth as for it, or indeed more so. Not till the gospel of Christ goes forth among the nations, disencumbered of human fetters, miscalled assistances, and shewing herself in the white robes of her own divine authority, will she ever enjoy her proper honours, or exert her noblest energies; but, when she shall be thus arrayed in glory, like her Blessed Author, she will "travel in the greatness of her strength, mighty to save."

The southern provinces of France have been, for more than eight hundred years, the seat of a numerous body of Christians who never submitted to the usurpations of the see of Rome. These suffering witnesses were included under the general name of Albigenses, from their having been condemned by a papal council held at Albi in

Languedoc, in 1176. Innumerable were the massacres, and dire the cruelties, practised upon them through the dark ages. At the Reformation, as was natural and proper, they melted down into the general mass of Protestants; and have ever since shared in the perfidious and sanguinary measures of persecution, which the court and clergy, and too many of the people of France, have exercised upon the Reformed Church, from the reign of Francis I. downwards; with scarcely an intermission, except under Henry IV. Louis XVI. and Buonaparte.

The British nation, which, with unexampled sacrifices and boundless generosity, twice within twelve months restored the house of Bourbon to the throne of France, little expected that this restoration, so joyously hailed by almost all ranks, would be the signal for plunder, arson, and massacre of the Protestants, denying them the protection of the law, and rewarding their murderers with honours and riches. Yet such was the case in a large and populous district; and such it continued to be, in a most aggravated and ruthless manner, till the cry of public feeling from Great Britain penetrated even the recesses of the Thuilleries.

The Protestants of Languedoc could not be rooted out by the dragonnades of Louis XIV. In the milder days of the eighteenth century, their constancy, their sufferings, and their generally respectable characters, attracted the pity and protection of their Catholic neighbours. When, at the peril of their lives, they held their religious assemblies in deserts and hollows of the earth, it was common for the officers and military bands sent in the pursuit of them, to choose a circuitous route, and to beat the drum so loudly and so long as to afford time for the congregation safely to disperse; and many such acts of kindness became so far customary, that the sanguinary spirit of the laws was, in a considerably degree, laid asleep. Such was the state of things when the Revolution shook the whole fabric of society to its centre. Amidst its evils, it produced many and great benefits, and laid, we trust, the foundation of greater ones yet to come. It recognized the Protestants as men and fellow-citizens, and as equal to their neighbours in all civil rights. The horrors of 1792 and 1793 fell, however, with peculiar weight upon the Protestant population of the south, on account of the general respectability of their characters. Those horrors abated. The field was fairly open for talent and industry. The Protestant artisans, manufacturers, and cultivators, made a progress in wealth and consideration proportionably greater than that of their Catholic neighbours. This was the natural effect of their superior intelligence, and their better-formed habits of industry and application; for popery, where it is permitted to expand its powers, is the great nurse of idleness and foe of useful activity, in consequence of its numerous holidays and gew-gaw processions, and its general tendency to paralyze and degrade the intellects and the energies of mankind.

An unhappy result, however, was silently and gradually produced by this marked alteration in the circumstances of the Protestants. They became objects of envy, suspicion, and dislike. In vain were they foremost in every work of utility and beneficence: their laudable actions were perverted to their injury, by being imputed to the spirit of ambition and the desire of ascendancy. The idle, profligate, and mischievous, viewed the diligence and prosperity of Protestant families with a malevolent jealousy, which revived the traditions of the old persecutions, and nursed the spirit of the darkest deeds. The restoration of the royal family gave to this description of people hopes and occasions, instruments and rallying-points. Busy and unprincipled men, who had been the panders of Buonaparte's civil tyranny, and who hastened to shew by extravagant zeal their devotedness to the new order of affairs; returned emigrants, who had for years been fed by the bounty of our own Protestant nation; and tumultuary assemblages of the worst description of people, in many instances the very men who had formed the Jacobin mobs in the early years of the revolution:—these and similar agents struck the peaceful Protestants of Nismes and its neighbourhood with alarm and terror. Insults were studied; menaces were circulated; St. Bartholomew's day became a popular watch-word; and the streets resounded with horrible songs, whose chorus was,—"We'll wash our hands in the blood of the Protestants, and make fricassees of their livers."

The return of Buonaparte, deeply calamitous for France and Europe, arrested this course of dreadful preparations, only to precipitate them in a few short months, with greater violence, and with more terrible effect, on the devoted heads of the Protestants in the Department of the Gard. In that department, the circumstances which we have briefly enumerated had their chief existence and operation.

This was the commencement of that dreadful series of atrocities on the persons and property of the Protestants in the district just mentioned, which took place in June 1815, and continued for many months. To convey

in a few words any adequate description of them is scarcely possible. Let the reader picture to himself a city containing above 30,000 inhabitants, and its surrounding district of towns and villages with a population of 270,000 more. In this community the bonds of society are loosed, and the protection of law withheld, with respect to one-third of its inhabitants. This devoted class, being at the same time the most respectable in the whole body politic, is subjected to government-imposts, or forced contributions, in the ratio of 100, 200, and 300 times more than their neighbours, of equal property, are called to pay.

The opulent, and persons in middling circumstances, are obliged to ransom their houses and manufactories from pillage and burning, by the payment of large sums to the armed banditti, (well known persons residing in the neighbourhood) who audaciously make the demand. Yet pillage is carried on upon an extensive scale, and houses and other large properties pulled down or burned. Many persons are murdered, and often with accompanying circumstances of horrid cruelty, in their own houses or fields, in the public roads, and in the open streets. The murderers proceed to more extensive and systematic massacres. The public authorities look on with indifference, or rather, with evident delight. The plunderers and assassins therefore know that they may proceed to act at their own pleasure. Many of the persecuted class flee for their lives, and take shelter where they can find it, in obscure country places. The magistrates issue proclamations commanding the fugitives to return, under severe penalties; but they take no means to provide for the safety of those, who, to avoid confiscation, thus venture to return to their own homes. The most horrid indecencies and cruelties are systematically practised against females, in the public streets, and in the open day. At last the government is obliged to make some show of interference. Three or four, out of the scores of known murderers, are apprehended, tried, acquitted, or, if found guilty, the sentence is annulled on account of some pretended informality! These released felons return in triumph to repeat their outrages. By way of retaliation, criminal charges, palpably false, are contrived against some of the proscribed and persecuted class; and they are apprehended, tried, condemned, and put to death! None of this class dare appear in the courts of law, to accuse their murderers, or to give evidence in favour of their injured friends. At last, slow and reluctant measures from the superior powers cause the most dreadful of those atrocities to cease, and restore a comparative calm. But it is the calm of fear and of force. None of the guilty are punished: on the contrary, they enjoy the quiet possession of their pecuniary prey, and daily insult the widows and orphans of those whom they have murdered; while the injured class feel themselves but, as it were, permitted to breathe, and look forward with trembling apprehensions, and the absence of all security against a renewal of the deeds that have been perpetrated against them.

When the reader has drawn in his imagination such a picture as this, he has only to be informed that he has conceived a faithful, moderate, and unexaggerated representation of the actual state of the Protestants of the Department of the Gard, in the ancient province of Languedoc.

(To be concluded in our next.)

A Comparative View of the Presbyterian, Congregational, and Independent forms of Church Government; being an attempt to trace out the Primitive mode, from Scripture and Antiquity. By *Joseph Turnbull, B.A.* Classical Tutor of Wymondley Academy. 3s. Hamilton.

We have too long neglected to notice this little work; but the delay has been occasioned chiefly by the reluctance we feel to dwell upon those minor points of religion, on which serious and evangelical Christians differ: nor is it consistent with our plan to take any side in disputes of this nature. We shall therefore content ourselves with giving a brief but fair representation of the author's design, leaving our readers to form their own judgment on the subject.

In the first Chapter, which is introductory, Mr. Turnbull combats an opinion, which, he says, begins to prevail, that Christ instituted no one particular form of polity for his church, but left it open to expediency. This opinion Mr. T. opposes by several considerations, and judges, that it is "pregnant with the most injurious consequences."

The second Chapter treats on "the general constitution of the church of Christ," in which the author insists chiefly on the distinction between Independents and Congregationalists; both of whom differ from Episcopalians and Presbyterians. Some of the first Independents, or Brownists, who rose about the year 1619, were perfectly *democratical* in their church government; but, in a few years, the term *Independent* was generally disapproved, and not only the New England divines, but those of our own country, who composed the Synod at Savoy, in 1658, avoided the term, and 'steered a

middle course, between the aristocracy of the Presbyterian, and the democracy of the Independent.' The Congregational system admits the full competency of each particular church to manage its own affairs, but acknowledges a local association of elders and brethren, for the purpose of watchful care and superintendence." Dr. Owen is represented as an approver of this system.

The third Chapter is upon the admission of members, and the variety of methods used for that purpose.

In the fourth Chapter Mr. T. treats very largely on that much disputed subject—"the officers of the church—of how many kinds—the authority of elders—and by whom chosen." We cannot follow him through his researches into these points, but state generally his conclusions—that in the primitive church there were only two kinds of officers, Bishops and Deacons; the former were also called Elders—that the Elders were chosen by the people—that the distinct office of Ruling Elder, or Lay Elder, was not of apostolic appointment, and is really "merged in the office of Deacon, and properly belongs to it."

"The relation of the churches to each other" is the subject of Chapter V. on which the author enlarges considerably; pleading for "an association of churches, and not of ministers only," whose object should be—1. The purity of the churches in faith, order, and morality. 2. The peace and prosperity of the churches in communion. 3. The purity and competency of the ministerial character. 4. A provision for the succession of ministers. 5. The relief of aged and infirm ministers, with their widows and children. 6. The spread of the Gospel at home and abroad, and especially in their own vicinity." Such associations, he maintains, existed amongst the primitive christians, arguing the point from Scripture, and also quoting the sentiments of Lord Chancellor King: he also refers to the opinions of Ames, Ainsworth, and Owen, and the practice of the New England churches. He is aware of the jealousy of modern Independents against the interference of any church, or body of men, with the affairs of another, and contends for the right of every church to manage its own affairs; still he maintains, that "there are cases both of appeal and inquiry among churches, which loudly call for the interposition of others;" and he admits this does imply some kind of authority in the parties appealed to, but he apprehends this to be absolutely necessary to prevent factious divisions, and other evils which too frequently prevail among churches perfectly insulated.

The Superior Advantages of the Present Period. A Sermon, preached at Camberwell before the Associated Congregational Ministers and Churches. By *Henry Lacey.* 8vo.

THIS able Discourse has been published at the request of the ministers who were present at the Monthly Meeting at which it was delivered. Mr. Lacey, from his Text, (Matt. xiii. 16, 17.) considers, *First*,—The nature of the advantages chiefly claiming attention. Of these he specifies, with appropriate illustration, The means we possess of obtaining useful *knowledge*—our superior share of *liberty*, personal, political, and religious—the *commercial* advantages of the present period—the *profound* peace now enjoyed—and the *enlightened zeal* which now gives a character to the *religion* of Christ.* The preacher proceeds—*Secondly*,—to the consideration of the *pre-eminence* of these advantages over those enjoyed in former periods distinguished by peculiar privileges. He institutes, with this view, a comparison between the superior advantages of the present day, and those enjoyed in the days of Christ and his apostles—in the days of Constantine—in the period of the Reformation; and, finally, of the Revolution. He concludes by noticing the principal obligations suggested and urged by our signal and abundant benefits. We have great pleasure in recommending this judicious Discourse to the attentive perusal of our readers, thinking that it conveys correct ideas on a subject on which in the minds of some there appears to be the prevalence of mistaken conceptions.

The Lord doing great Things. The Substance of a Sermon preached at St. Bride's, Fleet-street, Oct. 19, 1821, before the Seaman's Friend Society, and Bethel Union. By the Rev. *R. Marks*, Vicar of Great Missenden, Bucks, formerly a Lieutenant in the Royal Navy. Nisbet. 1*s.* 6*d.*

THIS Discourse is founded upon Joel ii. 21. —"Fear not, O land, be glad and rejoice, for the Lord will do great things." In the introductory part of the sermon, the pious author takes a retrospective view of the last 30 years, the state of the world, of our

* We presume our readers will think this much more to the purpose than the particulars of a Clerical Discourse on the same subject in the West of England, when the reverend preacher stated the advantages in the present day to consist in saving-banks, gas-lights, the telegraph, and mail-coaches.

armies and of our fleets; and the rceent formation of various institutions for the improvement of different classes of men, while "our maritime world" continued to be totally neglected, and seamen had not yet engaged the attention of a religious public; but were left to sink into perdition: even pious persons were ready to say,—"These are sailors; their case is hopeless." Mr. M. then takes an affecting view of their real state at that time, of which he was long a mournful spectator; but, at length, the time to favour them arrived, and it may be truly said of many seamen, "the Lord hath done great things for them." The preacher then gives us a sketch of the Lord's gracious work on the hearts of many seamen, on board several of our men of war, and since on shore, and especially by the instrumentality of this laudable Society, the cause of which he powerfully advocates. We hope this Sermon will obtain a wide circulation, especially amongst persons connected with seamen and sea affairs; and think it can hardly be read by any one, without inducing him both to lift up his heart, and stretch forth his hand, in behalf of the Seaman's Friend Society; encouraged by the assured hope that the Lord will do still greater things for our British Tars.

Psalmo-Doxologia; a new and complete Collection of Psalms and Hymn Tunes, equally adapted for Public worship or Private devotion. No. 1, 2, 3. Each 1*s.* Simpkin and Marshall.

This work, we understand, was commenced several months since and met with good encouragement; but was discontinued through the failure of the former publisher. It is now resumed in new hands, and to be completed in 12 monthly numbers. The selection comprehends, 1. Tunes in long established use. 2. Tunes more recently introduced into public worship. 3. New Tunes by the best English composers; and, 4, Serious Airs from the most celebrated *foreign* masters, as Haydn, Mozart, &c. adapted to sacred words. Of those *already* introduced we can scarcely speak too highly, and if continued with the same judgment as begun, we have no doubt of its being a valuable and standard work, and certainly a cheap one, as each number already published contains (on the average) about 25 Tunes for 1*s.* But the peculiar character of the work is an accompaniment for the Organ or Piano Forte, expressed by small notes under the Air (instead of figures) which will make it highly useful to Ladies, who wish to accompany themselves or families on the Piano.

LITERARY NOTICES.

In the Press, and to appear in a few days, *Remarks on the State of Ireland;* the result of a Visit made to that Country in the Summer and Autumn of 1821, for the purpose of promoting the Education of the Poor, in connexion with the exertions of the London Hibernian Society. By Robert Steven.

Also, early this month, in 1 vol. 8vo. A Treatise on the Gospel Constitution: being the last Work of the late Rev. W. Bennet, of Chapel-en-le-Frith. To which will be prefixed a brief account of his Life and Writings; with extracts from his correspondence. By the Rev. N. K. Pugsley.

The Rev. J. A. James is preparing a work, entitled "Christian Fellowship; or, The Church Member's Guide."

In the Press.— A Mother's Portrait sketched soon after her decease, for the study of her Children, by their surviving Parent.—The "Carnival of Death." A Satirical Poem, by Mr. Bailey, author of "What is Life?" and other Poems.—Forest Musings; in verse. By the Rev. J. Marsden.—Elements of Self-Knowledge; or a Familiar Introduction to Moral Philosophy. By the Rev. T. Finch. 12mo.

SELECT LIST.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By T. H. Horne, M. A. second edition, 4 large Vols. 8vo. with 14 Engravings. 3*l.* 3*s.*

Sea Sermons. By the Rev. G. Burder. 12mo. half-bound. 2*s.* 6*d.*

Anecdotes, accompanied with observations. By J. Thornton. 2 vol. 12mo. 8*s.*

An Abridgment of the Youth's Spelling and Pronouncing Theological Dictionary. By E. Dawson. 12mo. 3*s.* bound.

The Service at the Settlement of the Rev. D. E. Ford, except the Sermon to the People.

The Christian Watchman: a Funeral Sermon for the Rev. T. Best, of Cradley Chapel. By the Rev. J. Cawood, A. M. Perpetual Curate of Beadley.

Itinerant, or Home Missionary Exertions: a Sermon before the Sussex Mission Society. By Rev. J. Hunt.

Discourse on the Signs of the Times, before the Bucks Association. By B. Godwin.

Hymns, adapted to Family and Village Worship. By Mrs. Washbourn of Hammersmith. 24mo. 3*s.*

Sketches of 100 Sermons. vol. 2. 12mo. 4*s.*

Selections from Doddridge's Expos. 3*s.* 6*d.*

Ayliffe's Catechism on Divine Revelation. 4*s.* per dozen.

The Sunday Scholar's Magazine. Vol. I. and II. 2*s.* 3*d.* each, half-bound.

POETRY.

ODE FOR THE NEW YEAR.

The things that are seen are Temporal.—
2 Cor. iv. 18.

I.

By the Almighty fiat bound,
The Planets trace their distant spheres,
And roll the varying seasons round,
And measure out our days and years.
Unerring skill and boundless pow'r,
Impel'd their march and guides their course,
Till Time shall reach his final hour,
Absorb'd in the eternal Source.

II.

The stormy wind—the billowy main—
The drifted snow— the frozen air—
The drenching showers—the deluged plain—
The hand Omnipotent declare.
The peaceful calm—the balmy breeze—
The shining sun—the smiling day—
The waving fields—the fruitful trees—
The hand beneficent display.

III.

On earth uncertainty presides;
Nor time, nor things, our pleasure stay;
But, like the flow and ebb of tides,
For ever change, and pass away.
Myriads have quit their wonted space,
And put immortal being on;
And lo! another mortal race
Have come, to go as they have gone.

IV.

So flies the world—and we have seen
How empty all its glories are;
The poorly rich, the proudly mean,
And patience toiling in despair.
Some grasp the laurel of renown,
Some sink to the ignoble crowd;
A King, put on the jewel'd crown—
A Queen, new garnished in a shroud!

V.

There is a Judge who all surveys,
Who speaks in Majesty and Grace,
"I will the humble spirit raise,
"I will the haughty soul abase."
There is a future world of joy
Where spirits pure and angels are;
Nor time shall change, nor death destroy,
The perfect, endless glories there.

The things that are not seen are Eternal.—
2. Cor. iv. 18.

I.

How fading the things that are seen!
The hopes they have flatter'd, how vain!
We look for the joys that have been,
But never shall see them again.
Yet, not to this dungeon confin'd,
Faith soars to the things out of sight,
And views, with the eyes of the mind,
The scenes of eternal delight.

II.

How cheering the prospect appears,
When Hope can suspicion dismiss,
And catch in the valley of tears
A glimpse of unspeakable bliss!
Tho' now we but dimly perceive,
And shadows of doubt intervene,
The faithful the darkness shall leave,
And dwell in the glories unseen.

III.

How happy the souls who behold
Their Monarch his splendor unvail;
That Love which can never grow cold,
That Mercy which never can fail,
The Wisdom that never can err,
The Justice that cannot do wrong,
The Grace that can all things confer,
The Might that for ever is strong.

IV.

How blest are the spirits above,
Escap'd from this Beth-el of strife,*
They dwell in the regions of love,
And drink of the fountain of life;
Their Sun—it shall never decline,
Nor sorrow shall darken their day;
Their portion, and pleasures divine,
Shall never, no never decay.

V.

Their Saviour, who led them safe home,
Who meetness and victory gave,
Is now—and for ages to come,
As ready and mighty to save;
He will not his people forsake
Who take up their cross in his train,
They *must* of his glory partake,
They *shall* in his Kingdom remain.

* Gen. xiii. 3, & 7.

Thou shalt see greater things than these.—JOHN i. 50.

I.

In each fleeting year,
Each station and place,
New wonders appear
In Nature and Grace:
The past when reviewing
Our praises excite,
What God has been doing
Is great in our sight.

II.

Go forth, said the Lord,
My flock to increase,
Go publish the word
Of pardon and peace;
The joyful relation
The heathen believ'd,
Embrac'd the salvation,
And Mercy receiv'd.

III.

Truth's weapon they bore,
As Moses his rod;
For safety they wore
The armour of God:
With holy reliance
The foe they pursu'd,
Confounded their science,
Their idols subdu'd.

IV.

With cheerful acclaim
The future we hail,
The work is the same
And truth shall prevail;
The Saviour is sending
His servants around,
His Kingdom extending
Where mortals are found.

V.

Swift Ganges her prey
Shall cease to devour,
Old Age in decay,
And Babes of an hour.
The Brahmin his Vedas*
To ashes shall turn,
Instead of the Widows
They doomed to burn.

VI.

Where Satan was fear'd
And worshipp'd with blood,
Pure temples are rear'd,
And truth understood;
Midst Africa glowing
And Siberia's snow,
The good seed is sowing,
The harvest shall grow.

VII.

The Scriptures divine
And messengers true,
In harmony join
The world to renew:
The Spirit's sweet savor
The word shall impress,
Till God in the Saviour
All nations confess.

ALIQUIS.

* The Soodra who durst only to listen to these sacred books, was guilty of a crime only to be expiated by melted lead being poured into his ears.—First Report of the Asiatic College.

MISSIONARY HYMN.

Thy kingdom come.—MATT. vi. 10.

O GOD! of sovereign grace,
We bow before thy throne;
And plead, for all the human race,
The merits of thy Son.

Spread through the earth, O Lord,
The knowledge of thy ways;
And let all lands with joy record
The great Redeemer's praise!

MELROSE.

RELIGIOUS INTELLIGENCE.

LONDON.

SUNDAY-SCHOOLS.

A LITTLE Boy, belonging to a Sunday-school in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy, having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a Tract on the Lord's Day, next week, at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the Tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard. When the woman, recollecting his voice, opened the door, and said, "Come in, my dear little fellow: it was you who left the Tract here last Sunday, against Sabbath-breaking, and it frightened me so, that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday-schools in enforcing the observation of the Lord's Day; and let it be a stimulus to all serious people, and even to children, to distribute Tracts in every possible direction.

ROBBERIES OF CHAPELS.

DEPREDATIONS on the Chapels in London have lately been renewed. *Hoxton Academy Chapel* was broken into on Sunday night, Nov. 25th, and robbed of a clock and a brass lamp; and *Union Chapel*, at Islington, was in like manner robbed, on the 28th or 29th, of a clock and two brass lamps.

The Society for the Protection of Places of Worship have offered a reward of 20*l.* for the discovery of the persons concerned in each of the above robberies.

PROVINCIAL.

WE have been informed that a considerable number of ministers of various denominations, in different parts of the United Kingdon, have, at their social meetings during the last Summer, made the outpouring of the Holy Spirit in larger measure, the subject of their serious consideration; and that they have determined to abound more than formerly in their private supplications (statedly or occasionally) for the promised blessing; and to preach on the Person and Offices of the Holy Spirit, as frequently as may appear to them expedient.

CONGREGATIONAL UNION OF SCOTLAND.

THE Deputation from Scotland, on behalf of the Congregational Union, beg leave, for themselves and their brethren in the North, to assure their Christian friends, of different denominations, in the metropolis and its vicinity, of the deep impressions of gratitude which they have carried home with them, for the readiness, kindness, and cordiality of the reception they experienced, and for the favour and liberality shewn towards the cause which they had been commissioned to plead. They trust the funds thus confided to the Committee of the Union will be appropriated to its great objects with such integrity and discretion, as to leave their friends and brethren in the South no reason to regret their having contributed to an Institution, of which the effects hitherto have been so very beneficial. The total amount of collections and contributions, in London and its immediate vicinity, is upwards of 770*l.* *inclusive*, however, of expenses of travelling, &c. &c. which are necessarily very considerable. A particular statement of the various collections, &c. will, of course, be given in the next Report of the Union.

JOHN HERCUS. ALEX. DEWAR.
WM. HENRY. RALPH WARDLAW.

SEAMEN.

A SEAMAN'S Friend Society, and Bethel Union, has lately been formed at Liverpool, under a very respectable patronage and an able Committee. The Society proposes to procure a suitable place of worship, either on shore or afloat, for the special use of seamen; to promote the domestic, social, and public worship of God when at sea; by the establishment of day and Sunday-schools for the children of seamen; by the circulation of Bibles and Tracts; by providing or recommending suitable lodging-houses for sailors, &c. &c.

We understand that a vessel, of about 400 tons burthen, has been purchased and fitted up as a Chapel, in which it is proposed that the worship of God shall be regularly conducted.

AT the General Quarter Sessions of the Peace for the County of Norfolk, on the

motion of Lord Suffield, seconded by Edward Lambe, Esq. it was unanimously resolved, That a recommendation be made to all occupiers of lands, manufacturers and others, employing labourers, artificers, or servants by the week, that, in order to secure the better observance of the Sabbath, by removing all pretence for the neglect of so obvious a duty, and to enable the poor to make their purchases without its violation, Friday be the latest day on which the weekly wages be paid.

ORDINATIONS, CHAPELS, &c.

Sept. 5, 1821, the new Independent Chapel at Nailsworth was opened for divine worship, when the Rev. J. Angel James, of Birmingham, preached in the morning; John Brown, Cheltenham, in the afternoon; and Wm. Jay, Bath, in the evening. The devotional parts of the services were conducted by Messrs. Lewis, Bishop, Burder, Deane, Bennett, and Taylor. Many ministers attended, besides those who were thus engaged; and the chapel (the dimensions of which are 72 feet by 45) was well filled, morning and afternoon. In the evening, it was thronged to excess. The collections exceeded 75*l.*

On Thursday, Sept. 20th, a new Independent Chapel was opened at Melton Mowbray, Leicestershire, when appropriate Sermons were preached by the Rev. R. Alliott, of Nottingham, and R. Hall, of Leicester. The devotional services were conducted by Messrs. Moorhouse, Jun. Hartley, Wilson, Hind, Glover, and Gear.

The attendance was numerous and respectable, and 70*l.* were collected. This is another addition to the number of new congregations which have lately been formed in this part of the kingdom.

The importance of this sphere for religious exertion had long been perceived by friends at Leicester and the neighbourhood, and, at length, application being made to the Committee at Hoxton Academy, Mr. Roberts was appointed to spend the Midsummer vacation of 1820 at Melton, which has ultimately led to the establishment of this new interest.

The *Theatre* was hired, in which he commenced preaching in July 1820, when a numerous congregation was speedily collected, by whom measures were adopted to secure the permanency of what had been commenced. A subscription was opened towards the erection of a place of worship, the foundation of which was laid on the 9th of May, when a suitable address was delivered; and in September (as above stated) the chapel, a neat and commodious building capable of accommodating about 500 people, was opened.

Oct. 15, 1821, was opened, in Windsor Forest, at Bracknell, Berks, a new Independent place of worship; when three Sermons were preached, by the Rev. Messrs Douglas and Sherman in the morning and evening, and by Mr. Harison, of Woburn, in the afternoon. The devotional parts of the service were conducted by Messrs. Harison, Douglas, Fryer, Coles, Roberson, and G. Newbury, the latter being minister of the place.

The church and congregation attending the ministry of the Rev. Jos. Tyso, Wallingford, have found it necessary to enlarge their meeting-house, and it was re-opened for public worship on Wednesday, Oct. 31, when three Sermons were preached by the Rev. Thomas Roberts, of Bristol, James Sherman, of Reading, and Jenkin Thomas, of Oxford. The following ministers assisted in the devotional services: Messrs. Cooper, of Wallingford; Keyworth, of Aston; Hawes, of Goring; Kershaw, of Abingdon; Heafford, of Chalgrow; Terry, of Risbro'; and Harris, of Wallingford. The congregations were large, and the prospects encouraging.

BRISTOL MONTHLY LECTURE.—1822.

TIME.	PLACE.	SUBJECTS.	PREACHERS.
Jan. 17, *Th.*	King Street	On the Preciousness of Faith	Mr. Crisp.
Feb. 13, *W.*	Tabernacle	On the Glory of Christ	Mr. Thorp.
Mar. 12, *Tu.*	Broadmead	On the Policy of the Men of the world as an example to Christians	Mr. Lowell.
April 16, *Tu.*	Bridge Street	On Death as the Christian's Gain	Mr. Holloway.
May 16, *Th.*	Castle Green	On the True Idea of 'Christ within'	Dr. Ryland.
June 12, *W.*	Bath Street	On the Pearl of Great Price	*Tab. Minister.*
July 11, *Th.*	King Street	On the Goodness of God	Mr. Lowell.
Aug. 13. *Tu.*	Broadmead	On the Temptation of Christ	Mr. Holloway.
Sep. 12, *Th.*	Castle Green	On a State of Nature, and a State of Grace	*Tab. Minister.*
Oct. 16, *W.*	Tabernacle	On Christ, as the only Way to the Father	Mr. Crisp.
Nov. 12, *Tu.*	Bridge Street	On the Passage of the Israelites through the Red Sea	Mr. Roberts.
Dec. 11, *W.*	Bath Street	On a True Missionary Spirit	Mr. Thorp.

FOREIGN.

SLAVE TRADE.

By letters from Sierra Leone, it appears that this infamous traffic in human blood is still carried on to a very great extent, by Portugueze and other *Christian* nations. As many vessels have lately been noticed on the coast of Africa, as were capable of carrying away 6,000 slaves.

A few vessels have been taken by the British ships of war, brought into Sierra Leone, and the slaves liberated: but all these commendable exertions are inadequate to the grand object---the total abolition of the Slave Trade. "Oh, let the wickedness of the wicked come to an end!" Psalm vii. 9.

AMERICA.

We are happy to hear from a Correspondent at New York, (the Rev. R. Maclean, late of England,) that the health of our estimable friend, the Rev. Dr. Mason, is so far recovered that he has accepted the office of President over *Dickenson's College*, at Carlisle, in Pensylvania.

The Bible cause in America has sustained a heavy loss by the death of Elias Boudinot, Esq. the President. See his character in the first article of our Obituary for the present month.

At a meeting of the Presbytery of New York, on the 6th of October last, Mr. Frey, (the Jewish preacher,) with the church and congregation under his pastoral care, in Vandewater Street, were admitted into the Presbytery.

AWFUL WARNING.

Some few months ago, during the performance of divine service on board the Receiving ship at this place, one of the men contrived to slip out of the congregation, beckoned to one of his ship-mates, and went below. He did not however escape unobserved; an officer followed him on tiptoe, and the man presuming that it was his comrade, said, in an under voice, "Come, let us have a snug game at cards." When the service was over, the culprit was summoned by the commanding officer, who severely reprimanded him before the assembled crew, and dismissed him with these words, "How do you know but this may be the last opportunity you will have of hearing a sermon!" *The next morning he fell from the mast head, and was picked up a corpse.*

Three Sabbaths ago, during divine service in the same place, a man behaved with so little decorum, that an officer was sent to check him. After service, the offender was publicly rebuked—was reminded of the preceding anecdote, and dismissed with this remark, "Who can tell but this may be your fate to-morrow?" *The next morning*, he was ordered to perform some duty aloft, *fell from the mast head, and was picked up a corpse.* This narrative requires no comment.

Brooklyn Long Island Patriot. July 3, 1821.

JAVA.

The cholera morbus has made dreadful ravages in some parts of the island. At Samarang, from 400 to 500 were carried off daily. The patients, in many cases, have died in six or eight hours. At Bantam, about 100 persons die daily; in the out-districts of Sourabaya, and Passarouang, above 170; but the number of deaths in Batavia does not exceed five daily.

But the most recent accounts, by way of Holland, state that the disorder had diminished very considerably.

Reports affirm that many persons were restored by a timely use of what is called the Cholera Mixture, consisting of brandy, laudanum, and oil of peppermint.

COLUMBO IN CEYLON.

On the 20th of April last, the Bishop of Calcutta landed at Columbo, *under a salute of 15 guns.* He held a visitation of the clergy, confirmed a considerable number of persons, consecrated the Fort Church, now called St. Peter's, and the Pettah Church, now called St. Paul's, in which service is to be performed every Sunday, in three languages.

UNITED MEETING OF PRAYER,

FOR THE SUCCESS OF THE GOSPEL AT HOME AND ABROAD.

To be holden in BRISTOL, for the Year 1822, at 7 in the Evening.

TIME.	PLACE.	TIME.	PLACE.
January	7 . . . . . Broadmead	July	8 . . . . . Bath Street
February	4 . . . . . Lady Huntingdon's	August	5 . . . . . Castle Green
March	4 . . . . . King Street	September	2 . . . . . Portland Chapel
April	8 . . . . . Ebenezer	October	7 . . . . . Bridge Street
May	6 . . . . . Tabernacle	November	4 . . . . . Broadmead
June	3 . . . . . Hope Chapel	December	2 . . . . . King Street

MISSIONARY CHRONICLE
FOR JANUARY 1822.

ADDRESS

To the Members of the London Missionary Society, by the Treasurer.

Dec. 17, 1821.

I SHOULD not discharge, to my own satisfaction, the duty which I owe to you, as your Treasurer, did I not apprize you of the very considerable degree in which the expenditure of the Society has exceeded its income, since the last Anniversary. It appears to me, further, that this is a proper season for making the communication, as the interval between the present time and the ensuing Annual Meeting will afford an opportunity for those active efforts which are necessary to restore the balance, and to allow me then to present a more pleasing statement of that important branch of your affairs, than otherwise I shall be able to do.

For four years past the annual expenditure has exceeded the income, notwithstanding the augmentation which the receipts have from year to year presented; and the Directors witnessed it with little emotion, while the disparity was not such as to menace any impediment to the desired extension of the Society's efforts. The present disparity appears to me, however, to be such as ought not to be viewed with indifference, both in its extent and the effect it has produced on the vested capital of the Society. The amount of the Disbursements since the 1st of April last is £ 28,880; (exceeding the expenditure of the *whole preceding year*, nearly £ 1,100) and it leaves an excess of outlay, beyond the Income for the same period, of no less than £ 11,000. It has already occasioned (besides the sale of £ 2000 3 per Cent. Consols, made before the last Anniversary) the sale of £ 2,000 3 per Cent. Consols. and £ 5,000 4 per Cent. Annuities,—while it is, after all, my forbearance to act upon the permission of the Directors (and that in the hope of receiving supplies from less injurious sources) which prevents farther large sales, in order to cover the amount for which I am in advance.

The year 1821 has been one of great effort, on the part of the Society, and the outlay has necessarily been proportionate. Since January last, the Society has had to defray the equipment (the passage was generously given by a Director) of the Deputation to the South Seas, accompanied by a Missionary and two Artisans, with their families: the outfit and passage of a Missionary with his family, and four Artisans, to Madagascar, in compliance with the evident, though unforeseen call of Divine Providence: the equipment and passage of eight Missionaries with their wives, and a Printer and his family, to various parts of India; and a Missionary and family to South Africa. These statements will show that it is *an actual expenditure, not a temporary inequality* between income and disbursement, which is the ground of my present representation; and that the hope of restoring the deficit must rest upon the employment of more than ordinary effort, to meet these extraordinary expenses.

It is not my intention, at present, to enter into more particular considerations relative to the probable amount of the *future permanent expenditure* of the Society, but I shall content myself with observing, generally, that the multiplication of the Society's Missions (especially in the East) and the great addition which has been made to the number of Missionaries, Assistants, Schoolmasters, &c. employed in its service abroad, during the last few years, will necessarily occasion a very large increase in the amount of the future annual expenditure of

the Society; which, of course, cannot be sustained but by a proportionate increase in the annual income, and this increase only by correspondent efforts and liberality, on the part of the members of the Society at large.

I rejoice in the honour which it has pleased God to put upon the Society, by those calls for its services to which I have referred, and am happy that the zeal and liberality of its founders had provided the means of complying with such claims as they arose; but, feeling anxious for the stability of its undertakings, I cannot behold without concern, a rapid diminution of its stable property; nor can I believe that the Members of it will be contented to allow such a disparity to prevail, between the expenditure and the income, as cannot fail to impose upon the Directors the obligation of restricting its operations to narrower bounds, than their zeal, if more amply supported, would prescribe.

SOUTH SEAS.

WINDWARD ISLANDS.

FROM the numerous letters lately received from our Missionaries at different stations in the islands of the Pacific Ocean, we proceed, as promised in our last, to make the following extracts:—

TAHEITE.

Matavai, June 21, 1821.

Mr. NOTT observes, that during Mr. Wilson's absence (at the Colony) he had been very fully employed in translating, preaching, and otherwise instructing the natives, so that he had scarcely time to take his food; but Mr. W. having returned, who would take part of the labour, Mr. N. would be more at liberty to attend to the work of translation, which the brethren consider as his special duty.

"Since August 1820," Mr. N. says, "I have baptized about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptized in a few days."

Translation.

The Gospel of John has been printed, and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

Burder's Point, May 16, 1821.

We gave, in our last, from Messrs. Darling and Bourne, a very brief account of the progress of the work at this new station, we now add a few further particulars.—

Civilization.

As it respects the civil improvement of the people, we have also great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets and hats for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet, and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden, in which they grow sugar-canes, bananas, sweet potatoes, Indian corn, pumpkins, water-melons, some French beans, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit and fish, and which want no cultivation.

New Chapel.

Another thing which calls for our gratitude is, the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end for the use of the children, which is filled every sabbath-day. All the seats have backs; and there is a large table-pew, pulpit, and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendance of Brother Darling.

Baptism.

It was mentioned in our last, that the brethren at this station had baptized upwards of 300 adults. They have sent us a full account of their proceedings with the candidates for baptism, their inquiries respecting their moral character, and the plan of instruction they pursue before the ordinance is administered, which fully evince the care taken to prevent improper admissions.

The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.

CAPTAIN GRIMES anchored at Hapapa, or Matavai Bay, Taheite, on the 20th of April 1821. Mr. Wilson and Mr. Hayward had

accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

The Captain states that a few days before the Annual May Meeting, preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provisions, the subscriptions of oil, &c. The Missionaries also began to assemble from the distant parts of the island.

On the appointed day of meeting, the Chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

At ten (A. M.) the natives collected in the building appropriated to that purpose, (which no doubt is a wonderful performance, if we consider the means used in building, but the wood is not sufficiently durable, to insure its standing in its present state more than another year or two) to the number of 5000, men, women, and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy, although, as is said, previously determined upon.

The Missionaries also made some propositions respecting their supplies of provisions, which had been suspended on account of a levy made by the king for the purchase of a ship, &c.; these were fully acceded to.

After this, Divine Service was performed by Messrs. Nott, Crook, Darling and Bourne.

The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch. The natives then retired in a very orderly manner, and in a few days, the village, from being thronged, was left with a very few inhabitants.

On the 23d the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 24th the captain removed to Wilks's Harbour, as not only a safer place for the vessel, but more convenient to the natives for the delivery of the oil.

On the 10th of June the ship moved to Eimeo (a distance of about 20 miles;) Having collected above 20 tons here, the captain sailed on the 25th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states that, in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations. Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the Chief.

The chapel is a firm building, (comparatively speaking) and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Capt. G. attended the native service, and was surprised to see the regularity and good order observed; the children were ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, gardens, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber, a platform is raised for the Chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a Chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

In a few hours every thing was ready, and on Wednesday the 4th, the captain sailed with the natives, and on the 8th arrived at Rurutu.

Rurutu.

The captain (in a letter left at the island for Messrs. Threlkeld and Williams, should there be opportunity to send it,) says, "I found the natives remarkably civil, but few in number; the country bears evident marks of rapid depopulation; many houses which appear to have been recently inhabited, are now desolate, and in the unoccupied houses numbers of dead bodies are suspended with cords, on boards used for that purpose, it

being their custom to keep the bodies of their friends for some time after death. The natives report that a short time ago the population was about 2000, but is now reduced to little more than 200.

The land appears to be fertile, producing every necessary in superfluous abundance. Hogs and fowls are plentiful, and their superiority over Taheite is in respect of their plentiful crops of excellent yams. The island, which is about 18 or 19 miles in circuit, bears from Raiatea, E.SE. distance 348 miles. The captain speaks highly of the two teachers he left there, and has no doubt that Christianity will be embraced by the whole island.

On the 9th of July, Captain Grimes left Rurutu, doubled Cape Horn on the 20th of August, and anchored in the Downs on the 5th of November. Thus the voyage was performed in four days less than four months.

Extracts from the Journal of Mr. Crook.

Mount Hope, Taheite, 1820.

(*Happy death of a converted Native.*)

June 26. This afternoon we buried *Fanaurai*, a member of our communion. He bore his illness with great patience, and was generally in a happy frame of mind. He appeared to be quite delivered from the fear of death, and longed to be dissolved, that he might be with Christ. I had many pleasing conversations with him during his confinement, and particularly the evening before he died, when he assured me, in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependance was upon his death. His conduct has been humble and irreproachable during more than two years that we have intimately known him. His funeral was attended by all the baptized, and many others, as well as our family.

July 23. Mr. Tessier died, after a short illness. His end was peace. The brethren Bicknell, Crook, and Bourne, witnessed his last moments, and attended his funeral on the 24th. Mr. Bicknell delivered a funeral discourse.

Mr. Bicknell was taken ill almost immediately after; and in about a fortnight, on Monday, August 7, expired, aged 54 years. He has left a widow and four children, two boys and two girls; the eldest, a boy about eight, and the youngest, a boy about four. By his own desire, his body was removed to Eimeo for interment.—(A larger account will be given of this good man.)

August 19. A Paumotu man, who is a candidate for baptism, came to my study door to-day, apparently much dejected, and wished to talk with me about the state of his soul. His conversation was very satisfactory. His child-like humility, his simple and correct account of the way of salvation, and the apparent sincerity of his manner, struck me very forcibly. I took him by the hand, and recognised him as a fellow-heir of the kingdom; and then returned to my closet overwhelmed with a sense of the love of God to these poor people, and his great condescension in employing such instruments as we are.

"These are the joys he lets us know
In fields and villages below."

27th. Met all the communicants in the chapel, and baptized some persons. Set apart eight deacons, with the concurrence of the people. Read and expounded Acts vi. 1—8.

29th. Much pleased with the attention of the Paumotu people; eight men and five women were nominated as candidates for baptism. They informed me that a company of about 100 are soon to join them from *Papara*, for the sake of religious instruction.

Sept. 2d. Every day of this week, one or two families have been with me in my study, with each individual of whom I had spiritual conversation, and found the exercises pleasing and profitable.

3d. *Lord's Day.* In the afternoon the children (about 150) were catechised by one of our deacons. It gave me much pleasure to hear him break the questions into lesser parts, to exercise the understandings of the young ones.

10th. *Lord's Day.* At the common chapel, the king and royal family being present, after prayer a suitable discourse; Mr. Crook baptised the *Infant Prince*, who was named *Teariitaria*, and the *Queen* his mother, who was named *Taaroa-vahine*. Mr. Nott baptised *Aimata*, the king's daughter, and *Pomare-vahine*, the queen's sister, calling her *Taaroamaiturai*. Mr. Nott then preached on Luke iii. 8. "Bring forth fruits worthy of repentance." About 1000 persons were present.

21th. Mr. Crook having paid a visit to *Papara*, (the late Mr. Bicknell's station) administered the Lord's Supper to about 32 persons. The rest of the congregation, nearly 1000, being present. Mr. C. says, "I felt affected at the solemn scene, and perceived the tears stealing from the eyes of some of the communicants."

25th. Six deacons were proposed to be chosen.

28th. The queen, as well as her sister, have engaged themselves as teachers in the adult and children's schools, and have been very diligent.

29th. Got a correct list of the schools, and found they consisted of

139 men
83 women
97 boys
63 girls

Total 382, besides those of Papara, 32.

Took down the names of the children of those four united churches, 126 in number, and directed them to bring them for baptism on Sabbath day next.

Oct. 1. At sun-rise upwards of 1000 people were assembled in the place of worship. *Tati* (a converted chief) as the father of the family, commenced the service in a grand, yet truly humble manner. Mr. C. preached. *Teharo* (another converted native) concluded by prayer.

Nov. 19. (*At Papeurini.*) *Lord's Day.* After the labours of the day, Mr. C. being fatigued, retired to rest. But about midnight he was awakened by hearing Tati and some of the people who were in the same house, conversing on the offices of Christ, the subject on which Mr. C. had been preaching. "They appeared (says Mr. C.) to take such a lively interest in the subject, that after listening to them for some time, I arose and joined them. This gave a fresh impulse to the conversation, and it assumed such a pleasing form, that I felt quite enraptured. Although the cocks were crowing, and none of the people had slept, they were unwilling to depart. Each seemed convinced that we should soon see the glory of God, and that our sole business, during the little time we remain here, should be to honour him by doing his will, and benefiting our fellow-creatures.

The Journal reports the arrival of the brig *Macquarrie*, from New South Wales, on the 5th of February, and her departure, laden with pork, &c. for the same port, on the 14th of April. The King has a large interest in this vessel.

The brig *Hope*, Captain Grimes, arrived on the 29th of April, with Mr. and Mrs. Hayward, Mr. and Mrs. Wilson, and supplies for the Missionaries.

Anniversary of the Tuheitan Auxiliary Missionary Society, May 1821.

May 9. *Wednesday.* Accompanied Brother Darling to *Papaoa*, to attend the yearly meeting of the Missionary Society. Met the brethren Nott, Hayward, Wilson and Davies. Pomare received us very kindly. His soldiers were drawn up in order, about 150 in number, with muskets and fixed bayonets. A congregation of between five and six thousand assembled about the middle pulpit of the great chapel. Commenced the service with prayer, &c. Brother Nott preached from Luke xiv. 23. "Compel them to come in," &c. The captain, officers, and passengers of the brig attended, and expressed themselves highly gratified with the respectable and orderly behaviour of the people. In the evening, Brother Wilson commenced the service, and Brother Darling preached from Acts v. 38, 39. "And now I say unto you, Refrain from these men," &c.

Thursday, May 10. Assembled in the great chapel with all the judges, officers of the Missionary Society, &c. Brother Bourne commenced the service; Brother Nott exhorted the whole Society to diligence and zeal in the good work of the Lord, in which they had so laudably engaged, and of which they had experienced such blessed effects, and concluded by requesting the officers of the Society to proceed to business.

TATI stood up, and exhorted the members of the Society to bring in their subscriptions immediately, that the oil might be put on board the brig, now ready to take it to England.

OTOORE, on behalf of the king, replied that it should be done without fail. Some matters also were settled relating to the regular collection of the contributions, which had been somewhat delayed through the (king's) late mercantile affairs.

AHURIRO stood up, and requested that the laws might be revised, improved, and printed afresh; that two principal judges might be appointed, who were named, (Tati and Utami); and that the Laws might be put into their hands, that justice might be administered more impartially, &c.

Two persons addressed the meeting, requesting that a Missionary might be sent to the little island *Marua*: they were informed that a measure of that kind could not be discussed on such an occasion.

OTOORE, on behalf of the king, exhorted the people to barter with their teachers as in former times, supplying them with such things as they may want, and receiving such things as they have a desire for in return.

TATI rose and confirmed it, wishing however that the king's vessel might be allowed to return, and load before a free barter be allowed. Some conversation took place concerning each church supporting its own teachers; but this was left to be settled at a future time.

HOTO, a man deputed by the chiefs of *Raiatea*, in a bold and animated speech, demanded the young child *Teriitaria*, that he might be made king; but this was strenuously opposed by TATI, who would not hear of it by any means.

After some other matters were settled, being desired by the king to conclude, we

sung a hymn, and I endeavoured to stir up the zeal of the king, officers, missionaries and people, from Eccles. ix. 10. "Whatsoever thy hand findeth to do," &c., concluding with prayer.

After we had spent a little time together in mutual converse, we departed to our respective homes, pleased with what we had seen and heard.

Mr. C.'s Journal concludes on the 6th of June, 1821, just before Captain Grimes left the island.

EIMEO.

Nov. 1820.

Extracts from the Quarterly Reports.

WITH respect to our outward circumstances, we have been blest with peace and tranquillity; we meet with no opposition in our work, but such as arises from the callous nature of the unrenewed heart, which nothing can penetrate without the invincible energies of the Spirit of God.—We much need your continued prayers for the Spirit's influences to accompany our endeavours for the good of these people, and to rouse us in the midst of such an outward calm, lest we be lulled to repose in the arms of carnal security.

We were prevented from holding our last quarterly meeting, by the absence of Brother Henry, at Tahite, attending on Brother Bicknell, in his last illness, and paying the last kind offices to those who have borne the heat and burden of the day—circumstances with which you are already but too painfully acquainted. Two of our valuable seniors, the Brothers Tessier and Bicknell, are called from the field of labour and of honour, in the short space of a fortnight, to enjoy their rest and reward. By this stroke a station is broken up, a large field left for cultivation, and an infant church left without a pastor.

We have added, at different times, to our little church, since our last accounts, forty, and restored one to communion who had been suspended for false speaking. We have baptized, since that time, ninety-four adults; also their children.

We have the translation of the Books of Joshua and Judges in hand, which will probably be some time before it be accomplished.

May the Lord the Spirit give efficacy to our attempts for the welfare of the world, and the glory of God. So that the "light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days." Then Sin and Satan, with the seat of their throne Idolatry, shall shrink into the shade before their glorious beams.

Feb. 1821.

Our school has increased and flourished much more since our last, than formerly. Our congregation is much the same.

On Wednesday, Jan. 10, we solemnly set apart to the office of Deacon, by fasting, prayer, and imposition of hands, the following six persons, viz. Patii*, Horoiruu, Vara, Mare, Ahuriro, and Teururaau, who had been some time previously nominated, and who are men possessing some intelligence and zeal, and who appear likely to prove useful in their office. We have some things in contemplation, of which, if we can accomplish them, we shall give an account.

The people are making improvements in fencing, planting, &c. &c.

Anniversary of the Eimeo Auxiliary Society.

ON Wednesday and Thursday, May 9th and 10th, 1821, we held the Anniversary of the Eimeoan Branch of the Tahitian Auxiliary Missionary Society, in the chapel royal Vararé. The services commenced on Wednesday morning at sun rise, by a prayer meeting. At ten o'clock the bell (or rather, iron-hoop, for that is our bell,) rang for public worship, when most of the inhabitants of the Island collected in the chapel. Brother Henry commenced the solemn and delightful service by singing, reading, and prayer. Brother P. addressed the people, from Luke xiii 29. "And they shall come," &c. and concluded.

In the evening the congregation assembled again, when Brother H. preached from Isaiah lxii. 2. "And the Gentiles shall see thy righteousness, and all kings thy glory."

Thursday, about eleven o'clock, the members of the Society assembled for business. Taau, our president on the last Anniversary, was called to the chair, and opened the meeting by a short encouraging address, and called upon Brother H. to engage in prayer. Prayer being ended, Brother H., after making some suitable remarks, moved, That the Secretary read the Report; which was seconded in a spirited manner by Maaman,† one of the governors. The Secretary (Patii) then read

* The first mentioned, Patii, is the priest of this district (Papetoai) who publicly burned his gods on embracing christianity; he has been some time employed as catechist.

Horoiruu and Ahurido offered their services last May to go as assistants to any missionaries who might be stationed at any of the neighbouring islands. It is most probable that they will now be sent without a missionary to Raivavai (High Island) to teach the inhabitants to read, and what else they are capable of.

† Formerly a prophet of Oro.

the report, from which it appeared, that the subscriptions were less than last year, amounting to only 1155 bamboos of oil, 284 little baskets of cotton, 88 pigs, and 2 bails of arrowroot *. Yet this was more than, from existing circumstances, we had anticipated. After the report, various resolutions were moved, and seconded, by Brothers P., Vara, Patii, Mare, Tetuecho, Tearua, Horoiruu, Ahurido, Teuruaau, Tapuni, Trrahoi, &c. &c. accompanied with speeches †, which at once warmed our hearts and excited our gratitude to God, who has done so much for these people, in making known to them his truth, and which has had such an effect upon them in improving their intellectual powers. The meeting was concluded with prayer by Brother P.; and each one returned to his tent, pleased with what he had witnessed, and expressing thankfulness for the enjoyment he had experienced We were much pleased to see so evident an improvement in the outward appearance of the people; most of the women having very decent bonnets, made in the straw-bonnet fashion, of Purou bark, plaited or sword grass, or some other plant or grass. The men also have got hats, like the common straw hats, of the same materials, which make a very decent and respectable appearance.

Extract of a Letter from Messrs. Henry and Platt, referring to the Annual Meeting.

We shall only observe, that it was an agreeable and happy meeting. Several speeches were delivered, that warmed and rejoiced our hearts. Our six Deacons were among the speakers. One of them (*Mare*,) charmed us with his eloquence, and the excellence of his matter. He is rather diminutive in person; but possesses a great soul. He can read and write well, understands some figures, is the most intelligent and best informed upon this, or perhaps on any of these Islands; and we trust is possessed of real piety.

We are sorry to state that *Tuhua*, one of our catechists, has lost the use of his left side by the palsy; and, we fear, will never again be able to resume the duties of his office.

We have commenced the building of our new church. All the Island is to be engaged in the erection of it; and it is to be large enough to hold all, or nearly all, the people of the Island. It is to be of an octagon form; the walls consisting of stone and coral rock: but it will be time enough to describe its figure when it is finished.

Funeral of Mr. Bicknell.

Mr. Platt, in another letter, thus writes: —We have lately lost two of our veterans (Bicknell and Tessier)—a gloomy dispensation indeed—cut off in the midst of apparent usefulness—a large congregation—a thronged school—a large population, looking up to them as their spiritual guides—left destitute! ‡; and Mrs. Bicknell left a widow, with five children.

The people were very much grieved at the loss of their teacher (Mr. Tessier), but when Mr. Bicknell became dangerously ill, many of them could hardly tear themselves from the house. They began to think themselves chargeable with some great crime, for which God thus visited them. And when the ordinance of the Lord's Supper was administered by Mr. H. on the Sabbath before his death, there was scarcely a dry eye in the place.

When his corpse was about to be removed to Eimeo, all the people followed it to the water side; and when they could follow it no further, they stood, and gazed and wept, till the boat was far off at sea.

The corpse was brought hither on the morning of our Missionary Prayer Meeting; after which, our people went to fetch the body, which was carried by members of the church, and followed by a great number of people. After the interment, the people, of their own accord, paved the grave over neatly with stones, and strewed on the top white coral, which has an agreeable appearance.

[*Accounts from Huaheine and Raietea, in our next.*]

SOUTH TRAVANCORE.

TAMUL AND MALAYALIM MISSION.

The Missionaries in this country have transmitted to the Directors a printed Report of their proceedings, from which the following account is extracted:—

Central Stations.—Nagurcoil.—Quilon.

Travancore is divided into 30 districts, in two of which only is the Tamul language well known. This part of the country originally belonged to the Carnatic, and most of its manners and customs are similar to those

* After the meeting, a considerable number came forward, and subscribed; which will increase the sum specified.

† Two of the members of the church offered their services as assistant missionaries to the Islands south of us. Their names are Tohi and Toma.

‡ Another Missionary has since settled at Papara.

of the Coromandel coast. Nanchanaudu is the general name of the two districts, Agatesurum and Towalla, which are at the Southern extremity of Travancore, as well as that of the Indian peninsula. In this remote corner, several hundred families have publicly renounced idolatry, and no longer sacrifice to devils, which they had been accustomed to do for ages. Many of the people are interesting characters, while others are less promising. It would not be safe to say more at present. Every one acquainted with the native character is aware how difficult it is to detect hypocrisy where there is a settled determination to deceive. We think it adviseable, therefore, to be cautious, lest the Society and the Christian world should think more has been effected than is really the case. The encouragements with regard to this people, compared with their idolatrous neighbours, are numerous. They are brought under Christian instruction, taught the doctrines and duties of the Gospel, and submit to reproof when charged with conduct inconsistent with the profession they have assumed. The children and young people are the most hopeful of the whole, while some who have been baptized at the advanced ages of 80 and 90, have departed this life with the simple, and, we trust, sincere declaration of their faith and hope of salvation through the Redeemer. Ignorance and poverty are two great barriers, though not the only ones we have to contend with, in conveying instruction to this people. Perseverance is necessary, but we are persuaded of ultimate and complete success.

QUILON.

Missionary, Rev. J. Smith.

BEFORE we proceed to give an account of the stations in the immediate neighbourhood of Nagurcoil, it will be necessary to inform the Society that we have now a station at Quilon, and that Mr. Smith, with the entire concurrence of his fellow-labourers, has commenced a Mission in that important place. We shall briefly notice the circumstances that led to the occupation of this new branch, and state the favourable events that have attended it.

From personal observation and inquiries made on the spot, we are fully convinced of the present deplorable state of education in the principal towns of Travancore. Very few, comparatively, are taught even the common rudiments of a native education. The ignorance of such a vast population, particularly in a moral point of view, is truly distressing. The remedy we would propose for such a widely extended evil, is the establishment of good Schools in all the principal towns and villages of Travancore. It was with a view to assist in this desirable object, that Mr. Smith, at the request of his brethren, proceeded to Quilon to make inquiries on the subject of Schools, and to solicit permission of the British Resident, Colonel Newall, to reside in Quilon, and establish a Mission for the benefit of its large population. We have the gratification to inform the Society, that Colonel Newall has not only given his full approbation to Mr. Smith's residing in Quilon, but has handsomely patronised the establishment of schools in that place and neighbourhood. It is pleasing likewise to add, that the Rev. Dr. Hutchinson, Chaplain of Quilon, entirely coincides with our views of affording instruction to the natives, and before it was ascertained that we should have a Missionary stationed in that quarter, the Doctor offered his assistance towards the support of Schools, provided we could engage for their superintendence.

A convenient and suitable house has been purchased for 1000 rupees, in a healthy situation, with a good garden and some acres of meadow land adjoining. Several Schools are already formed, containing from 20 to 30, and from 30 to 40 boys each. School-rooms are erecting, and some liberal subscriptions have been made in furtherance of the object.

TREVANDERUM.

WE have lately commenced a School in Trevanderum, the capital of the country, and hope to establish others in the intermediate stations without much delay. Trevanderum is a very important place for a Missionary station. It is about 40 miles from Nagurcoil, and the same distance from Quilon.

AGATESURUM DISTRICT.—NAGURCOIL.

Missionaries, Rev. C. Mead, Rev. C. Mault.

THERE are now four different schools established at Nagurcoil, the South Travancore Seminary, the Girls' School, the School of Industry, and the Bazar School. These, together with the schools at the different congregations, are in a state of progressive improvement.

SOUTH TRAVANCORE SEMINARY.

Teacher of the English Language, Mr. H. Ashton.—Native Teachers, Rayapen and Sevasuperamanien.

THIS institution is becoming increasingly interesting, and we seize the present opportunity to state its plan and progress thus far.

The great object of this school is the communication of religious and useful knowledge. When a boy leaves the seminary we shall be able to say, "from a child thou hast

known the holy Scriptures, which are able to make thee wise unto salvation." Many of the children not only read the Bible with fluency, but from being constantly examined as to the contents of the chapter, are able to give a good account of what they read. The next object of the institution is literature and languages, to be extended as far as our peculiar circumstances will admit. We have elementary books to translate and print before we have even the materials necessary to put this part of our plan in operation. Books and treatises in every branch of useful knowledge will be an acceptable present to the institution; likewise maps, globes, mathematical and astronomical instruments, &c.

The languages to be taught are the English, Tamul, Mallayalim, and Sanscrit. Should any of the children hereafter manifest suitable dispositions and qualifications for the ministerial office, they will be placed under the charge of one of the missionaries, and pursue a course of study that will qualify them for the right discharge of that important work, which of course would include an acquaintance with classical and theological knowledge on a respectable scale. This will give rise, we hope, in time, to a Mission College for the South of India, on the liberal principles of the London Missionary Society, which shall be open to all who present satisfactory evidences of genuine piety.

A new wing is now building to the Boys' School-house, containing a dining-room, hospital, and cook-room. Several other improvements are necessary, and it will take some time before the internal and external condition of the establishment can be such as we desire. There are 30 boys in the Seminary, the present limited number; the expenditure of which is defrayed out of the produce of the mission lands. The school could be considerably enlarged if the funds would admit of it.

GIRLS' SCHOOL.

The natives of India are generally averse or indifferent to the education of females. They have yet to learn the necessity of instruction for this part of the community. What the state of improvement is likely to be whilst such a disposition continues, it is easy to conceive. We have a few female children at the out-stations and some at Nagurcoil, but we expect greater numbers will avail themselves of the benefit of instruction ere long. We are thankful that some of our friends have thought of the claims of this interesting part of our exertions, and hope that increased efforts will be made for the education of females, for very much yet remains to be done. While we deplore the apathy of the natives on this head, we could do more if we had the means.

SCHOOL OF INDUSTRY.

Schoolmaster, Nanaperakasam.

THIS institution has been formed to give the means of subsistence and the advantages of a Christian education, at the same time, to some of the children of our congregations, who are likely to be brought up in ignorance, idleness, and vice. Some of the children are orphans, some we have redeemed from slavery, and others are the children of industrious parents, who wish them to become useful members of society, and to have the means of supporting themselves in future life.

The children are to learn in the school part of the day, and work the other part. They will be taught by natives who work on the mission premises, most of whom are Hindoos of caste, whom we have engaged, though not without some difficulty, to instruct all description of castes, even the lowest. We anticipate no small benefit from this measure.

BAZAR SCHOOL.

Schoolmaster, Maharasa.

A SCHOOL-ROOM has been built in the most public part of the town of Nagurcoil, the Bazar, as a more suitable place than the Mission compound in which the School was first held, to meet the prejudices of the heathen, who were withdrawing their children. The School is well attended. The children are all of heathen or Mahometan parents, and some learn the Catechisms and Scriptures, while the prejudices of others are not yet subdued. They are examined every Monday morning at our House, besides the regular inspections during the week.

PRINTING-OFFICE.

Printer and Bookbinder, David Adiappen.

WE are exceedingly happy to announce, that we now possess this valuable but necessary appendage to a Missionary establishment. Owing to our remote distance from any of the Presidencies, it will be impossible to calculate upon a regular supply of printing ink and paper; both of these articles we have had great difficulty in obtaining even in the smallest quantities. We are compelled, therefore, to make known our wants, not doubting but they will be adequately supplied.

We have just commenced this part of our labours by printing some lessons for the Tamul Schools, which are much required.

READERS.

We beg to acknowledge with the liveliest gratitude, the assistance which the Directors and other friends of the Society have recently extended to this Mission. The Readers are appointed to their work, and have commenced their labours. They are gone forth with the Scriptures and other good books in their hands, and have read them to many. Their designation has infused new life into the Mission, and filled our minds with the pleasing anticipations of the benefits which are likely to result from their labours. In a future Report we shall give some account of their attempts to diffuse a knowledge of the Scriptures among their countrymen. Several of the eldest scholars belonging to the Seminary, who have been for some time in the habit of catechising and reading the Scriptures in the surrounding villages, are now appointed Readers, under the immediate direction of the Missionaries. They will receive Theological instruction with the other Readers, all of whom require their stock of knowledge to be enlarged. This will no doubt be gratifying to the Subscribers, for there is every rational ground to hope, from the character of the persons employed, with the blessing of the Great Head of the Church, many will become very efficient labourers in the field of Missionary exertions. The 17 Readers appointed are designated as desired by their patrons:—

Rowland Hill, Richard Knill, John Clapham, William Haweis Cooper, Benjamin Williams Matthias, William Bushe, James Clark, Charles Seymour, George Clarke, William Urwick, John Oldfield, Henry Martyn, Charles Noel Welman, Samuel Stephenson Greatheed, John Palmer, Glass Kay, William Eccles.

BUNGALOW CHAPELS.

The erection of the three Chapels, for which Subscriptions have been sent from England, will be commenced immediately. The kindness of our friends in promoting this object of real benevolence, calls for the most ardent expressions of our gratitude. We beg to present our best acknowledgments for these marks of liberality, and trust they will be followed by many similar instances of disinterested charity. The present Report will shew how many towns and villages are in need of places of worship, which there is no prospect of their being furnished with, except by subscriptions for the express object.

MISSION CHURCH.

A large church is building of granite, which when completed will be a noble structure. Many liberal subscriptions have been made, but the funds are still inadequate to the object. The work is proceeding slowly, a few subscriptions having been recently added by several gentlemen who have passed the station. The school-room, which is spacious, serves for the present as a place of worship. The pressing calls we have had from other stations for all the assistance that could be afforded from the Mission property, has left us no alternative but that of rejecting those calls, or of throwing the whole of our strength into this one object. We preferred the former, and now rely on the liberality of the public to assist in the completion of the undertaking. Whilst we are anxious to finish the building with as little further delay as possible, it may be necessary to observe, that from the substantial nature of the materials of which it is formed, the slowness of the work has been rather an advantage than otherwise, for the foundation is more settled and better prepared to receive the immense weight it will have to sustain.

BOMBAY.

Ravages of the Cholera Morbus.

In a Letter from the Rev. Henry Davies to the Assistant Secretary of the Church Missionary Society, dated Bombay, June 2, 1821, an affecting account is given of the ravages, in that place, of the malady which has proved so fatal in many parts of India. He writes—

My spirits have been greatly depressed, for some days past, by the awful ravages of the Cholera Morbus. This dreadful disease has been, for some weeks, raging in all directions; but it did not appear in Bombay till about a fortnight ago; and, on the 28th of last month it entered the Barracks, in which the Bombay European Regiment is quartered, and in three days I followed to the grave 32 persons; 5 more were buried yesterday, and the work of death is still going on. Oh! that He, who ever liveth to make intercession, would stand between the living and the dead, that the plague might be stayed!

I have seen every case which has been admitted into the Hospital. Never have I witnessed any thing more heart-rending. Young men, stout and healthy, brought in in the morning, and dead in the evening! One can hardly conceive any thing more dreadful, than the awful realities of Eternity developing themselves in such an unexpected manner to numbers, who thought, if they thought on the subject at all, that the period was far distant.

The disease has been such as, in by far the greater number of instances, completely

to defy every human effort. The remedies applied, though the most powerful that can be imagined, have entirely failed. One circumstance is very striking, that, with the exception of two cases, the men were, to all appearance, in perfect health, the moment before they were attacked: some of them were taken ill while on parade, and some while lying on their beds: several of them having eaten hearty breakfasts at 8 o'clock, have been screaming in agony, and brought to death's door, by 10 or 11.

Death of Mrs. Morrison.

By letters dated at Macao, (China) June 12th and 13th, 1821, we learn that it pleased the great and Sovereign Disposer of human affairs to remove from this world of sin and misery, Mary, the beloved wife of our highly esteemed missionary Dr. Robert Morrison on the 10th of June last, after an illness (the cholera morbus) of only 14 hours. Her sufferings were so great as scarcely to admit of any expression of her views and feelings, but Dr. Morrison says, "I bless God for the assured hope that her departed spirit has reached the haven of eternal rest."

Her funeral was respectfully attended by the President and gentlemen of the English Factory, the medical gentlemen, Messrs. Livingstone and Pearson, and others. The funeral service was read by the Rev. Mr. Harding, the chaplain of the Factory; Dr. Morrison followed the corpse with his dear children, Rebecca and John, one in each hand.

"My son, John," says Dr. M. "I design, if God spare us, to bring up as a Chinese scholar, and pray and hope that his heart may be influenced to become a preacher of Christ's Gospel to the Chinese. How to educate my little daughter Rebecca, I am at a loss, but Mrs. Livingstone has kindly offered to take the care of her in my absence (at Canton.) The kindness of Mr. and Mrs. Livingstone to your missionaries has been before mentioned, and on this occasion I have experienced it more than ever.

I purpose to be, by God's grace, more and more devoted to the good cause, but God alone can give success to the labours of Christian Missionaries. May we all be earnest in prayer for God's blessing, for the 'time is short' that we have to labour."

Mrs. Morrison was born in Dublin, Oct. 24, 1791, and died at Macao, June 10, 1821, aged 30 years.

Human Sacrifices in India.

In the India Gazette of May 21, 1821, there is a report (translated from a Bengalee Paper) of the examination of certain persons caught in the act of carrying off a human victim, to be sacrificed at Jointeepore. From this examination, it appears that these men were directed by Oochung Bunggaut Kooaur (brother-in-law of the Rajah of Junteepore) to procure a man for this purpose, and that they actually seized a person named Monoo, but an alarm being given, they were taken prisoners. They affirmed, on their examination, that Kooaur had, for several years past, immolated human victims, that after ablution of the intended victim, a garland of flowers was placed round his neck, and then his head was cut off by a scymeter. It appears that these sacrifices were made to the goddess Kallee, in hope of procuring progeny.—(*We abstract this account from the Asiatic Journal for December* 1821.

AMERICAN BOARD OF MISSIONS.

Death of Mr. Newell, and Return of Mr. Bardwell.

Among the losses which we have met with, you will be sorry to hear of that of Mr. Newell, one of the American Missionaries. He was attacked about 10 o'clock on the morning of Wednesday last, the 30th of May, and died about 6 in the evening. The usual symptoms of violent vomiting and diarrhœa came on, attended with spasms; and it pleased God, in the course of a very few hours to release this faithful servant, to take him from his abode on earth to his abode in heaven. He is gone!—but, being dead, he yet speaketh to us, for he has left this testimony—that he loved, and feared, and glorified God in this his day and generation.

We knew much of him; and found him a meek, and humble, and affectionate follower of Christ. Surely we may say of him, the day of his death was better for him than the day of his birth! Here he had no rest; but now he has entered into peace, and into the enjoyment of that eternal rest that remaineth for the people of God.

The day fortnight before his death, he passed a large portion of it with us, with his Wife and Child; and appeared in excellent spirits. We had much comfort in prayer with him in the evening, and parted, little thinking that we should see his face no more.

I am greatly struck with the dealings of God with the Mission, to which our departed Brother belonged. Mr. Bardwell, one of its members, was compelled to leave Bombay about three months since, on account of his health: he had suffered greatly for two years; on his passage from hence to Bengal

with his family, he lost his child; his Wife was attacked with Cholera in Calcutta, but recovered; and he himself was suffering greatly. He had the charge of the Printing Department of the Mission; and indeed was the only one of the Missionaries acquainted with printing: he is taken away! Mr. Newell succeeded him—went to reside in the same house—and was just beginning to feel himself a little at home in the work, when it pleased the Supreme Disposer to remove him also. How mysterious is all this!—yet all is right! May we have grace from on high, to enable us to contemplate the dispensations of our Heavenly Father, with resignation to His will!

AMERICAN MISSION TO THE OSAGE INDIANS.

THIS important mission had long been under the contemplation of the Board of Foreign Missions, and after all due preparations were made, 22 persons, (including 4 children) who were appointed to this work, left New York, on the 20th of April 1820, to proceed on their long journey to the place of their destination, distant, we believe, more than 2000 miles. They passed through Philadelphia to Pittsburgh, a distance of 300 miles, where they arrived on the 12th of May; they embarked on the river Ohio on the 24th, and reached the mouth of that river, a distance of 1100 miles in 28 days. On the 22d of June the boats entered the Mississipi, and following its course towards the Gulf of Mexico for several hundred miles, entered the mouth of the Arkansas, and worked up the river until July the 3d. After this much sickness prevailed among them, and several of the family died. On the 23d they reached a place called Little Rock, where they found good water, but the heat was excessive. Their sufferings were great, but they persevered, with confidence in their God. By his gracious help they arrived safely at Chauteau's Establishment, on Thursday, the 2d of August, where, for the first time, they beheld Osage Indians, whose appearance was most interesting. This place is within 80 miles of Fort Osage. "Our health." say the Missionaries, "is good, and our prospects flattering. We propose settling on the Menedisime River, the principal branch of the Osage."

We congratulate our American brethren on this occasion, and rejoice that the Herculean labour of this arduous undertaking has so far succeeded. May the blessing of the "Great Spirit" crown this labour of love, and render it effectual for the conversion of multitudes of the poor Osages!

A gentleman, of Liverpool, who has been travelling extensively in America, informs us that he had an opportunity of visiting the Mission School for Foreigners, at Cornwall, in Connecticut, where he found about 28 youths, from various countries, Indians of different tribes, and natives of Owhyhee and Otaheite, who are in course of religious instruction, under the care of the Rev. Herman Daggett. A list of their names was included, excellently written, by a Stockbridge Indian boy. Mr. Daggett wishes to be furnished with Otaheitan spelling-books, translations, &c. to facilitate the progress of the lads from the islands of the Pacific Ocean.

NECESSITY OF PRAYER FOR THE INFLUENCE OF THE HOLY SPIRIT.

Mr. BOWLEY (of the Church Missionary Society) thus earnestly entreats Prayer on behalf of himself and his fellow labourers:—

It is encouraging to us that our superiors (I mean the Society at large) are aware that the part which their Missionaries and Catechists have to do, is to *go and preach the preaching which God has commanded them*; and that the new-creating work is the Lord's; and that though Paul may plant, and any Apollos water, yet the increase depends not on them. This lesson the Lord teaches us among the Heathen daily; and until He pour out the Spirit of His Grace on them abundantly, England must expect to hear little of conversions. We want the prayers of the righteous of that blessed land. We need daily, importunate, never ceasing, wrestling prayer. The Lord will be sought for earnestly, before we can expect to see of the travail of our souls in this Heathen Land, where Idolatry has taken deep root, and Superstition pervades the people. I, a thousand times, beseech the Lord, to pour out on His people, everywhere, the Spirit of supplication, till Jerusalem be a praise in the whole earth. Oh that the good people could follow us in our trials and anxieties among the heathen! then there would be no need of importuning them to prayer: the thing would plead a thousand times more forcibly for itself.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARY OF THE HERTS AUXILIARY MISSIONARY SOCIETY, AND ORDINATION OF A MISSIONARY.

ON Wednesday, October 3d, 1821, was held at Hertford, the Second Anniversary of the County Auxiliary. The proceedings of the day commenced with divine worship in the

Rev. C. Maslen's chapel: the Rev. T. Morell, resident, Tutor of Wymondly Academy, and Rev. H. Tyler, engaged in prayer, and a very appropriate sermon was preached from Gal. vi. 9, by Rev. J. Griffin, Portsea. Immediately after divine service, the business of the Auxiliary Society was transacted. The Rev. J. Griffin being called to the Chair, requested one of the Secretaries to read the Report; the Rev. G. Burder, Snell, Campbell, Raban, Waugh, Chaplin, Maslin, and G. Brown, severally addressed the meeting, and seldom has the cause of missions been advocated in a manner more impressive and interesting, than in the addresses delivered by the three gentlemen who formed the deputation from the parent society in London.

The proceedings of the day were rendered increasingly interesting by the ordination of the Rev. E. Crisp, late student at Gosport, a native of Hertford, and grandson to the Rev. J. Crisp, formerly pastor of the church in the same place. Mr. Campbell commenced this service in the afternoon by reading the scriptures and prayer; Mr. Chaplin delivered a suitable introductory discourse; Mr. G. Brown proposed to the young missionary several questions, and received his confession of faith; Mr. Maslin offered the ordination-prayer with laying on of hands; a most impressive charge was addressed to Mr. Crisp by the Rev. Dr. Waugh, and Mr. T. B. Browne concluded. The satisfactory manner in which the Missionary stated his views and motives for undertaking the work, and especially the account he gave of his religious experience, will, we trust, cause him to live long in the remembrance and pious affection of the numerous friends who were present, and will secure for him that share in their prayers for the success of his labours which he so affectingly and seriously solicited.

The congregation, both parts of the day, was very large, and the sum of 36*l.* was collected.

ANNIVERSARY OF THE NORTH WALES AUXILIARY SOCIETY.

THE Fourth Anniversary of the North Wales Auxiliary Missionary Society was held at Caernarvon, on Wednesday and Thursday the 3d and 4th of October. The public meeting commenced on Wednesday at two o'clock, when Mr. J. Williams, Festiniog, introduced; Mr. S. Williams, Llanidloes, preached from Isa. xlix. 24, 25. and Mr. R. Everett, Denbigh, from Zech. xiv. 20. In the evening, at six, Mr. R. Herbert introduced; Mr. W. Hughes, Dinas, preached from Mark xvi. 15. and Mr. D. Jones, Holywell, from Rev. i. 5. 6. Thursday morning, at six, Mr. J. Evans, Beaumaris, introduced; Mr. H. Lloyd, Towyn, preached from Col. i. 28. and Mr. C. Jones, Dolgelley, from Luke xvi. 29, 30, 31. At ten, Mr. James Davies, Llanfair, introduced; Mr. J. Whitridge, Oswestry, preached from Eph. ii. 20, 21. and Mr. W. Williams, Wern, from Haggai, i. 2—6.

At two in the afternoon, the public meeting for business was held at the County Hall. —David Williams, Esq. Vronheulog, was called to the chair; and, after a short prayer by Mr. Roberts, Llanbrynmair, the chairman explained the object of the meeting, &c.

Mr. Jones, Holywell, in moving the first Resolution, observed, that the *object* of the Missionary Society is to spread the knowledge of Christ crucified amongst all the human race; that in its general *operations* it has had very salutary effects upon the minds of Christians individually, of our churches collectively, and of the world at large; and that its *fundamental principle* is such as to call forth the love and esteem, as well as the kind support of all those who love our Lord Jesus Christ in sincerity.

Mr. Jones, Dolgelly, seconded this motion, and remarked, that as the object of the society is no less than to enlighten the *whole world* of mankind, it must loudly call for the *universal* co-operation of Christians.

Mr. Roberts, Bangor, in making the second motion, dwelt particularly upon the misery of the heathen and its extent, observing, that of the 1000 millions (supposed by some to be the earth's population) only 200 millions are within the precincts of Christianity, including also in this latter number the whole of the churches of Greece and of Rome! so that eight out of every ten of the human race are hitherto destitute of the gospel of Jesus Christ!

Mr. Lewis, Pwllheli, in seconding this motion, dwelt also upon the misery of the heathen, and particularly called the *females* to consider how their sex is degraded, in every land where the gospel is not preached, and how *they* ought to feel towards the Missionary cause.

Mr. Whitridge, in moving the third Resolution, spoke of the blessedness of *union* between Christians of various denominations in the great cause of evangelizing the world: also alluded to the resemblance between the church of God in the present age, as connected with the Missionary cause, and the ancient Jerusalem—in its *name*, "a vision of peace"—in its *renowned* character—and in its being a *centre of communion* to the tribes of Israel.

R. Everett, Denbigh, in seconding the motion, observed, that the various Missionary Societies, which so honourably emulate each other in doing good, are not at variance, but should rather be esteemed as so many regiments, composing *one* grand army, and concerting all their force against their common enemy, and for the advancement of the interests of their common Lord and Master. The success with which this society has been honoured in its various stations was adverted to as an encouragement to perseverance and increasing exertions.

Mr. Hughes, Dinas, moved the fourth Resolution, and remarked, that a sense of the precious privileges which we, as *Welshmen*, enjoy, ought to excite in us a spirit of commiseration for the benighted heathen; that much good has been done in Wales by the preaching of the everlasting gospel, especially in the last twenty years, which should encourage us to do our utmost to send the same gospel to other nations; and that all our prayers will be of no avail, and will be utterly unacceptable in the sight of God, unless we contribute also of our substance, according as the Lord hath prospered us.

Mr. Roberts, Llanbrynmair, seconded this motion, and observed, that the ancient Britons were favoured with the Gospel as early as the apostolic age, when Caradoc, a Welsh general, being taken captive to Rome, there heard the gospel of peace (*probably* heard the apostle Paul preach,) and after seven years imprisonment was liberated, returned to Britain, enjoying in his own soul, no doubt, the more glorious liberty of the gospel, bringing with him three *zealous Missionaries*, to preach to his Welsh Pagan brethren that gospel which had been so precious to his own soul. Having noticed some early translations of the Bible into the Welsh language, and the honour conferred upon our countrymen in being amongst the first founders both of the Bible and Missionary Societies, Mr. R. solemnly invited all his audience, ministers and others, to enter into a covenant with God, and to confirm it as if by oath, in the presence of heaven and earth, to take the Missionary cause more to heart, and to renew our unworthy endeavours more zealously on its behalf than ever, in our *families*, our *neighbourhoods*, and the *churches* in general.

Mr. Davies, Rhoslan, in moving the fifth Resolution, having spoken very briefly of the absolute and indispensable necessity of the Spirit's influences, to give life and energy to all the Society's operations,

Mr. Williams, Wern, seconded the same, and observed, that when Gideon entered the field against the hosts of Midian, he desired his men to blow in the trumpets "*the sword of the Lord and of Gideon.*" Gideon could do nothing without the "sword of the Lord," and the latter would not go forth without allowing Gideon to be the honoured instrument. Every thing in nature appears united to call for our lively exertions on behalf of the heathens: the "wall of partition" is abolished—the dead from their graves invite us to do what they have left undone—the rising generation anxiously looks up to us for a worthy example to follow—"the whole creation groaneth, and travaileth in pain" for the manifestation of the latter day glory—the sun, rejoicing as a giant to run his race, says, I have given light to the heathens for near 18 centuries since the crucifixion of my Lord and Master, when will you send the light of the gospel to shine upon their souls? Every leaf of *tea* from the East, and every cane of *sugar* from the West, solemnly charges us to send the gospel in return; the trees in our forest say, 'We will make ships,' the hemp, 'I will make sails,' the flax, 'I will make paper to print Bibles.' The sea, in flowing to our shores, inquires, 'Is there any one willing to go to distant lands, to erect the banner of the cross?' The angelic hosts summon us; Jehovah's bowels of mercy, yea, the groans and the blood of a dying Saviour, call us forth most solemnly to join in the general conflict against Satan's tottering kingdom! But, in making every possible exertion, let us feel our dependence upon the Spirit of the Lord, and pray for the general outpouring of the same upon all the Ministers of the Gospel, upon every individual Christian, and upon all the churches.

The Thanks of the Meeting having been respectfully presented, by Mr. Jones, the stated Minister, to the Corporation, for the use of the Hall, and seconded by Mr. Whitridge; also to the Chairman, by Mr. D. Jones, and seconded by Mr. Powell, Rhos-y-meirch; prayer was presented by Mr. Williams, and the meeting closed, the whole having been conducted in the Welsh language, excepting Mr. Whitridge's speech.

In the evening, Mr. H. Hughes, Llechwedd, introduced; Mr. James Davies preached from John iii. 36. and Mr. Roberts from Ps. cxviii. 25.

The next Anniversary is to be held at Denbigh.

MISSIONARY CONTRIBUTIONS.

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

IN LONDON AND ITS VICINITY.

egacy under the Will of the late Mr. William Elston, of Cloth Fair, London.			
Mr. William Clare, and Mr. William Baldwin, Executors	200	0	0
itto of the late Mr. James Scott, of Chelsea.—Mr. Peter Skipper, Mincing Lane, and John Young, Hampstead Road, Exors. (Less Duty)	100	0	0
itto of the late Mrs. Sarah Finch.—Lt.-Col. Thomas Fenn Addison, Exor. (Less Duty)	50	0	0
A. for Pacaltsdorp	1	0	0
R. ditto	0	10	0
S.—Donation	2	0	0
mden Town.—Quarterly Subscriptions; by Miss D——; per Rev. T. Richards	0	13	0

ONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

ashire.—Stockport.—Contributions by the Workmen employed in the Factories of the late James Brown and Sons.					
Old Factory	6	11	8		
Sheepwash	5	8	4		
				12	0 0
llections, &c. by the Rev. Messrs. Innes and Chapman.					
evon.—Exmouth.—A few Friends				1	9 9½
Honiton				11	6 8½
Kingsbridge.—Rev. J. Davies				7	7 2½
Newton Abbott.—Rev. R. Crook				2	6 6
Ottery, St. Mary	3	9	9½		
Penny-a-week Society	5	0	0		
A free-will offering of F. Seawood and his Wife, towards the Chapel, &c. at Cape Town	2	0	0		
				10	9 9½
Sidmouth.—Rev. D. S. Ward				3	2 5
Totness.—Rev. Mr. Windeatt				2	15 2½
Teignmouth.—Rev. J. A. Roberts				2	0 0
rsetshire.—Charmouth.—Rev. B. Jeans and Friends	9	15	0		
Annual Subscriptions	5	5	0		
				15	0 0
Lyme Regis.—Rev. J. Steed				3	9 6
				53	7 1½
evon.—Anonymous, in a Letter from Paington				10	0 0
v. Mr. Sewell.—Penny-a-week Society				3	0 0
istol Juvenile Missionary Society.—One Quarter's amount; per Mr. R. Ferris, Treasurer				30	0 0
nts.—Winchester.—A few Friends of Missions; by Mr. John Dummer				5	0 0
ncoln Auxiliary Missionary Society.—Mr. James Lupton, Treasurer				40	0 0
ddlesex.—Willesden.—Per Mr. Nodes.—Moiety of the Produce of a Missionary Box kept by a poor Man	2	5	8		
Produce of a swarm of Bees	2	5	0		
Moiety of the Subscriptions of the Juvenile Society	3	11	9		
W. K.	1	1	0		
S. B.	0	5	6		
				9	8 5
rwick and Tweedmouth Association, for assisting in the propagation of Christian Knowledge; by Rev. Mr. Laurie				15	0 0
rsetshire and Somersetshire.—Contributions from the United Congregations of Stalbridge and Temple Combe; per Rev. J. Horsey				12	0 0
Staffordshire.—Burton-upon-Trent.—Legacy under the Will of the late Miss Esther Port; per Mr. R. Cooper				20	0 0
Sussex.—Lewes Tabernacle, in addition to the sum collected at the Anniversary and inserted in last Chronicle				2	0 0
Warwickshire.—Coventry.—A Friend; by Rev. J. Jerard				1	1 0
Scotland.—Dundee Missionary Society; per Mr. W. Kirkaldy.—Donation				20	0 0
Tarnes and Toveran, near Old Meldrum.—Donation from the Female Auxiliary Missionary Society; by Rev. P. Robertson, Craigdam, Old Meldrum				9	0 0
Ayrshire.—Tarbolton Bible Society.—Donation; by Rev. J. Campbell				5	0 0
Invergordon.—From a few Friends that meet Quarterly, for Conference and Prayer for the success of the Gospel abroad: by Mr. Hector Holm				15	0 0
Hutchisontown Relief Congregation.—Rev. Mr. Thomson	10	0	0		
A Friend; per Mr. Ogle, Bookseller	10	0	0		
A few Friends for the Cape Chapel, &c.	1	0	0		
				21	0 0
Nairnshire Society for the propagation of the Gospel	10	0	0		
Nairn Juvenile Missionary Society; by Rev. W. Barclay, Secretary	1	0	0		
				11	0 0
Collections, &c. by Rev. John Davies, Missionary, George Town, Demerara.					
Collections at Providence Chapel in May 1821				200	
Donations of Gentlemen of the Colony.					
His Honor.—J. P. Smith, Second Fiscal				22	
Rev. W. G. Strachan, B. D.				21	
F. M'Mahon, Esq.				22	
J. Gibbs, Esq.				22	
E. H. Dalton, Esq.				22	
Wm. Lucas, Esq.				14	
Messrs. Murray, Jones & Co.				44	
Donations of Free People, &c.					
Mrs. Niecher				7	
Miss Florida Reed				7	
Ann Barker				9	
C. Barnade				9	
C. Loncke				12	
L. Lespunes				7	
J. De Ryter				7	
T. C.				12	
J. M.				7	
B. F.				9	
S. K.				7	
Q. K.				7	
L. M.				7	
C. M.				7	
D. M.				7	
J. C.				7	
Small Sums under 7 Guilders	87	15			
Balance left from last Remittance	114	15			
	697	10	at G. 14 5		
	£48	19	0		
Miss Sarah Davis.—Annual Sub.	1	1	0		
	£50	0	0 sterling.		

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

A Friend; per Mr. W. Alers Hankey	10	0	0
Rev. Mr. Hacking Darwin, Lancashire	6	8	4
Mr. T. B. Oldfield	5	0	0
Miss Sealey, Poole	1	1	0
A few Friends.—Scotland	1	0	0
F. Seaward and his Wife, Ottery St. Mary, Devon	2	0	0

The Thanks of the Directors are presented to the following:

To Rev. D. Clark, of Dartford, Kent, for two Chinese Ladies' Shoes, a piece of Chinese Matting, a curious specimen of Sea Weed, and a pair of Buffalo Horns, from India, for the Museum.—I. L. and Mr. Thomas Berry, for a few articles of Wearing Apparel, for Pacaltsdorp.—A Friend, for a small parcel of Haberdashery.—Mr. W Carter, for a Box of Books, Trinkets, &c.—Rev. J. Bulmer, for 2 dozen Copies of his Occasional Poems.—Mr. Smithman, Mrs. Stevens, per Rev. S. Hackett, Mrs. Brett, Mrs. Tanner, Mrs. Baxter, Mrs. Brasier, Mrs. H. and Miss W., Mr. Leggatt, and I. S. for Evangelical Magazines, &c.

ERRATUM.—Chronicle for December.

Education of Native Females in India.

For Mrs. Smith, Strangeways Hall, Manchester, *read* Friends at Manchester; by Mrs. Smith, Strangeways Hall.

POETRY.

HYMN FOR THE NEW YEAR.

Now would my soul in humble verse
A grateful tribute rear,
And His unbounded love rehearse
Whose goodness crowns the year.
Revolving seasons, sure, should wake
The pleasing pow'rs of song,
And each returning period make
His praises tune my tongue.

By grateful recollection led,
My footsteps I review,
And trace the hand that richly fed,
And brought me safely through.
Since the last infant year had birth,
How many young and gay,
The unrelenting hand of Death
From earth has swept away.

Full many a way-worn pilgrim too
Has laid his burden down,
Exchang'd his cup of earthly woe
For an unfading crown.
And many as the shock of corn
Waiting the gath'rers hand,
From storms of sorrow have been borne
By the Divine command.

But, fearful thought! and full of dread
My Muse rejects the task,
Of ponder'ing o'er the millions fled,
And whence? she dares not ask.
Then will I bless the Great Supreme
Who lengthens out my days,
And floating on Time's rapid stream,
My Ebenezer raise!

O Thou to whose immense survey
The lapse of thousand years,
But one revolving transient day
Of fleeting time appears:
Be Thou my pilot, Thou my guide,
Till I shall reach my home,
And safe into the haven glide,
Secure from ev'ry storm.

Bury. JUVENIS.



Freeman sc

Revd Joseph Gilbert

Hull

Publd by F Westley, Stationers Court Feb 1822.

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FEBRUARY 1822.

MEMOIR OF THE LATE REV. ISAAC TOZER, OF TAUNTON, SOMERSETSHIRE.

THE lives of Christians, whether ministers or private persons, abound with incidents that are interesting and instructive to themselves; and that would be so to others, if properly made known: while circumstances of sufficient importance to be selected and insulated from the rest, may very rarely occur. Of so pious and amiable a servant of Christ as the late Rev. Isaac Tozer, we should, therefore, gladly have furnished a connected, though concise biographical account: but having failed of success in various inquiries, we shall attempt little more than to transcribe those materials with which we have been favoured from indisputable testimonies. We trust that these will be found profitable by every candid and attentive reader.

Mr. Tozer was born at Modbury in Devon, in the year 1758. He discovered very strong symptoms of early piety; and when but a boy, would take one or two of his brothers aside to pray with them. At fifteen years of age he went to a grammar school at St. Mary Ottery, that was kept by the late Rev. Mr. Buncombe, as a preparation for theological studies; under whose care he remained till 1776. By his good behaviour, and evident seriousness in religion, he greatly endeared himself to Mr. and Mrs. Buncombe, who usually spoke of him by the kind appellation, "our *Isaac*." In the course of the last mentioned year, when 18 years old, he was admitted as student of divinity into the Academy at Bridport in Dorsetshire, over which the late Rev. Mr. Rooker presided: and remained there till 1780, when he was ordained pastor of the church of Dissenters at Charmouth, in that county.

The Rev. Mr. Small, now Tutor of the Western Academy, in his funeral sermon for Mr. Tozer preached at Taunton, and dated November 1820, says, "I remember his preaching here, before he had left the Academy: and I remember how acceptable his services then were; so as to excite hopes that he would be what he has proved, a workman who needed not to be ashamed. If I recollect rightly, my acquaintance with him began at that time; and we lived on friendly terms without interruption to the time of his lamented departure, a period of more than forty years. When I went to reside at Axminster, I was happy in having him for a neighbour; and

we had frequent opportunities of seeing each other. He resided at Charmouth nearly sixteen years; where, though the sphere was rather contracted, his labours were not in vain in the Lord. After the death of the venerable Mr. Tho. Reader, he received an invitation from you to succeed him. I witnessed his solicitude after having received this call, that he might know the path of duty. In the earnestness of his soul he prayed, that he might not be suffered to do any thing contrary to the approbation of his heavenly Father. He did not rest satisfied with his own prayers, but he invited some of his brethren in the ministry to join with him in solemn prayer for heavenly direction: and after this he requested to have their advice with respect to the propriety of leaving the situation which he then occupied, and of accepting the invitation to this place."

He removed to Taunton in 1795, at the unanimous call of the church and congregation meeting in Paul Street, in preference to the situations of Plymouth and Exeter, whence also he received invitations about the same time. The meeting-house at Taunton was large, but of a most inconvenient form. It had been built for the fruits of the joint labours of Mr. Newton and the celebrated Jos. Alleyne, who were excluded from the beautiful parish church of St. Mary Magdalene, where, we fear, evangelical doctrine has never since been restored. Political contentions proved afterwards so baneful to religion that the meeting-house was shut up, and on the point of being sold for worldly uses. By renewed exertions, the congregation, notwithstanding, was revived; and amidst an almost general declension of the western Dissenters from orthodoxy and genuine piety, it had the distinguished honour of constantly maintaining its original principles. After Mr. Tozer's settlement, the meeting-house was rebuilt on a commodious plan, to seat from eight to nine hundred persons; and it has been always fully attended. "He now entered," says Mr. Small, "upon a large sphere. Great attention was roused, and multitudes flocked to hear the living word as it dropped from his lips. God was pleased to accompany and follow it with his special blessing; so that we have reason to believe many souls were savingly converted who were his joy here, and will be the crown of his rejoicing in the day of the Lord Jesus. The number who continued to attend his ministry was truly great; a good evidence that his popularity was not a sudden blaze, but a steady fire, communicating light and heat."

He was a humble, diligent, affectionate pastor and minister; a truly spiritual and evangelical preacher; exhibiting in every relation, and in his whole deportment, the practical influence, in his own heart and life, of the truths which he preached to others; and it pleased God to give testimony to the word of his grace, in the conviction of many, and the comfort and edification of those who had already believed through grace. In his more private walk, he exhibited the most unequivocal and powerful marks of a soul richly imbued with holy wisdom, love, patience, forbearance, candour, and an extraordinary spirit of devotion. It might truly be said of him, that he walked with God. It was impossible for any person, feeling the impression and tasting the sweetness of divine truth, to be with him in his house and not to love him; and it must have been their own fault if they did not receive good from him.

His manner of bringing up his

children was most exemplary, and was eminently followed with the divine blessing. He reproved them when needful, and administered to them (though very seldom) parental correction; but always, either with or after reproof, prayed *with* them as well as for them: and the effect was not only beneficial to his children, but impressed them with an uncommon degree of filial esteem, affection and attachment. These facts cannot be better exemplified than in the expressions of one of his sons.—"Calling us into his room, he talked and prayed and *wept* with us: kneeling down by us he prayed for us, and we repeated the words after him. I remember, when he was praying for my forgiveness, after I had been guilty of falsehood, that I saw him weeping. His eye indeed, affected my heart much more than the severest chastisement could have done. Never do I recollect his coming into our rooms, while children, to call us in the morning, without saying something to us about the goodness of God, and our duty toward him: and the subjects on which he loved to dwell were of a religious nature: but never did one of his children connect an idea of strictness, moroseness, severity or gloom, with religion. It shone from him in all its native beauty; so that we were attracted by his example and conversation; and grew up with the impression that religion was another word for happiness. His relations of scripture stories, the representations he gave us of the loving-kindness of God in creation, redemption and providence, and of the pleasures and advantages of piety, all conduced to excite in us a *love* of piety. He always expected that we should begin the day with prayer, and retire in the evening before supper: to which he had been prompted both by his own inclination, and by his pious preceptor, Mr. Buncombe; who asked him, on coming to supper the first evening in his family, 'Mr. Tozer, have you retired?'—Indeed, he constantly engaged in private devotional exercises three times a day: neither after the fatigues of the Lord's Day would he take his supper till he had spent a considerable time in retirement. I believe he *never* went to the pulpit or returned from it without prayer. If persons called at the house immediately after public service, he would retire a short time to his room before conversing with them. When I have felt indisposition to religious exercises, it has repeatedly occurred to me, 'My father would not neglect retirement for such an excuse.' His kindred and servants, his church and congregation, peculiarly shared his intercessions in family devotion.

"He was a strict observer of the Lord's Day, and always inculcated the observance of it on his servants and children: yet he cautiously avoided every thing that could make it burdensome. After the close of public services, when enjoying needful relaxation amidst his family, he would say, 'Let us be cheerful; but remember it is the Sabbath.' He carefully avoided giving trouble to servants on that day; and so accustomed were his children to avoid any appearance of disregard to it, that they felt ashamed of being seen in the street, unless going to or from the house of God. He frequently conversed in the kindest and most friendly manner with the servants on religious subjects; and hardly a common labourer could enter his house without hearing from him something of God and of salvation. Profaneness he constantly reproved; but with a mildness that could neither be resented nor forgotten. He was, indeed, in every relation-

ship, a pattern of meekness and of concern for the spiritual welfare of those around him; and eminently so in his conjugal connexion."

"That he had his imperfections," says a pious kinsman, "I am aware; but he was himself inexpressibly more so: and in his general demeanour, in his habitual temper, even under peculiar circumstances, whatever defects or positive evils he was conscious of, the grace of God and the fruits of the Spirit were so apparent in him, as to cover them from the view of others, and that in no ordinary degree. For a short time before his death, from much disease and bodily debility, this excellent man suffered severely by mental agitation. I was with him about ten days during this time, and left him only a week before he died; but every remembrance endears him to my heart. I cannot forget the feelings excited in prayer with and for each other; nor how manifest it was that his fellowship was with the Father, and with his Son Jesus Christ. He soon after obtained his dismission from a very disordered and weakened body, a disturbed imagination, and a tempting enemy; and departed 12th Oct. 1820, doubtless to a state of perfect light, and purity, and joy."

Mr. Tozer for many years was in the habit of keeping a diary. The perusal of it discovered "What exceedingly low views he had of himself; how strict a watch he kept on his own heart; what tenderness of conscience; how severely he noticed the least deviation from the word of God in his disposition or conduct; how constantly he confessed it before God, not resting till he enjoyed evidence of divine forgiveness; what deep compunction for sin; what pantings after more likeness to God! How minutely also he observed divine Providence; in every temporal mercy acknowledging God by recording it, as well as by thanksgiving. In every step he feared to move without committing himself to the guidance and blessing of God. It may truly be said, that in *all* his ways he acknowledged God. Humility, devotion, watchfulness, thankfulness, conscientiousness and practical consistency, were the component parts of his character."

In his pulpit he was not less at home than in his family or his closet. With the natural advantages of a voice that combined power and melody, of a flow of simple and easy expression, and a manner wholly free from affectation, his matter though not strikingly awful or pathetic, was uniformly profitable and acceptable. All his discourses were alike evangelical and practical; and seemed to be the result rather of constant experience, than of assiduous study. They were especially recommended by an affectionate vivacity and cheerfulness, that indicated pleasure in his work. For the various and numerous calls on Dissenting ministers to conduct measures of general usefulness, Mr. Tozer was less qualified than to discharge the duties of his own important sphere: but he was backward to no good word or work; and the known amiableness of his character succeeded in obviating difficulties that might otherwise have been sometimes insurmountable. He was generally highly and deservedly respected, not only by pious people of every class, but likewise by men of the world. His funeral was attended by all the Dissenting ministers of the town and neighbourhood, most of whom subsequently addressed their respective congregations on subjects referring to his character and his decease. The Rev. Mr. Saltern of Bridport, delivered the address at his funeral; and the Rev. Mr. Small preached

(from 1 Pet. v. 4.) the sermon; our obligations to which have been acknowledged, and might very profitably have been enlarged, but for needful restrictions of our limits.

ON MAKING HASTE TO BE RICH.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 9, 10.

THE obtaining wealth is an object of almost universal pursuit, for this men rise up early and set up late, for this their minds are perpetually turning first to the right hand and then to the left, making frequent calculations whether this or that be the most probable measure for securing the proposed end. In whatever direction we turn our eyes we perceive the proofs of this fact. Early in the morning it may be noticed how mercantile men press forward from their country residences to the cities or towns in which their business is conducted. See the avenues to the Post Office how crowded, and with what eager countenances they wait for the distribution of foreign letters. Walk through the public Exchanges of London, Bristol, Liverpool, or Manchester, you will scarcely meet one individual who discovers a listless countenance, much less will you meet with any individual dull or sleepy:—all are on the alert: the eye is fixed upon the object—every nerve is stretched—and no gladiator of ancient times could discover more anxiety, or make more exertion, than is manifested by these ardent pursuers after wealth. But whence does all this ardour flow? It is from a strong impression on the minds of men, that it is a very desirable thing to be rich; that it furnishes such numerous means of obtaining happiness; and that the more they can accumulate, the more happiness they shall possess. This is the predominant sentiment and feeling of men of business. But it is not the language of experience; it is not the language of divine revelation, which warns us against such mistaken notions; for this brings to our view the emptiness and the unprofitableness of riches, but as they are means of glorifying God, and of doing good to our fellow men. Let the ardent pursuers after wealth read attentively the following passage: "There is an evil which I have seen under the sun, and it is common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."—Eccl. vi. 1, 2.

It would afford pleasure to every genuine Christian to perceive that the desire of wealth in professing Christians is kept within those limits which are wise, and compatible with the obligations which they are under to God, and the regard which they should cherish for the honour of pure and undefiled religion. Instead of which, it is lamentable to see them determining to obtain wealth at all hazards, even at the expense of every high Christian principle, and of almost every personal, relative, and religious duty—even sacrificing a good conscience, and hazarding the everlasting salvation of the soul.

The passage of scripture which has suggested these reflections, exposes that dangerous line of conduct which all real Christians should carefully avoid. It is also manifest, from many fatal examples, that those who "*will be rich*" pursue a course of action extremely

sinful, and which must be productive of many and awful misehiefs to the soul. I shall state some examples of this kind, and I pray God that they may not be exhibited in vain:—

First, That man certainly makes haste to be rich, who sacrifices either religious duties or religious privileges to the prosecution of his great object of procuring riches. How frequently have I heard the neglect of reading the Scriptures and prayer, both in the family and in the closet, thus apologized for—"I have a family to support, and my business engrosses so much of my time, that it is next to impossible to attend to these things at present; I hope soon to get forward a little in the world, and then I shall have more leisure, and will undoubtedly give more attention to these things." Such persons forget the wholesome advice, or, I might say, the solemn injunction of the Great Teacher. In summing up an interesting discourse upon the duty of trusting divine Providence, and guarding against all sinful anxiety respecting temporal things, he says, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. vi. 33.

Eagerness to accumulate wealth is discovered also by the neglect of the public worship of God, and the institutions of the Christian Sanctuary. Our Lord has beautifully and powerfully portrayed those who fall into this sin, and think to excuse the neglect of their souls and things eternal by the obligations they are under to attend to the duties of their temporal calling. It is in the parable of the great supper, Luke xiv. 18, &c. The master is represented as having made an ample and a rich provision for a large body of guests; and, at supper time, he sent forth his servants to announce his kindness and liberality, and invite the poor, the lame, the halt, and the blind; the most unworthy and insignificant were not exempted; and they were to say, "Come, for all things are now ready." But how was the message received? "They all began with one consent to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. The second said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And the third said, I have married a wife, and therefore I cannot come." The first two of these were too intent upon getting money to attend to the things of God, the soul, and eternity: It was no sin to buy a farm, or to buy five yoke of oxen to plough the land when bought: it was no sin to marry a wife,—but when these things interpose between God and our souls, cherish our worldly spirit, and obstruct us in the performance of our most essential duties, they are our sin and our curse. It is a sad omen when God gives any thing in wrath. This is the case often in regard to riches; and then, instead of yielding happiness, they are altogether useless; if they do not even become the means of distracting and destroying the unhappy individual on whom they have been bestowed.—Eccl. v. 12.

Another way in which men make haste to be rich and fall into temptation, is by indulging the spirit of monopoly; and therefore strike out into many different lines of business, or multiply shops and stations in one and the same business. I have been surprised not only to see men of the world pursue this line of conduct, but professing Christians. One whom I well knew had many branches of business, and they lay so remote from each

other, and involved him in so much care and anxiety, that early and late he was all bustle;—he was running from Dan to Beersheba to borrow money, or to procure discounts—broke his promises to his best friends—was so irritable in his family, that his wife and children could scarcely procure a kind or a civil answer—and, in the midst of all this eager pursuit to amass wealth, he was snatched away by death, and left his affairs in so disorganized a state, that it required no little time or sagacity to disentangle them; and, after having given his eyes little slumber, and his hands and feet no rest; and after working harder than of any of his own dependents, instead of having amassed, as some thought, a good fortune, it appeared that his wife and children were left with but a scanty support, and were of course painfully disappointed.

Wherever I see this disposition to engross an undue share of the public favour, I think I see one who is making haste to be rich. It has been said, that "a covetous man can scarcely be an honest man." One person, and he a great talker about religion, not long ago openly declared himself in language that seemed to intimate, that he should rejoice in the ruin of all those who were of his own profession in that neighbourhood. What can be the issue of such a temper of mind but disappointment and disgrace on the one hand, or, if successful in amassing riches on the other, must they not be embittered by shame at the recollection of the means by which they have been procured? How often have we seen the wealth of some men so weigh them down with remorse and despair, that they would have parted with the last farthing if they could have procured sleep for their eyes and peace to their consciences! How true the words of Solomon—"There is a sore evil which I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt."—

Some make haste to be rich by downright cheating and fraud. They have a variety of tricks to set off their goods and induce the purchaser to take them; and when they have carried their point, they have gloried in the success of their iniquitous manœuvres.

There are many ways in which this may be done. One way is by giving an appearance to an article which is altogether fictitious and delusive. Another is by concealing some defect, which, if seen, would inevitably lead the purchaser to decline the article, or take it at an inferior price.

Others cheat the purchaser by false measures, false weights, &c. Solomon has delivered many interesting lessons of instruction upon these evil practices; the injurious result of which generally falls most heavily on the poor; to rob whom is one of the greatest abominations in the sight of God. "Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them."—Prov. xxii. 22.

Some make haste to be rich by an unjustifiable withholding from others what is their due: they cheat their families of what is imperiously due to them for the comfortable supply of their personal wants, and to maintain their respectability in society. The wife and the children are pinched in their food, in their clothes and other domestic comforts; and so stinted in pecuniary supplies, that they are seldom or ever able to indulge the best feelings of human nature, in imparting assistance to the poor and afflicted.

They exact from their servants and labourers an undue portion of

service; without cause diminish their wages, and withhold what is due to the tradesman, that they may take advantage of the price of stocks, and increase the dividend of the approaching half-year. To such the apostle James (v. 3, 4) says,—"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Others make haste to be rich by downright robbery. They rob God, the church, and the poor. That proportion which they pay to the established church and to the parochial poor under the authority of parliament, they *must* pay; but they pay even this grudgingly: and when applied to for some gratuitous contribution, either to objects of distress, or for religious purposes, they never fail to talk of the provision made for both by the law of the land, and how cheerfully they contribute; than which nothing can be farther from the truth. It was to men of this class that God said, —"Will a man rob God? Yet ye have robbed me."—Mal. iii. 8.

All the wealth which God bestows upon a man is to be considered as a talent, given to him in trust. He is a steward; and must give an account to God. The responsibility of rich persons, is therefore very great; and is so solemnly stated in the parable of the talents, (Matt. xxv. 15—30.) that I take the liberty of urging a close attention to it upon all rich persons; but especially upon rich professors; and most of all upon those professors whose wealth is still increasing.

Is the niggardly heart of any *earth-worm* saying,—"What shall I do? Where shall I bestow my goods?" I answer, Put them out to interest, under the direction of inspired truth. Give a due proportion to the Lord, to the church, and to the poor; and they will pay you far better interest than you ever will obtain elsewhere. "He that giveth to the poor lendeth to the Lord." No man can eventually be injured by what he either gives or loses in the cause of God, of truth, and of righteousness. Hear the testimony of Christ, then, covetous soul, and let go thy fond grasp of those perishable riches. They are best used when used for God. "We have left all (said Peter) and followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life."—Mark x. 28—30.

We call upon those who are making haste to be rich to attend to the claim which God makes upon them for providing, upholding, and keeping in a good state, the houses of God in our land. Remembering what he said to his ancient people, —"Bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."—Hag. i. 8.

We call upon you, rich Christians, to provide for the ministers of the Christian sanctuary, and the administration of divine ordinances. Thus God addressed the ancient Jews: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of

hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10. The law of tithes departed with the old dispensation, and now God claims and expects your free-will offerings. There is a new law; but it is equally appropriate and equally binding. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11.

If the things I have written have any truth in them, if they have the sanction of God's word, what an awful state are they in who have already made haste to be rich, or who are in progress to this end by any of the means which I have been censuring! Then how awful your state! Your riches are as the spoil of robbers, in the estimation of God. They will rust in thy hand; they will melt away like wax, or will make to themselves wings and flee away: or, if they abide with thee, thou wilt exhibit the very image of the individual so correctly portrayed by the prophet,—"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Jer. xvii. 11. J. T. B.

THOUGHTS

ON THE ENCOURAGEMENT TO IMPLORE AND TO EXPECT A MORE COPIOUS EFFUSION OF THE INFLUENCES OF THE HOLY SPIRIT. Part II.

This encouragement arises. Secondly, from *the explicit promises of such an effusion.*

Next to the grand promise originally made on the expulsion from Eden, the promise of a Saviour, there is not one so interwoven with the whole texture of divine revelation, and renewed with so much frequency and so much emphasis of reiteration, as the promise of the Holy Spirit. He is expressly called "the Spirit of promise,"—"the promise of the Father;" and the pre-eminent glory of the Christian economy, when compared with that by which it was preceded, consists greatly in this—that it is "the ministration of the Spirit." Blessed, beyond all who lived before them, were they whose eyes beheld the Son of God manifested in the flesh; but more blessed still were his disciples, after his departure than even during his personal presence. "Nevertheless I tell you the truth," said Jesus, "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth is come, he will guide you into all truth." How glorious was his descent, in fulfilment of the Saviour's promise on the day of Pentecost, when his ordinary and extraordinary influences were poured out in rich and copious effusion. Standing up before the astonished multitude, the apostle Peter thus addressed them: "This is that which was spoken by the prophet Joel;—And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That promise, then, though gloriously verified on the day of Pentecost, was only in part fulfilled; and a more copious and extended effusion of regenerating and sancti-

fying influences is reserved for a period not yet arrived—not now far distant; so that the three thousand souls, then added to the church, were only the pledge of the addition of millions more! The present population of the world exhibits, it is true, a dreary waste of moral desolation, but it shall only continue, "until the Spirit" in copious effusion "be poured out from on high;" and then "the wilderness shall be as a fruitful field, and the fruitful field shall be counted for a forest." Then, "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—"I will pour water," saith Jehovah, "upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit on thy seed, and my blessing upon thy 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." So fertilizing and refreshing, yet so gentle and insinuating, is sometimes the influence of heavenly grace, that it is compared to the unseen but innumerable drops of the gently descending dew—"I will be as the dew unto Israel." Sometimes its descent is more distinctly apparent, and it is represented as coming down "like rain upon the mown grass, like showers which water the earth." But more bold is the figurative language of this interesting passage, and more aptly does it denote, a communication in the highest degree copious and abundant:—"I will *pour* water upon him that is thirsty, and *floods* upon the dry ground." It shall resemble not so much the evening dew, or the falling shower, such as descended on the land of Israel; it shall resemble more the wide-spreading and fertilizing inundation of the river of Egypt, producing, with the rapidity which astonishes, a beauty and verdure and richness of vegetation, under other circumstances almost unknown. And when this promise shall be extensively fulfilled, Oh what scenes of moral beauty and grandeur shall the church exhibit!—Her ministers shall be clothed with salvation—her people shall shout aloud for joy.—In her sanctuaries how joyous shall be the concourse—how elevated and how rapturous the songs of praise;—her ordinances how greatly blessed; with the means of grace what efficiency shall be connected! "For," saith Jehovah, "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 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."

The encouragement to expect a more copious effusion of divine influences, arises, Thirdly, *from the appearance of such indications as may be expected to precede that effusion.*

Of these indications may be specified—

1st, The employment of those means, on an extended scale, with which the influence of the Holy Spirit is usually connected.

The time is not come for the conversion of the heathen, said many in the years which are recently past; and this gratuitous assertion was deemed by those who made it, a sufficient apology for declining any active exertions in

their favour. At present, said they, the aspect of the world affords but little encouragement to expect success. It must be the work of God, and in his own good time; and by some extraordinary interposition, he will plead his own cause. They forgot that we are in possession of a clearer rule of duty, and a more explicit directory of conduct, than any which can be derived from our calculations of the probability of success. We have received from our Lord and Master a charge which is in full force—"Go into all the world, and preach the gospel to every creature." Great is the cause of joy and gratitude that this charge is now more generally understood; and that in pursuance of its requirements, societies have been organized, funds obtained, and missionaries sent forth. Can we doubt, then, whether this be a prognostic of approaching prosperity—a precursor of a glorious day of heavenly grace? Did not he who gave the command—"Go into all the world," give also the assurance—"Lo, I am with you always;" and is not this, in effect, an assurance that with the employment of the means he has prescribed, he will connect the requisite influences of the Holy Spirit?

2dly, An increasing persuasion of the necessity of divine influences to secure the efficacy of the means employed.

The necessity of this influence is no new doctrine in our system—no new article in our creed; yet although it may retain only the same place in our creed, it may occupy more of our thoughts, it may be more deeply impressed upon our minds, it may give excitement to more frequent and more fervent desires. It is one thing to admit, even with full conviction, the correctness of a doctrine, and another to yield the heart habitually to its powerful and guiding influence. On first awaking from the slumbers of inactivity and supineness, the Christian world was roused to the consideration of the duty of accomplishing all that was practicable by human instrumentality. It was not presumed or imagined, that human agency was itself sufficient to secure the extension of the Redeemer's kingdom. And yet never perhaps was there felt, either among ministers or churches, so deep and vivid an impression on this subject, as since they have received from the pens and from the lips of missionaries their touching and faithful descriptions of the state of the heathen world. The feelings awakened by an actual inspection of the degraded and debased character of the human mind, under the darkness of paganism, have been, in some degree, propagated in the hearts of Christians at home: convictions of the necessity of divine influences, to give success to missionary efforts, have been greatly deepened, and desires after a copious effusion of those influences have been enkindled to greater ardour. Is not this a token for good? When the blessed God is about to confer a favour of peculiar value, does he not frequently awaken in the minds of his people a consideration of its importance and a desire of its attainment; and is not the very desire to be traced to that influence, of a more copious effusion of which it is the precursor and the pledge?

3dly, A disposition to unite in fervent prayer for this promised blessing.

To united prayer is attached a peculiar efficacy. It was our Advocate with the Father who said—"If two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of

my Father who is in heaven." The union of many for the purpose of prayer is represented, in the prophecy of Zechariah, as an indication of the approaching glory of the latter day. "Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."

Was there ever seen upon earth a union for prayer—prayer for the propagation of the gospel—prayer for the effusion of the Holy Spirit, so extensive as that which now takes place, on a fixed day and hour, in the commencement of every month? And is it not to be presumed as well as desired, that at Missionary prayer-meetings, both at home and abroad, petitions for the effusion of divine influences will be presented with increasing copiousness and increasing fervour? Not one blessing is there attached to the covenant of grace, which the Father of mercies is more ready to bestow, than this, in answer to the united supplications of his children —"If ye, being evil," said the Saviour, "know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."

4thly, A conviction, by indubitable evidence, that an increased effusion of divine influences is, in some parts of the world, actually taking place.

Let the reports of Missionary transactions be duly examined, and it will be found impossible to resist the conclusion, that among the most degraded and wretched idolaters there are numerous instances of conversion to God—that in some regions of the heathen world, the mass of the population have with one consent, renounced and destroyed their gods; and that not a few native teachers have been sent forth from newly-formed churches, well qualified to publish the glad tidings of salvation to their heathen neighbours.—What are these undoubted facts, but satisfactory and delightful evidences of the agency of the Divine Spirit, in countries over which, till lately, the prince of darkness reigned with undisputed and undisturbed dominion. The throne of Satan seems now shaken to its very basis; and even populous regions which are still the habitations of cruelty, because the scene of abominable idolatry, afford cheering indications of an approaching change. The idols are sinking gradually into contempt, and soon the idols shall be utterly abolished.

And in some parts of the *Christian world* have there not been of late, remarkable effusions of heavenly influences? How deeply interesting have been some of the statements received from different denominations of our trans-Atlantic brethren! From the latest intelligence it appears, that an abundant communication of divine influences continues to be enjoyed by many of the American churches, which have been for a considerable time thus highly favoured, and that many other congregations have been recently visited by copious showers of blessings. From the most authentic documents we have the happiness to learn, that during the past year, the effect of this effusion has been not only the elevation of the standard of religious character among those who had believed through grace, but also the conversion of many thousands who were living without God and without Christ. What hath God wrought!

THE ROBBERY OF TIME.

To the Editor.

SIR,

I PRESUME that at the commencement of the present year, many of your serious readers felt a deep concern to "redeem the time;" and resolved to avoid, as much as possible, those impediments to its improvement, which they formerly experienced. Now Sir, amongst the various occurrences of life by which our precious hours are wasted, there is one, less regarded, but not less mischievous than others more generally noticed——I mean *trifling visits*. The following passage from the late Bishop Horne's Sermon on "The Redemption of Time," appears to me worthy of consideration:—

"*Cut off, as much as may be, unnecessary visits.* Of all thieves, they are the worst who rob us of our time, because for the loss of that no amends can ever be made us. And there are in every place some who, being idle themselves, do their best endeavours to make others so; in which work, partly through a disposition in those others to be made so, and partly through a false fear and shame, which hinders them from fraying away such birds of prey, they are too often suffered to succeed. An assembly of such persons can be compared to nothing but a *slaughter-house*, where the precious hours, and oftentimes the character of all their friends and acquaintance, are butchered without mercy. And perhaps there are few maxims that have more truth in them, than one laid down by a great master in the art of *Holy Living*, 'No man can be provident of his *time*, who is not prudent in the choice of his *company*.'"

A. Z.

ITINERANT PREACHING.

THE following just and candid sentiments of the late Rev. Mr. Scott, on the subject of Itinerant Preaching, taken from his comment on 2 Chron. xvii. 7—9, are peculiarly seasonable at the present time, when fresh exertions are making to diffuse the knowledge of the Gospel in the United Kingdom.

"And with them he (Jehoshaphat) sent Levites —— and they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

"Notwithstanding the prejudices of mankind, and the indiscretions of individuals, an itinerant preacher, if duly qualified and sent forth, is one of the most honourable and useful characters that can be found upon earth: and there needs no other proof that, when this work is done properly and with perseverance, it forms the grand method of spreading wide and rendering efficacious religious knowledge, than the experience of the church in all ages; for great reformations and revivals of religion have generally been thus effected. It is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the Gospel through the nations of the earth. Itinerant preaching having almost always preceded, and made way for, the stated ministry of regular pastors. But it is a work which requires peculiar talents and dispositions, and a peculiar call in providence; and is not rashly and hastily to be ventured upon by every novice, who has learned to speak about the Gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for

enduring the cross, not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary in such a service. They who engage in it should go upon broad scriptural grounds, and dwell chiefly upon those grand essentials of religion, in which pious men of different persuasions are agreed; plainly proving every thing from the word of God, running nothing into extremes, and avoiding all disputes, however urged to it about the shibboleths of a party. In this way itinerant preaching is a blessing, which all who love the souls of men must wish to be vouchsafed to every part of every nation upon earth. And if those who are in authority were to employ select men, of known and approved piety and ability, protected and countenanced by them, to go from city to city, and from *village* to *village*, through the kingdom, teaching in every place the plain acknowledged truths and precepts of the Bible, immense good might be done. Those stated teachers who have been grossly negligent or profligate, must either be disgraced or reformed; others might be stirred up to use greater diligence; and the instructions of stated faithful ministers would receive an additional sanction, which could not fail of producing a happy effect. Thus it was in the days of Jehoshaphat, and thus it will be wherever or whenever God shall please to stir up the hearts of kings, princes, and ministers, to teach the people in every part of their territories, according to the word of God. This is also the proper way of promoting public peace and prosperity, and it will prove a better protection of nations than an increase of powerful armies or navies, though it may very properly be connected with the ordinary methods of defence. Persons in authority have much business to which they ought to attend, and they should consider that stable peace, and increasing numbers of well maintained and orderly subjects, are more honourable than the most successful wars; and whatever ability any man possesses, he should willingly devote himself to God, and serve him with it."

OBITUARY.

MRS. ESTHER COPE.

On Tuesday, Feb. 6, 1821, died at Birmingham, in her 84th year, Esther, the wife of Mr. W. Cope. She was the child of a pious mother; but though deeply impressed at times by the momentous truths of religion, she remained for many years a stranger to their transforming and consoling power. At the age of 24 she was married to a Mr. L. whose impure life soon drove her from her own home, to seek a quiet and honourable maintenance as housekeeper in a gentleman's family. While in this situation, where she was deprived of the means of grace, she dreamt that she was taken very ill, and being led out of doors for air, she heard some delightful singing, and walked to the place from whence it proceeded. She listened till she awoke. When she awoke from her dream she was alarmed, believing that this was a representation of heaven, which she should see, but would not be permitted to enter. Soon after this, the state of her mind became so gloomy and dejected that she was obliged to leave her situation. Her friends called in a Mr. Foxall, a pious surgeon of Walsal, who at once perceived the cause of her distress, and recommended her to go and hear the gospel. This excited her astonishment, as she could not perceive the connexion between hearing a sermon, and obtaining relief from a load of mental grief which was sinking her into despair. But He whose invisible hand had

inflicted the wound, now appeared to heal it.

When led out one day for the benefit of the air, she saw a number of people going to a place of worship, and she resolved to follow them. When she drew near, she recognized the scene of her vision, and actually heard the same tune sung which had charmed her in her dream. The Rev. Mr. Hewitt of Bedworth, after the preceding parts of the service had been conducted, announced for his Text, 1 Pet. v. 7. "Casting all your care upon him," &c. The word came with power, the scales of ignorance fell from the eyes of her understanding, her heart felt the unction of the truth, and she said, as she passed from the house of mercy, "What! and does the Lord care for me? Oh then that is enough."

On returning home, she read the 54th chapter of Isaiah, which, from its suitableness to her situation, afforded her great enjoyment, and which chapter served as her staff through the remaining years of her pilgrimage on earth.

Having lost her first husband by death, she removed to Birmingham; and in the year 1786 married Mr. Cope. This union was a happy one. Soon after the Rev. J. Brewer became the pastor of the church of Christ assembling at Carr's Lane, she was received with her husband into communion, and during the whole period of her future life adorned the profession which she had made.

In November 1819, when attending to her domestic duties, a large quantity of boiling water fell upon her, by which she was very much injured. This affliction, though intensely severe, she bore with exemplary patience, and indulged the hope that it might be the means of introducing her into the presence of her invisible Lord. But from this she was recovering, when it pleased God on the following Christmas-day to visit her with a paralytic stroke, which deprived her of the use of one side. She lingered on in a state of bodily suffering which exceeded the power of description, till the 6th of Feb. when

"One gentle sigh her fetters broke;
We scarce could say she's gone,
Before her happy spirit took
Her station near the throne."

She left an affectionate husband and three children who are ardently attached to her memory, to mourn over their common loss.

Mrs. Cope was distinguished as a Christian, by the simplicity of her manners, the uniform spirituality of her mind, her non-conformity to the world, her extensive acquaintance with the Scriptures, and her attachment to the external means of grace: --and as a member of the church, her love of peace, her attention to the junior members, and to those of the congregation who were under religious impressions, her fervent prayers for the prosperity and happiness of her pastor, combined to render her character interesting, and her decease a loss which cannot be easily repaired.

Amidst all her diligence in business, and no one was more active, she retained the fervour of a devotional spirit. She often said, "I have Christ, and what else can I desire; and if it were not for my dear family, and the hope of being useful to souls, I think I could not stay; for there is nothing here that is worth my stay; there is nothing like my God!"

Comparatively few are indulged with the same degree of spiritual enjoyments as she was favoured with, during almost the whole of her life. Three days before her departure she said to her husband and daughter, "Lest I should not be sensible in death, hear me now. I have not had a doubt of my interest in the covenant of redemption for thirty-five years; I have not the *shadow* of a doubt now. I shall die, but I have a sweet assurance that I shall be for ever with the Lord. I have not the triumphs I had; but I feel that a mercy, for I have not strength to bear them."

A short time before her decease, her physician requested her not to talk; but so intense was her affection

for the Saviour, that she could not refrain bearing her dying testimony to his worth and preciousness—"What, not speak of him?" she said to a friend, "who has done so much for me!

"I'll speak the honours of his name
With my last labouring breath:
When dying, clasp Him in my arms,
The antidote of death."

To a friend who was with her, she said, "Tell the church, that God is a faithful God, not one word of his promises has failed. Tell them to walk closely with him, or they will not be favoured with his special presence in a dying hour. Tell them to look well to their foundation, for unless they are building on Christ, all their hopes will perish; for the storm of the divine displeasure will sweep away every false refuge. Tell them to pray for their minister, in the closet, in the family, and in the house of prayer. Tell them to cry continually, 'Help, Lord, or the godly man will cease'—to pray also for the conversion of sinners, and that peace may remain amongst them." To her children, who stood round her, expecting every moment to witness her departure, she said, "I am dying, but no cloud intercepts my view. Christ is my Redeemer—I am vile, but he has washed me.—I am united to him—follow me, and we shall meet again." She then addressed her deeply affected husband—"You have been a good husband to me, and our separation will not be long, we shall meet soon, and

"There on a green and flowery mount
Our weary souls shall sit," &c.

Soon after she had taken her farewell of her family, she fell asleep in Jesus, leaving an unblemished reputation, as a decisive proof of the genuine nature of her faith. Her decease was improved by her pastor, the Rev. T. East, from Rev. vii. 13, 14. and such was the esteem in which she was held, that the chapel was crowded to excess.

T. E.

MR. JOHN BEAUFOY.

On Thursday, Nov. 1, 1821, in the 24th year of his age, died Mr. John Beaufoy, eldest son of the Rev. S. Beaufoy, of Town Sutton, and late student at Cheshunt College. He was early the subject of religious impressions; but it was not till he was in his 18th year that he gave himself up to the Lord and to his people by the will of God; but about this time by divine grace he was enabled so to do. Some time after this, having been long exercised with reference to entering into the gospel ministry, he was induced to make it a matter of much consideration and solemn prayer; and at length, believing that he was in the path of duty, he proposed himself as a candidate for the College at Cheshunt. Being approved of, in April 1818, he entered that Seminary, where, for three years he assiduously prosecuted his studies, and was beloved by all who knew him, for his upright deportment, genuine piety, and ardent zeal for the salvation of souls.

Study having impaired his health, relaxation and change of air were deemed indispensably necessary; in consequence of which, he left the College in April last for his father's house; from which, to the grief of his family, his fellow students, and his Christian friends in general, he never returned; but, after lingering upwards of six months, he dropped mortality, and entered into the immediate presence of that Saviour whom he delighted to exhibit to others.

During his illness his mind was generally calm and composed; his entire dependance for future happiness being placed on Jesus—the foundation laid in Zion. He often felt peculiar pleasure in reflecting on the words of the Apostle: "There remaineth, therefore, a rest to the people of God." His death was improved by his brethren the students, in the College Chapel, and at most of the other places where he had laboured.

Cheshunt. W. L.

REV. MR. STEVENSON.

TUESDAY, Jan. 1st, 1822. Died very suddenly, the Rev. R. Stevenson, of Castle Hedingham. He had preached twice on the preceding Sabbath, and had prepared a sermon on the intervening Monday, which he intended to deliver to the young people of his congregation on the following morning, being New Year's Day. Mrs. Stevenson, who had left him in bed as well as usual, returned in about five minutes and found him just expiring. He did not survive her return to the chamber more than one minute—so peaceful was his end. He appears to have had a presentiment that his ministerial labours were near the close, and accordingly gave notice to his congregation that if he were permitted to complete his plan, it was his design to call their attention on the afternoon of four succeeding Sabbaths to the following subjects, viz. *Death*, Judgment, Hell and Heaven. The last of these subjects was attended to on the 23d of Dec. and on the 30th he closed the public services of the year and of his life with an address to the aged, from Ps. xcii. 14.: "They shall still bring forth fruit in old age."

His funeral was attended on the 8th inst. by most of the neighbouring ministers, and by the principal gentlemen in the congregation. Mr. Crathern, of Dedham, walked at the head of the procession, and six of the senior Ministers followed, supporting the pall. The service commenced with prayer, which was offered up by Mr. Newton, of Witham, and with reading part of the 15th chap. of the 1st Epistle to the Corinthians; after which Mr. Crathern delivered the funeral oration; Mr. Jennings, of Thaxtead, concluded.

On the following Sabbath, Mr. Ray, of Sudbury, preached two sermons on the occasion; in the morning, from 1 Cor. xv. 54.; in the afternoon, by Mr. Stevenson's request, from 1 Pet. v. 4.: "And when the chief Shepherd shall appear," &c.

Mr. Stevenson died in the 75th year of his age, after having entered upon the 48th year of his ministry at Castle Hedingham. He was not only highly esteemed, but universally beloved, as a man and a minister: his usefulness was very extensive, especially in the county of Essex, in which he was the senior Dissenting minister. He was author of four volumes of interesting Discourses, entitled "Scripture Portraits," noticed in our Magazine for Dec. 1820.

REV. MAURICE PHILLIPS.

JAN. 7. Died at the house of W. Gurney, Esq. in Essex Street, Strand, the Rev. Maurice Phillips, formerly Classical Tutor at Rotherham College, afterwards principal of Mill Hill Grammar School, and lastly pastor of the Independent Church at Harpenden, and Master of a highly respectable Boarding school in that village. He came to town with Mrs. P. in order to spend the Christmas vacation with their friends. Dec. 25th, he first complained of languor and rheumatic pains. On Sunday morning, the 29th, he preached at Clapton, and remained there till Thursday, Jan. 3d, when he came to town, and gradually grew worse, though no danger was apprehended until the evening before his death. His weakness suffered him to say but little, but what he uttered was expressive of perfect tranquillity and confidence in God. He was interred at Bunhill Fields, on Tuesday the 15th, attended by many ministers and other friends. Dr. Waugh delivered the address at the grave; and Dr. Winter preached the funeral Discourse, at New Court, on Lord's Day, the 20th. Mr. Phillips was aged 55.

RECENT DEATHS.

Nov. 23, 1821. At the house of the Rev. J. Hunt, Chichester, Mr. John Walker, late County Student at Dr. Bogue's Seminary, Gosport, in his 24th year. His decided piety and popular talents rendered him an object of no common interest. His remains were conveyed to the grave by six of his fellow students, six others supporting the pall. Mr. Hunt (his pastor) preached his funeral discourse from Numb. xxiii. 10.

JAN. 19, 1822, at his father's house at Portsea, aged 26, the Rev. J. Griffin, jun. pastor of the Independent Church, Exeter.

REVIEW OF RELIGIOUS PUBLICATIONS.

Exposition of the Book of Proverbs.

By the late Rev. *Geo. Lawson*, D.D. Professor of Divinity to the Associate Synod, Selkirk. Two vols. 8vo. 12s. Ogles.

Dr. Lawson is no stranger to the religious public: they have received with much approbation his Lectures on Ruth and Esther, and his other works. The originality of his mode of thinking—his plain but sententious way of communicating his thoughts—the glow of devotion which elevates and warms the heart of his reader—with the practical references to the ordinary scenes of active life,—will create an abiding interest in his writings, among men of classical taste and spiritual discernment. The public are little acquainted with the character of this great and good and singular man. But it would require the pencil of him who drew Sir Roger de Coverly to give the delicate touches of nature and grace by which Dr. Lawson was distinguished from ordinary men. With all this store of talent, of culture, and religious worth, every body saw his excellence but himself.

The Book of Proverbs has been looked on as less enriched with evangelical truth than some other books of Scripture. Dr. Lawson however, has, after a fair exposition of the text, introduced, and most forcibly, in the illustration and in the application of the sentiment, a large portion of the doctrines and promises of the gospel.* The book itself is altogether of a practical nature, and he never loses sight of this important object. He brings his reader, every step, into close contact with real life. We will present, in evidence of this, an interesting picture of female worth, of which many of our readers, we trust, have not to look from home for the original. Chap. xxxi. 10. "Who can find a virtuous woman? for her price is far above rubies."

"Those that wish to have a good wife, ought to consider that one who deserves this character, is not easily to be found; and therefore they ought to be cautious in their choice, to be well acquainted with the disposition and behaviour of those women who are to be their constant companions through life, and to address fervent supplications for the favour of Him, from whom alone a prudent wife is to be had. Abraham observed these rules in seeking a wife for his son; only he had no personal acquaintance with Rebecca: but not knowing of any virtuous woman in Canaan, he trusted God to provide him one, in the land to which his obedience to God hindered him from returning.—But why are virtuous women so rarely to be found? Is the female sex more corrupted by the transgression of their first mother than her sons? This cannot be supposed. Solomon found fewer good women than good men: but the experience of a man who conversed too much with the blemishes of their sex, will not establish a general rule. Women were so ill used in

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*. At the beginning of the exposition of the eighth chapter he thus writes:—"The grand question in this chapter is, what are we to understand by that Wisdom which is here introduced, recommending her instructions to us? The fear of the Lord is said to be the beginning of Wisdom. But the Wisdom that speaks in the passage, appears to be a person; and it is disputed whether we are to understand it of Christ, the great fountain of wisdom, or of the noble quality of wisdom, represented by a strong eastern figure under a personal character.—This Wisdom has been generally understood, in the Christian church, to mean the Lord Jesus Christ—the Word (Logos) spoken of by John, who ascribes to him under that name, several of those glories which are here ascribed to Wisdom.

There are some things spoken of men in the prophetical passages of Scripture too great to be understood in their full meaning of any of the sons of men except the man Christ. These, we are taught by the Scriptures of the New Testament, to understand of Him who is the glory of our race, to whom all the prophets bare witness. Now, if Solomon say concerning Wisdom things that are true to their full extent of signification in Christ only, may we not with good reason conclude, that the Spirit who directed his pen, meant to lead our thoughts to the personal Word of God, in whom are all the treasures of Wisdom, and to whom the church of Israelites and Christians is indebted for all the discoveries that were ever made? The voice of Christ is the voice of wisdom itself. The wise will hear, and will increase their learning, and fools only will despise this wisdom and instruction; for surely they cannot be reasonable creatures, who resist the fervent eloquence and the persuasive arguments addressed to us in this chapter."

ancient times, that it is not to be wondered at, if there were few virtuous women to be found. In our times, when the yoke of marriage is become much lighter on the woman, it may be reasonably supposed that it would be no dishonour to the female sex to be compared with the male, and that the virtues in which they are inferior, are abundantly balanced by those more lovely accomplishments in which they excel."

Chap. xxxi. 19. "She layeth her hands to the spindle, and her hands hold the distaff."—"Very good employment for a servant maid; but will any lady spoil her white hands, and consume that time which might be employed more agreeably, in the vulgar trade of spinning? or did Lemuel's mother expect that his consort would employ herself in such work? Why not? She was to be a woman as well as a queen; and where is the law that forbids queens to be virtuous women, or to make use of their hands for those purposes for which the Creator designed them? At Abraham's desire, Sarah dressed a kid for her guests with her own hands. Or, if these examples are too ancient and sacred to be imitated by fine ladies in modern times, Alexander the Great and Augustus Cæsar wore clothes that were made by their own sisters; and our amiable Queen is pleased to set a royal example of industry to her subjects."

Ver. 20. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."—"Although she is very careful of her family, yet she does not confine her attention to it. She labours with her hands, working that which is good, that she may have to give to him that needeth. Some wives are of such a perverse disposition that they have nothing for the poor, and will even grudge if their husbands bestow a little of the fruits of their labour upon them: but virtuous wives do not think that any thing is lost which is bestowed in works of charity. They would not wish to encourage idleness, by extending their liberality to those impudent beggars who come to their doors, while they ought to be earning their livelihood by some useful employment: but they are kind to those whom they know to be really in want and unable to work, and will bestow at least as much upon them, as some others of their sex bestow upon their own pride and luxury."

Lectures on the Book of Ecclesiastes.

By *Ralph Wardlaw, D.D.* Two vols. 8vo. 18s. Longman and Co.

In the Preface to this very valuable and interesting work, Dr. Wardlaw states, that these Lectures were, in substance, delivered in the ordinary course of his weekly ministration; and that both their original delivery and their subsequent preparation for the public in their present form, were suggested by the state of the times, which appeared, in the afflictive visitations of Providence upon the mercantile interests of our country, to press so powerfully the great lessons of the Book of Ecclesiastes upon the attention of its inhabitants. We trust a numerous class of readers will feel grateful to the author for conveying to them, through the medium of the press, the admirable elucidations of this instructive and difficult book, which were, in the first instance, addressed to his own congregation. We hope that the method of delivering expository Lectures on some book of Scripture, which has so long and so beneficially prevailed in our northern pulpits, is becoming more frequent throughout our country; and we should rejoice if one of the effects should be, that we should receive from the press a smaller number of volumes of miscellaneous discourses, and, in their place, some valuable additions, resembling the present, to our stock of Expository Lectures.

In the first Lecture, Dr. Wardlaw states, in few words, but with great strength of argument, his reasons for concluding that the Book of Ecclesiastes was written by Solomon subsequently to his temporary apostasy. "This is the testimony of Jewish tradition; and whilst every right feeling should induce us to *wish* the testimony true, there is enough in the book itself to vindicate our judgments from the imputation of credulity in *believing* it. For, if it was written by Solomon at all, at what other time of his life *could* it be written? Not *before* his apostasy; for then he had not been guilty of the madness and impiety described. Not *during* its continuance; for the language of the record is that of past time, and the spirit which it breathes is that of penitence for past misconduct. An apostate, persisting in his apostasy, could not possibly have been the author. It must have been written, therefore, *after* his return from his wanderings; and the delight which the conviction of this inspires, rests on grounds that are not illusory."

"Of critical or philosophical disquisition," the author very justly observes, "It is the duty of a public teacher of the word of God to be as sparing as is consistent with fidelity to truth. His first concern, it is true, ought certainly to be, to discover, in every passage, 'the mind of the Spirit,'—*the sentiment originally intended by the inspired writers to be conveyed; for any other sentiment is not divine revelation.*" A facility in discovering and in elucidating this sentiment is a talent of the highest order in an Expositor of the word of God, and it is a talent

characteristic of the excellent author of these volumes. In numerous instances it has enabled him to throw a light, clear and strong, upon passages on which many an interpretation has been given in "words without knowledge." He has succeeded in giving a satisfactory explanation of some texts, which in their first aspect seem opposed to those parts of Scripture which exhibit the way of a sinner's acceptance and salvation. Admirable remarks on human character and happiness are to be found throughout these volumes; and numerous are the passages distinguished by exquisite beauty of thought and of expression. Our limits will not allow an exemplification, at any length, of these remarks, but we cannot forbear to recommend to the attentive notice of those of our readers (of whom, we doubt not, there will be many) who may peruse the work, the able and interesting elucidation of Solomon's description of old age, in the 22d Lecture. It is, in our opinion, the most judicious and the most beautiful we have ever seen. From this discourse we select the following passage:—"Of all the periods and events of life, the concluding scene is the one of deepest interest to the person himself and to surviving spectators. Various are the ways in which it comes, and various the aspects which it presents; but in all it is solemn. What can be more so, than the approach of that moment, which, to the dying man, is the boundary between time and eternity! which concludes the one, and commences the other; which terminates all his interests in this world, and fixes his condition for a never-ending existence in the world unknown! What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the restless limbs lie still and motionless; when the eye is fixed, and the ear turns no more toward the voice of consoling kindness; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies slowly away,—and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is longer motion susceptible;—when surrounding friends continue to speak in whispers, and to step through the chamber on the tip-toe of cautious quietness, as if still fearful of disturbing him—whom the noise of a thousand thunders could not now startle,—who has fallen on that last sleep, from which nothing shall rouse, but 'the voice of the archangel, and the trump of God.'"

Four Sermons preached at the last Anniversary of the Missionary Society. By Rev. *G. Clayton*, Walworth; Rev. *T. Craig*, Bocking; Rev. *J. Brown*, Biggar; and Rev. *J. Williams*, D.D. Minister of St. Matthew's Church, Liverpool. 3*s.* stitched together, or 1*s.* each separately. Westley.

THE subjects of these Four Sermons are so well linked together, and produce a unity so striking, as to present the appearance of a pre-arrangement by the preachers.—As if to Mr. *Clayton* had been confided the duty of awakening all the *recollections* of an immense Christian audience to the miseries of an unconverted and pagan condition, in order to arouse and challenge their zeal to rescue others from that miserable state; then for Mr. *Craig* to follow, and direct these energies into *active measures of zeal*, to testify among the heathen the gospel of the grace of God;—and, as money would be needed for enlarged exertion, for Mr. *Brown* to follow up the application, and put it fairly and fully to the consciences of these great assemblies, whether they were willing to consecrate themselves *in the duty of pecuniary contributions to the cause of* Christian Missions among the heathen;—then, if any of the hearers on these occasions should possibly escape the arguments with which he would address them—for Dr. Williams to close with an appeal to the *melting compassion of the Son of God for the multitudes* in ignorance and out of the way.—Such in fact is the *concatenation* of these sermons—subjects well chosen, and well linked together; and we conceive that this connexion must have been felt at the time by the hearers.

Diversity of talent is very obvious in the perusal of these discourses, and yet we think there is a suitableness in the talent of each preacher to the topic which he had to discuss. In Mr. Clayton a *pathos* which must have aided him in arousing the *recollections* of Christians, to remember that they were once without Christ—in Mr. Craig a *mental energy*, competent to direct the Christian feelings so aroused, to active and zealous *measures for* testifying the Gospel to others—in Mr. Brown an *acuteness so disciplined in special pleading* (if we may borrow the term) as not to leave a loop-hole of escape for the most wily of his audience from the duty *of contributing*;—and in Dr. Williams

such *amiableness of spirit*, that the pleas of *compassion* were intrusted to a very suitable advocate. Whether the hearers or the readers of these discourses have felt or will actually feel with us, we know not; but we acknowledge ourselves so charmed with the spirit pervading the whole series, as to render us far more disposed to praise than to blame; though we are quite alive to the different degrees of mental vigour displayed in the four discourses now before us.

Mr. Clayton's Sermon, entitled "The Recollections of the miseries of a Pagan condition, a motive to zeal in the Missionary cause," is founded on Ephes. ii. 11, 12. "Wherefore, remember that at that time ye were without Christ." This discourse is conducted with ability, and in several parts of the first and third divisions of the subject, with successful execution: perhaps in critical justice we might think, much as we love the name of Wilberforce, that Mr. C. has sacrificed too much of his taste and judgment to his feelings, in the eulogy pronounced page 11.

Mr. Craig's Sermon is on Acts xx. 24. entitled "The proper sentiment and aim of the Christian Missionary." There is so much *heart* in this sermon as a whole, and so much energy of soul apparent in every part of the subject, that we judge the discourse when delivered must have produced considerable effect upon all competent to weigh and feel the argument.

Mr. Brown's discourse "On the Duty of pecuniary contribution to Religious Purposes," is founded on 1 Chron. xxix. 5. "Who is willing to consecrate his service this day to the Lord?"---Much ingenuity is discovered in making all the circumstances of the narrative *tell* to the topic of discussion, both in the instructions which it furnishes for the performance of the duty, and the arguments to enforce it:---we doubt whether any topic hitherto presented to this Society, in strict relation to Missionary objects, has received a more just and ample discussion than this. And we sincerely wish, if our readers will not do it the justice to read it and consider it as a whole, that it may be divided into pieces and sent through different periodical publications and in other forms, "into all the coasts of Israel," "that they may consider of it, and take advice, and speak their minds," and do justice in this case.

Dr. Williams's Sermon, "The Compassion of Christ for the multitude," on Matt. ix. 36. is deeply imbued with the tender commiseration of the gospel; and we hope it will infuse this spirit through all the churches of the Son of God.

History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816, &c. Including a Defence of their Conduct, from the Revolution to the present period. By *Mark Wilks*. Two vols. 8vo. 18s. Westley.

(Concluded from p. 21.)

THE persecuting horrors which were described in our last Number, were made known in England soon after they reached their acmé in 1815. The Protestant Dissenting ministers of London entered into a careful investigation of all the parts of the case, and they published statements which were by no means so strong as the facts would have warranted. Those statements were contradicted in newspapers, and by persons very high in the political and diplomatic world. Time, the parent of truth, compelled the most distinguished of those deniers to admit the reality of the facts which they had before, with haughty and cruel insult, affirmed to be falsehoods. The Rev. Clement Perrot travelled over the region of these sanguinary deeds, and his Report more than confirmed all that had been published by the Dissenting Ministers. Sir Samuel Romilly brought the distressing details before parliament; and though his motion was negatived, its object was in a great measure gained by the necessity which the exposure brought upon the French government of consulting its reputation, by interfering to produce some mitigation of the violence of outrage and destruction.

But when the facts could no longer be denied, the pretence was resorted to, that the sufferers were Buonapartists, sacrificed to the just, though somewhat irregular and intemperate, vengeance of the friends to royalty; that they had, under the government of Buonaparte, treated the friends of the Bourbons with equal severities; and that all the grounds of complaint resolved themselves into a tale of tumultuary retaliations. How utterly false these allegations were, has been shewn by the most abundant evidence. The Protestants had, indeed, good reason, on their own account, to regret the downfal of the Imperial government: but their love of peace, the interests of their industry, the prospects of improvement and happiness to their country by the restoration of a family so long and so severely taught in the school of adversity, and the avowed establishment of a free and excellent political constitution,—were motives which they powerfully felt, to join with cordiality and joy in the setting up of royalism. And,

cruelly disappointed, ungratefully and infamously treated, as they have been; yea, though their enemies used every artful effort to allure or betray or force them into some act or semblance of resistance to the Bourbon government; they can challenge all France to convict them of any such act. So far were they from having been chargeable with any dispositions or acts of oppression, when power was in their hands, upon their Popish countrymen; that the perfect contrary was habitually and strongly evinced. They were nobly distinguished for the aid and protection which they afforded to distinguished Catholics in times of peculiar difficulty and danger.

The Rev. Mark Wilks has resided long in France. He has particularly devoted himself to the investigation of the facts relative to the sufferings of the Protestants of the Gard. He has gone among the persecuted and the persecutors: and has searched into the circumstances of the former, and witnessed the habits of the latter. The results of his laborious and minute examinations made upon the spot, and of the information which he industriously collected, he has given to the world in these two MOST INTERESTING and IMPORTANT volumes. As a record of suffering worth and of triumphant villany, as a memorial of most awful and instructive phenomena in the history and philosophy of human nature, as a lesson for ages to come, and as an excitement to gratitude for the civil and religious freedom which happy Britain enjoys,—we regard Mr. Wilks's work as eminently seasonable and useful. Were we to allow ourselves in making extracts, we should scarcely know where to pause. We shall, therefore, select only a few paragraphs near the close of the second volume, trusting that many of our readers, and the British churches in general which so promptly and generously contributed in 1816 for the relief of the French Protestants, will hasten to read these important details in the work which so ably and impressively relates them.

" —— Had Trestaillons, Quatretaillons, Truphémy, Boissin, and their associates, endured the penalty of their aggravated crimes, it might have been presumed that witnesses were free, juries pure, judges impartial, and the Protestants guilty: but, while those monsters were not only certain of impunity, but treated as innocent, every just and reasonable mind must conclude that witnesses were suborned, juries corrupt, judges partial, and the Protestants unjustly condemned. In fact, the true character of the sufferings and executions of the Protestants was proclaimed in the liberation and the triumph of the infamous Trestaillons, [who boasted of having killed 40 Protestants with his own hand.] This wretch, when arrested by General Lagarde, was conveyed to Montpellier, to prevent his rescue by the people. The next day, an immense multitude demanded his liberation at the hands of the General by whose order he had been arrested. Disappointed in their applications, the Catholic priests of Nismes, and persons of the highest rank, became their advocates, and solicited from the Duke of Angoulême himself this special favour. 'Leave to the tribunals the assassins and incendiaries,' was the answer of the Prince. The hero of the Catholics was conveyed from Montpellier to Lyons.——There some Protestant refugees were imprisoned for insulting him by expressing their hope of his merited punishment. From Lyons he was sent to Riom to be tried. But the trial of Trestaillons was not to take place. He was not deemed sufficiently guilty to be brought before the *Cour de Assises*, nor the Chamber of accusation of the *Cour Royale*; for the *Tribunal de Première Instance* decided that there was not even ground for prosecution. The terror which subdued the Protestants, prevented the appearance of a single witness. And this was not all. In the absence of witnesses against the criminal, there were produced in his favour the certificates of persons of the first consequence, and even of public functionaries, soliciting his liberation, and representing him as a good royalist, carried away by zeal, but deserving all the interest of *honnêtes gens*. Declared innocent, without the scandal of a trial, Trestaillons returned to Nismes, amidst the acclamations of an immense multitude, who rent the air with shouts of 'The king of the *bourgades* [the small towns] is arrived.' He received the homage of many hundreds of Catholics; and returned his visits, dressed in the uniform of the national guard, and with a sabre under his arm."—Vol. II. p. 570.

" Urged by the dangers that menaced them, and encouraged by the example of their disinterested and intrepid defender, M. Madier de Montjau, the widows, orphans, and relations of the slaughtered Protestants, presented, in the course of the summer of 1820, a petition to the Chamber of Deputies, demanding the prosecution of the murderers of those most dear to them, as the only guarantee of their future security, and as the necessary step to the assertion of their civil rights. Another revelation of crimes and persecutions was the result, and their disclosure tended to awe both the people [i. e. the plundering and murdering mob] and their chiefs.

"Quatretaillons of Uzes was accused before the tribunals on eight different charges;—an attempt at murder with fire-arms,—robbery with fire-arms,—an attempt at robbery with fire-arms,—the murder of six prisoners, forced from the care of the jailor, and shot on the esplanade of Uzes,—open pillage of a house and shop with an armed mob, and extortion of 150 francs,—the devastation and plunder of a house, furniture and produce, of a female at Montaren,—the robbery of a house of a Protestant pastor,—and finally the murder of six Protestants of St. Maurice, on the esplanade of Uzes. On all this catalogue of crimes, which is a specimen of those committed in profusion by himself and his comrades, he was ordered to be tried. His friends withdrew him from the violence of the storm; and, secure under their protection, he waits the return of those times when he may again be the guest of *notable Catholics* and *eminent Royalists*. In the mean while, his non-appearance has exposed him to the sentence against contumacy; but he remembers that Bertrand of Arpaillargues was also condemned for contumacy, and now lives safe and happy, though five innocent Protestants were condemned to the guillotine.——

"—— On the past there rests no doubt; but the future is still alarming. The condition of the persecuted fluctuates with the slightest political alteration. The Law of Elections has been changed. Two of the bitterest enemies of the Protestants have been chosen deputies at Nismes."—Vol. II. pp. 611, 613.

We are sensible that, in common with the Christian public at large, we owe great thanks to Mr. Wilks for the labour and diligence which he has employed, in the collection of his materials and the composition of his work. But we have to complain of occasional inattention to some of the minor aids to perspicuity, such as the distribution of sentences and their punctuation. Sometimes French law-terms, and other idiomatical expressions occur, which ought to have been translated, or rendered by equivalent English phrases, or explained in notes. The usefulness and convenience of the work would also have been much increased by a copious alphabetical index.

Introduction to the Critical Study and Knowledge of the Holy Scriptures. By *T. H. Horne*, M.A. second edition, 4 large vols. 8vo. with 13 Engravings, &c. 3*l.* 3s. Cadell.

We are flattered to see that the favourable opinion we expressed of the first edition of this work (*Evan. Mag.* vol. xxvi. p. 433.) has been confirmed by the suffrages of all the respectable journals; and we are happy to find that it has been "honoured with the approbation of several dignitaries of the (English) Church, and other eminent scholars and critics," both in this country and in Ireland. Also, that it has been largely circulated in the Universities and theological seminaries in England, which we know to be the fact; and that it has been "adopted as a Text-book in several colleges in America."

The present Edition has been extended to nearly 3000 pages, by numerous additions of the most valuable and interesting nature, with several new *fac-similes*, and copious Indexes—1. Bibliographical—2. Of Matters and Things—3. Of the Principal Texts Illustrated.

It ought farther to be mentioned to the honour of the author, for his liberality, that as the third Volume consists almost wholly of new matter, an extra number of copies of this volume have been printed, with certain detached articles of new matter from the other volumes, and all the additional fac-similes, for the accommodation of purchasers of the first edition—an accommodation, we are constrained to say, as unusual as it is commendable.

We consider this work so important to the study of the Scriptures, that no clergyman of any denomination should, but from necessity, be without it; and so necessary an appendage to the library of every institution for educating young persons for the ministry, that lay gentlemen who have this object at heart, can hardly bestow three guineas better than in presenting it where it is not supplied, and where the funds are too contracted to afford it, as we fear may sometimes be the case. We need hardly add that it would be a most acceptable present to poor clergymen and Dissenting ministers; for it is not a party work, and would be equally serviceable to both.

The Residence of God in the Church.

A Sermon, preached at the opening of the Poultry Chapel, London, on the 17th Nov. 1819. By the Rev. *J. Clayton.* 8vo. Westley.

Scarcely is any religious service more impressive than the dedication of a Christian Temple to the God of heaven; and seldom on such an occasion, does a combination of circumstances occur, better calculated to awaken pious and lively emotions than that which characterized the solemnities of the day when this discourse was delivered. On that day was opened for the worship of God and the publication of his gospel, a spacious

and handsome building in the very heart of the city of London, on a spot where once stood a prison; a building which owed its erection to the free-will offerings of a congregation who had been prompted to undertake the work by the pleasing necessity of providing enlarged accommodation for the many persons who were desirous of worshipping with them; and in which there was no doubt that the grand truths of Christianity would be so preached, as to connect the attractions of mercy with the interests of holiness. Add to all this, that the venerable man who took a leading part in the service, and whose sermon, delivered on the occasion, is now before us, stood in the near relation of father to the minister of the congregation for whose use the chapel was built; and that two other members of the same family, which has the distinguished honour of including within it four respected ministers of the gospel, assisted in the devotions of the day.

To those of our readers, and they are not few, who are acquainted with Mr. Clayton as a preacher, it can hardly be necessary to say that they will find in this discourse, scriptural accuracy of sentiment, "moral and practical point," and a peculiar adaptation to the circumstances of the assembly to whom it was spoken.

In explanation of the lateness of the notice which we are now giving of this excellent Sermon, it is proper to state that, for a satisfactory reason specified by the Author, it was not published till nearly a year after its delivery. We regret that a considerable, though not a wilful, delay has taken place on our part. The persons more immediately interested, it may be presumed, have already furnished themselves with the discourse, To all congregations who have recently enlarged or rebuilt their places of worship, we particularly recommend it.

Self-Denial. A Sermon, preached at Hackney, May 3, 1821, at a Monthly Association of Ministers and Churches. By *Thomas James.* Published at the request of the Ministers. 8vo. 1*s.* Westley.

That the subject of this Discourse is of vital importance, no serious Christian doubts; and that a sermon which is introduced to the public with so respectable an *imprimatur* as that by which this sermon is honoured, is worthy of perusal, most of our readers will be inclined to believe; nor will they, we think, on actually perusing it, find reason to conclude that they had presumed too much on the judgment of those who recommended the Author to commit his discourse to the press.

Satan's Devices Exposed. In four Sermons. By the Rev. *T. Knowles*, B.A. Rector of South Somercotes, &c. Fourth Edition. 12mo. 2*s.* 6*d.* boards. Simpkin and Co.

We know not how it is that these Sermons have escaped our notice till the fourth edition; we are happy, however, even now to recommend them to our readers, and particularly to such as are harassed by the temptations and suggestions of the great enemy of mankind. The first discourse notices the temptations to which young persons are liable---that they are too young to be punished, and that it is too soon for them to repent, &c.; the second and third discourses, the temptations and blasphemous suggestions with which more matured Christians are attacked, as that their day of grace is past, their experience is all delusion, &c.; and the last discourse considers the manner in which the church at large is assaulted by Satan, in raising up persecutions, calumnies, heresies, and false and hypocritical professors.

LITERARY NOTICES.

Preparing for the press.—The Life of the Rev. Jos. Benson. By Rev. J. Macdonald.

Rev. S. Burder is revising his "Oriental Customs" for a new Edition, with great improvements.

SELECT LIST.

Antient Principles of True and Sacred Philosophy, as explained by J. Hutchinson: originally published in Latin. By A. S. Catcott, LL.B. Translated with Notes, &c. By Alex. Maxwell. 8vo. 9*s.*

A Key to the Critical Reading of the Four Gospels, consisting chiefly of Gleanings for the use of Students. 8vo. 4*s.*

Grounds of Hope for the Salvation of all Dying in Infancy. By the Rev. Dr. Harris. 8vo. 4*s.* 6*d.*

The Preacher; or Sketches of Original Sermons. vol. I. 4*s.*

Village Sermons on Interesting Subjects. By T. Miller. 12mo. 2*s.*

Dr. Chalmers's Christian and Civic Economy, No. X. On *Pauperism.* 1*s.*

A Guide to Christian Communicants. By the Rev. W. Trail. 18mo. 9*d.*

Christian Sympathy; a Collection of Letters addressed to Mourners. 18mo.

A Reply to the Principal Objections of Cobbett and others, against the Frame-work Knitters' Friendly Relief Society. By Rev. R. Hall. 1*s.*

Remarks on the present State of Ireland: the result of a visit in 1821. By R. Steven. 8vo.

Service at the ordination of Rev. J. S. Brooksbank. 8vo. 2*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN.

We understand that a Public Meeting of the friends of this Society will be held at Freemasons' Hall, Great Queen-street, on Tuesday the 12th instant, at noon, when J. Stephen, Esq. is expected to take the Chair.

"The result of four years' experience has been so highly satisfactory to the Committee, that they cherish the utmost confidence in again inviting the Christian Public to receive from their Report the evidence that it has pleased the Most High to sanction this undertaking with his blessing.

"Our highly valued Seamen have accepted this conciliatory approach to their habits with the liveliest gratitude; and, whilst considerable numbers assemble at the Floating Chapel for the important purpose of Divine Worship, some through the influence of the Holy Spirit have been taught to deny ungodliness and worldly lusts, and to live soberly, righteously and godly.

"Animated by these circumstances, the Committee earnestly entreat the friends of Seamen, on this occasion; and they do this the more confidently, because the meeting at this place last year, not only was extremely gratifying and encouraging in itself, but stimulated to exertions in behalf of Seamen, in other places."

N. E. Sloper,
Thomas Thompson,
William Cooke,
} Secretaries.

P. S. Donations of new or old Books, suited to the minds of Seamen, will be thankfully received.

We hear that the Annual Sermon, recommending the useful purposes of the Society for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers, is to be preached by the Rev. John Clayton, junior, at the Old Jewry Chapel (removed to Jewin-street, Aldersgate-street,) on Wednesday noon, the 3d of April next.

CAUTION—AS TO FIRE-ARMS.

We have often had occasion to lament the fatal effects of playing with fire-arms. A melancholy addition was made to the numerous instances of such mischief, at the house of a gentleman near Berkeley Square, on the evening of Dec. 31. A boy of about nine years of age, took a pistol of his father's, went up into the nursery and threatened to shoot his aunt, a young lady of 17, then on a visit to her sister, when he pulled the trigger, and Miss M. unhappily fell lifeless on the floor!

The pistol had not been used for more than a year, and was rusty; the boy had borrowed it of his father, in expectation of meeting a juvenile party next day, when he was to act the part of Champion, in their imitation of the Coronation.

We hope this afflictive event will increase the caution of all persons who have fire-arms in their houses. It is criminal negligence to leave them in the way of children. Indeed they ought, in all cases, to be kept under lock and key. Human life, especially as connected with eternity, is too valuable to be left to the mercy of sportive youth.

BILLS OF MORTALITY.

The following is a list of the Christenings and Burials, within the Bills of Mortality, from Dec. 12, 1820, to Dec. 11, 1821:—

Christened in the 97 parishes within the walls, 1105; buried, 1090.

Christened in the 17 parishes without the walls, 5445; buried, 3606.

Christened in the 23 out-parishes in Middlesex and Surrey, 14,555; buried, 9605.

Christened in the ten parishes in the city and liberties of Westminster, 4129; buried, 4150.

Total christened, males, 13,072; females, 12,160; in all 25,232.

Total buried, males, 9379; females, 9072; in all 18,481.

Whereof have died,

Under two years of age	4276
Between two and five	1793
Five and ten	904
Ten and twenty	628
Twenty and thirty	1358
Thirty and forty	1817
Forty and fifty	1957
Fifty and Sixty	1872
Sixty and Seventy	1612
Seventy and eighty	1312
Eighty and ninety	771
Ninety and a hundred	150
A hundred and eight	1

Decreased in the burials this year, 897.

Thirty-four persons were executed in London, and the county of Surrey, during the last year.

A Mandamus was lately granted by the Court of King's Bench, on the application of the Corporation of York, commanding them to elect a Sheriff of that city, in the room of Mr. Oswald Allen, who is exempt as a Dissenter. *Leeds Mercury.*

PROVINCIAL.

THE Royal Chapel at Brighton was consecrated on Tuesday, Jan. 1, 1822, by the Bp. of Chichester. His Majesty attended the service, which continued from about half past eleven to half past two. Many of the Nobility and Gentry were present. Rev. Dr. Pearson preached the Consecration Sermon, from 1 Kings viii. 63.

ON Wednesday, Oct. 3, 1821, the Rev. T. Toller was ordained to the pastoral office over the Independent Church and Congregation at Kettering, Northamptonshire. These interesting services were commenced with reading and prayer, by Mr. Hall, of Kettering. The introductory discourse was delivered by Mr. Edwards, of Northampton, who also asked the questions. The ordination-prayer was offered by Mr. Horsey, of Northampton; the charge was given by Mr. Bull, of Newport; the sermon to the people by Mr. Scott, of Rowell; and the concluding prayer was offered by Mr. Chater, of Harborough. In the evening Mr. Haynes, of Boston prayed; Mr. Hillyard, of Bedford, preached; and Mr. Anthony, of Bedford, concluded.

Oct. 10, the Ordination of the Rev. C. Gribble (once a student at Axminster, afterward under the Rev. S. Newton, of Witham,) over the Independent Church at Braunton, Devon, was publicly recognized. Mr. Sharp, of Chumleigh, commenced the service; Mr. Bromley, of Appledore, delivered the introductory discourse; Mr. Luke, of Taunton, offered the ordination-prayer; Mr. Gardiner, of Barnstaple, gave the charge from Col. iv. 17.; Mr. Rooker, of Bideford, addressed the people from 1 Thess. v. 12, 13.; and Mr. Buck, of Wiveliscombe, concluded. Mr. Luke preached in the evening; and Mr. Besly, Ilfracombe, the preceding evening.

On Thurday, Oct. 11, the Anniversary of the Boston Auxiliary Religious Tract Society was held. The Meeting was enlivened by he presence and communications of Rev. Dr. Winter and Rev. W. Chaplin—a Deputation from the parent Society. Addresses were also delivered by Rev. Messrs. Bolland, Cholmeley, Taylor and Haynes; also, by Messrs. Holland, Marston and Porter. In the evening, Rev. Dr. Winter preached for the Parent Society, at the Independent Chapel, Grove Street, when a very handsome collection was made.

Nov. 8. A new Chapel was opened at Westbury, Wilts, for the accommodation of the Rev. W. S. Palmer and congregation. Mr. Elliott, of Devizes, preached in the morning, and Mr. Thorp, of Bristol, in the evening; the congregations were numerous, and the sum of 62*l.* 6*s.* 3½*d*, was collected after the services. The devotional parts of which were conducted by Messrs. Fleming, of Bradford; Tidman, of Frome; and Raban and Gough, of Westbury.

This congregation was originally formed in 1662, when the Minister of Westbury parish was ejected from his living for his conscientious nonconformity. July 18, 1711, their place of worship was burned down by some bigotted incendiaries; and on the 20th of August following the foundation of another building was laid, which has been occupied as a place of worship, of the Independent denomination, until the present year. For some time an enlargement has been considered necessary, the expense of which the congregation hoped to be able to defray; but upon examination, it was pronounced by persons disinterested and qualified to judge, that on account of the dangerous state of the old meeting, owing to its bad construction, and the number of graves with which it is filled within, and surrounded without, it is impracticable effectually to repair it, or enlarge it, without a very great and unwarrantable expense.

The present building, erected near the site of the old meeting, upon a piece of land that had not been opened for graves, measures 58 feet by 39, and will accommodate comfortably, 700 people.

The congregation has been for some time striving by donations and weekly subscriptions to carry their object into effect. They have exerted themselves greatly, and will continue to do so until the debt is paid; yet it will be necessary also to make an appeal to the Christian public for assistance.

Tuesday, Nov. 13th. The Rev. James Wills, late student at Gosport, was ordained to the pastoral office over the Independent church of Christ at Basingstoke, Hants. Mr. Pannel, of Mortimer, commenced the service with prayer and reading the Scriptures; Mr. Hunt, of Chichester, delivered the introductory Discourse; and Mr. Winter, of Newbury, offered up the ordination-prayer. Dr. Waugh, of London, gave a very affectionate charge to the minister, Mr. Griffin, of Portsea, preached to the people with his usual appropriation; and Mr. Johnstone, of Farnham, concluded. Dr. Bogue, of Gosport, preached in the evening; and Mr. J. E. Good, of Salisbury, preached in the evening preceding the day of ordination. As there had not been an ordination in this neighbourhood for nearly 30 years, the house was crowded, both morning and evening, with a very respectable congregation. Messrs. Ayliffe, Bidlake, Mase

Cooper, Davis, Shears, Dryland, Wilkins, Howell, and James, engaged in the intermediate services.

Nov. 16, Zion Chapel, in the Town of Beaumaris, (county of Anglesey,) North Wales, was opened; when at ten Mr. D. Griffith preached; and T. Lewis at two. Mr. Everett, of Denbigh, from 1 John i. 7. and Mr. Williams, of Wern, at six; Mr. Everett (in English;) Mr. Roberts, of Ceirchiog, and Mr. W. Williams. On the preceding evening Mr. W. Jones, and D. Roberts preached. The devotional part of the service was conducted by Messrs. T. Lewis, R. Roberts, T. Jones, and T. Owen.

The old chapel in the above town was small, inconvenient, and very much impaired, so that the church was under the necessity of taking it down and of erecting another on a larger scale; by doing so the debt of 360*l.* has been incurred, though the work was carried on under the influence of rigid economy, and cannot be paid for without the assistance of the religious public, the congregation consisting chiefly of the poor.

Dec. 4, the new Independent Chapel at Milverton was opened for public worship. Mr. Gardiner, of Barnstaple, preached in the morning, from Ps. cxxvi. 3.; Mr. Saltren, of Bridport, in the afternoon, from Luke vii. 22.; Mr. Luke, of Taunton, in the evening, from Isa. liii. 11.

The people of Milverton desire to acknowledge the goodness of divine Providence in exciting the generosity of many pious friends and of the religious public, to assist them in the erection of a Chapel, which their own exertions never could have accomplished; and they wish particularly to express their gratitude for the munificent liberality of T. Welman, Esq. of Poundsford Park.

On Sunday, Dec. 23, an elegant and commodious place of worship for the Protestant Dissenters was opened at Hencliffe, near Durham. In the forenoon, Mr. C. Craven, of Butterby, preached from Heb. xiii. 1.; and in the afternoon, Mr. J. Brown, and Mr. J. Mattheson, (both of Durham,) took different parts in the service. At the two services 22*l.* were collected toward the building.

Same day, the new Independent Chapel in Great Hamilton Street, Glasgow, was opened for public worship. The Rev. R. Spry, of Edinburgh, preached in the morning, from 2 Chron. vii. 16.; Mr. Stuart, minister of the place, in the afternoon, from 1 Cor. i. 23, 24; the Rev. Hugh Hart, of Paisley, in the evening, from Acts iii. 6. The place was greatly crowded at each service.

On the following day, the Rev. J. Stuart, (who has laboured some time with acceptance among the congregation,) was ordained to the pastoral office over this newly formed church. Mr. Spry delivered the introductory discourse; Mr. Hart proposed the usual questions, offered the ordination-prayer, and gave the charge, from 1 Tim. iv. 16.; and Mr. Spry preached to the church and congregation from 2 Cor. vi. 1.

We are informed that about eighteen months since a Sunday-school was opened at L. in Oxfordshire, which was attended with great success in reforming the public morals, and both parents and children were so delighted, that they used to assemble voluntarily of a Sabbath evening to sing the praises of the Most High. One person, however, the Rector of the parish, most zealously opposed the school, and desired all his parishioners to withdraw their children, which one poor widow woman who was his tenant did; and at Christmas time the Rev. Clergyman refused to 24 other poor families, including 143 persons, the usual bounty of meat, &c. given at this season: some of the inhabitants, however, were so displeased at this conduct, that they made a collection among their neighbours, whereby the above families were fully compensated.

IRELAND.

IRISH EVANGELICAL SOCIETY.

The Committee are happy to report, that the Students in the Society's Academy continue to pursue their classical and theological studies with much diligence and success. In the several villages in the vicinity of Dublin, supplied by their weekly labours, their early ministrations are proving, in a very high degree, acceptable; the congregations are numerous and increasing; the people have been stimulated to exert themselves for the good of the rising generation, by the institution and superintendence of Sunday Schools; and both in the School and Congregation, evidences of encouraging usefulness are obviously apparent.

Three of the Students—Messrs. Brown, Martin, and Rogers—have just finished their studies; and the Committee have obtained new stations for them in the wide domains of superstition and error, hitherto unsupplied with the gospel of salvation. The solemnity of their ordination to the work of Evangelists took place in York-street Chapel, Dublin, Dec. 17. The Rev. W. H. Cooper commenced the service by prayer; the Rev. W. Cooper delivered the introductory address; the Rev. J. Petherick asked the usual questions, and received the confession of faith; the Rev. W. Cooper offered the ordination-prayer; and the Rev. Dr. Cope gave the charge. The congregation was

large and respectable. The confession of the young men was exceedingly solemn and interesting; their answers were clear and explicit, and discovered an acquaintance with the doctrines of the Gospel, at once distinct and comprehensive. And the whole service appeared to excite much lively interest in the importance of the Society, the usefulness of the Academy, and the general evangelization of the country.

In the Second Number of the Quarterly Chronicle of this Society, a considerable extract is inserted from a pamphlet lately published by a converted Catholic Priest, from which we copy the following paragraph:—"Men of enlightened and discriminating minds may, indeed, by the niceties of their distinctions, and the cautiousness of their illustrations, give such a character to the most erroneous principles and dangerous superstitions of the Church of Rome, as to render them apparently less opposed to the spirit of Divine Truth, and less noxious to the mind of the real Christian. Individuals have frequently done so, and, in this way, have materially qualified, nay, altogether denied, those charges of error and inconsistency which have been brought against the system professed in that communion. But the common people, the peasantry of Ireland, the *millions* of her population, are not aware of these niceties of distinction, nor do they indulge in these habits of discrimination. They fully yield to the influence of prejudice instilled into their minds, even from the days of infancy, and freely indulge the natural dispositions of the human heart, to which the Romish faith is so directly agreeable: hence *they* receive the most erroneous principles and dangerous superstitions of the Church of Rome, in their most literal character and flagrant delusions; and according to the genius of those principles and superstitions, thus received, their moral character has been formed, and is guarded still. They believe ignorance is the mother of devotion; and hence their religion, which tells them so, guards the interests of ignorance. They believe that immorality loses its crime, if they have money wherewith previously to purchase an indulgence from the priest; and hence their religion, which tells them so, guards the interests of immorality. They believe that prescribed penances are an effectual ablution from guilt, and extreme unction a certain passport to Heaven; and hence their religion, which tells them so, guards the interests of earth-born security and fatal repose. And thus the ignorance, the immorality, the delusions, which are diffusing their unhallowed and destructive influence over the moral interests of the Sister Country, are guarded by the sanctions and perpetuated by the influences of a system of religion, which the millions of our fellow-subjects who are debased, and even perishing, under its influence, are yet tenaciously recognizing as divine, infallible, and exclusive."

In adverting to the disturbed state of that unhappy country, they remark—

"In whatever motives such occurrences may have originated, they doubtlessly tell the radical defectiveness of her moral character, and furnish to her real friends the strongest motives, and the loudest calls, to come forward with increasing effort to promote the interests of her advancing evangelization. And the Committee would respectfully but ardently request, that ministers, deacons, and members of Christian churches and congregations, would embrace the present seasonable opportunity to encourage a general appeal to the sympathies and liberality of the Christian public, for the attainment of this important object."

They conclude their appeal in the following animated language:—

"To you, then, ye Christians, who desire the extension of the Redeemer's kingdom—to you, ye lovers of your country and friends of social order, who wish for the diffusion of principles which tend to prevent popular commotion and atrocious crime—to you, ye generous individuals who have hearts that melt for the miseries of others—to you we appeal.——IRELAND, pined by want, bewildered by superstition, lacerated with her wounds, kneels before you and implores your assistance. She urges her plea by all the motives of compassion, by all the claims of justice, by all the endearments of relationship, and by all the sanctions of religion. And shall she plead in vain? No, she shall not. Your principles, your sympathies, your privileges, your obligations, all forbid. Her miseries, her sufferings, her claims, and her tears, are registered in heaven, and in connexion with your increased contributions and extended exertions, the Angel of Mercy shall visit her benighted shores, and crown her hitherto distracted and perishing community with the Gospel of love, peace, and salvation."

HIBERNIAN SOCIETY.

DURING the last summer and autumn, R. Steven, Esq. made a visit to Ireland, with a view to ascertain its present state; an account of this tour he has just published under the title of "Remarks," &c. with "Hints for ameliorating the condition, and promoting the Education and moral improvement of the Peasantry," &c. (*See our Select List.*)

MISSIONARY CHRONICLE
FOR FEBRUARY 1822.

SOUTH SEAS ISLANDS.

HAVING given in preceding Numbers of the Chronicle some accounts of the progress of the Gospel in Taheite and Eimeo, we proceed to the letters of the brethren at the Leeward Islands, Huaheine, Raiatea, &c.

HUAHEINE.

Mr. Ellis and Mr. Barff are the only Missionaries now remaining at this island, the inhabitants of which are about 2000 in number, and the greater part of whom now reside near the Missionaries.

"We are happy," say they, in a letter dated June 17, 1821, "to inform you that our work continues to prosper in our hands, and we trust good is doing among the people around us. The little church of Christ in Huaheine continues to flourish, and we hope will be preserved by the great Head of the church, faithful to the end.

Encouraged by our elder brethren, and assisted by an intelligent native, we have commenced the translation of Isaiah, part of which has already been revised by our brother Nott. The Gospel of John has been finished at Taheite, and we are reprinting a second edition of it here. The liberal grant of paper from the British and Foreign Bible Society has proved a very acceptable supply.

The services of the sabbath and week days are well attended, the number of hearers on the Lord's Day being generally from 1000 to 1400. It is pleasing to see them regular in attendance on the appointed means, but we have still reason to fear, that with many, the inviting sound of the Gospel penetrates only the outward ear.

Many of our people having expressed themselves desirous of baptism, we have, during the past year, baptized 72 adults and 38 children. We have also upwards of 400 candidates for baptism, with whom we meet once a week, to inquire into the sincerity of their profession, and to instruct them in the nature and design of that ordinance. Besides the above-mentioned meetings, and the regular service on Wednesday evenings, we have another for conversation on Monday evening; at which we answer any questions that may be proposed, and explain to them any texts or passages of scripture, the meaning of which they may not have heard, or may not understand. This meeting is remarkably interesting and beneficial. It encourages a spirit of inquiry among the people, and affords us an excellent opportunity to insist on particular doctrines and enforce particular duties, much more pointedly than we can do in our general discourses.

With very great pleasure we have also to mention the formation of a church of Christ in another of these islands, an event we had the satisfaction to witness in May last, when, after many prayers, and the most ample instruction had been given, as to its nature, design, ordinances, and entire distinctness from every human institution, 15 of the most pious and consistent of those who had been baptized were formed into a Christian church. On Lord's Day, May 7th, we sat down together to commemorate the Saviour's dying love. It was a time of refreshing from the presence of the Lord, and a season of holy joy to our souls. On Lord's Day, Oct. 1st, six more, who had been some months candidates for communion, were added to church fellowship. We feel great pleasure in adding, that their conduct hitherto has adorned their profession.

Our schools have been well attended, and the advancement in spelling, reading, writing and arithmetic, encouraging. The British system of education has been introduced, as far as circumstances and the habits of the scholars will admit. The average number of scholars is 450, divided into classes, according to their attainments, and placed under native teachers. Our Sunday School also continues to prosper; it contains at present 230 boys, 120 girls, and 12 teachers. The attendance of the children is regular, and their behaviour at school and during public worship is very commendable. Catechising is the kind of instruction attended to on the sabbath day; but instruction is not the only advantage arising from our Sunday School; it has a powerful tendency to impress the minds of the rising generation with a reverence for the Lord's Day, prevents in a measure their contracting the indolent habit of sleeping away the time between the services,* and habituates them to bear con-

* It was formerly the general custom of the islanders to sleep during the heat of the day, from which it is probable they will only be weaned very gradually, as industry increases in the islands.—ED.

finement and fixedness of attention during the time of public worship.

In Dec. 1819, the walls and roof of our large place of worship were finished. The people were very anxious to get it done before the meetings of the Society in May, and by the latter end of April they completed the floor, pulpit, desk, table-pew and seats, in a manner highly creditable to their industry and ingenuity. It was opened on May 3d, when Brother Ellis preached from Chron. vi. 8. "Will God in very deed dwell with men on the earth." About 1500 were present; a disease, raging like a plague at the time, confined many to their habitations.

The second week in May was a period to which many looked forward with pleasing anticipation. On Tuesday evening May 6, we commenced our Anniversary Meetings; a sermon was then preached, and two on the Wednesday.

On Thursday the 11th inst. at an early hour the chapel was again crowded. Brother Ellis introduced the business of the day by stating the object of the Society, and the peculiar claims of those who still continued in the same state of wretchedness and superstition as they themselves were, when the Missionary Society first sent the word of God to their islands. The Secretary then read the Report, by which it appeared that the total amount of subscriptions was, 7059 bamboos of oil, 5 pigs, and 8 baskets of cotton; which was nearly double the quantity collected during the preceding year. Mahine, Auna and Tereia also addressed the meeting; after which Brother Barff encouraged the young chiefs and people to engage heartily in the good work, and concluded with prayer. The meeting lasted several hours, but no one seemed to think it too long. It was truly a day of rejoicing to us and our people: and though in spirit we sometimes mingled with the assembled thousands who would be then congregated together in London, to listen to the triumphs of the preaching of the cross, and devise means for the wider promulgation of the glorious Gospel of the Son of God, we rejoiced to meet so many of our Polynesian brethren for the same benevolent purpose. Upwards of 1600 were present at meeting.

Although we have had no part of the Scriptures to print during the past year, our press has not been altogether unemployed: we have printed a code of laws for the islands of Raiatea, Taha, Borabora and Maurua; the reports, subscribers' names, &c. of the Societies in Huaheine, Taha and Borabora, and an edition of 1700 copies of our Taheitean Hymn-book.

Following the example of their elder sisters at Otaheite, our partners have continued to instruct in needle-work, &c. many of the native females; and a considerable number at each station are able to make themselves neat and modest dresses. The difficulty, which, on account of their domestic avocations, our partners experienced in acquiring a sufficiency of the language to converse on spiritual subjects, long prevented their engaging in these exercises in which they were so anxious to be employed; they have, however, during the past year held a weekly experience meeting with the female candidates for communion, and the sisters of the church, which we trust has been, under the Divine blessing, productive of good.

Our people have also made some progress in civilization, though not so much as we could wish. A larger quantity of ground is cultivated, and many are busy about their houses; they have also been taught to make themselves neat hats and bonnets in the European form, the former of the leaves of a rush very common in the islands, the latter of the inner bark of the *hebuscus*, which are now very generally worn. Useful articles, especially foreign clothing, continue to be very much desired.

Sensible of our continual need of Divine assistance, we desire, in prosecuting our work, constantly to look unto Him, who alone can grant success; and without whose blessing Paul may plant and Apollos may water in vain.

THE following letter from four of the chiefs of Huaheine, who are also Deacons of the church there, to the Directors, will be deemed a literary curiosity:—

Translation.

Huaheine, June 30, 1821.

DEAR FRIENDS—Salvation be unto you from God and Jesus Christ. Our hearts rejoice when we hear that the good word of Jesus Christ grows among you: it has also grown a little here in Huaheine; and by the love of Jesus we have been formed into a little church of Jesus Christ, and on the Feast (*i. e.* the sacrament) day, we eat the bread and drink the wine, in remembrance of the death of our Lord. But the wine belonging to our teachers is expended, and we have none of our own. We have sent to you a cask of oil to sell for us, and purchase us some wine, and send it to us for our use on the Sabbath of the Feast.

There is another cask of oil which we have sent to you to sell, and buy us some medicine for the sick, and some blankets for the sick people. Send us 12 blankets and some medicine. You must not say, It is great work (*that is, much trouble*) for here

we have no medicine, neither any warm clothes for the people that are ill.*

May you be saved, friends! Let not your affection for us decrease; and when you pray unto Jehovah, pray unto him for us, that his good Spirit may be given unto us, that we may be made his people indeed. May you be saved by Jesus.

TAUA, AUNA, POHUETEA, MATABORE. } Deacons of the Church in Huaheine.

RAIATEA.

By letters received from Messrs. Threlkeld and Williams, dated in June and July 1821, much pleasing information has been communicated. We make a few extracts.

General Meeting of the Auxiliary Missionary Society in this Island.

On Wednesday May the 9th we held our General Annual Meeting. The natives from TAHA united with us, and our place of worship was quite full. The morning service commenced at 9 o'clock, by one of the Deacons (a native) giving out a hymn; another read a chapter from a manuscript copy of Daniel, translated by Brother Williams, who then engaged in prayer. Another hymn was sung, and Brother Threlkeld preached from Rev. xi. 15. "And the seventh angel sounded." &c. Another Deacon concluded by singing and prayer.

On this occasion the people met together and had a friendly repast. We felt not a little gratified at this ocular demonstration of the peaceable fruits of religion, and of the civilizing benefits of christianity in those who, as a body, can only be considered as nominal Christians; and beholding the inhabitants of both islands thus engaged, we were reminded of the Feast of Tabernacles among the Jews.

Annual Meeting.

The Public Meeting for business commenced at one o'clock, when, after singing, prayer, and an address by Mr. Threlkeld, the Secretary, Pohi, read the annual Report. The subscriptions amounted to 1,973 bamboos of Oil, and more than 1,000 balls of Arrow Root.

The Chief of Tahaa then reported the contributions of that island, amounting to 3,422 bamboos of Oil. This is the more extraordinary as there is no Missionary yet resident there.

Several interesting speeches were delivered by the natives, which we have not room to insert; but they will probably appear in the next Quarterly Chronicle.

Mr. Williams made a few recapitulatory remarks, encouraging them to proceed in their good work; and one of the Deacons concluded with prayer.

In the evening a sermon was preached by Mr. Williams, from Isa. lii. 10. "All the ends of the earth shall see the salvation of God." A native concluded with prayer. The service continued three hours, and at nine in the evening the congregation concluded a most interesting day.

Festival of the School Children.

May 10. This being a day appointed for a little festival of the School-Children, who, upon the faith of this appointment had formed a little island about a quarter of a mile out at sea, under the reef, to commemorate this new era at Raiatea, which after much labour they completed. It is 60 feet in diameter, and 4 feet above high water mark. On this work of their own hands they enjoyed a comfortable repast. Their little fleet of canoes then conveyed them back to the shore, and after walking to the extent of our new settlement, we engaged in prayer, gave them a short address, sang a hymn and then dispersed. Happiness beamed on every countenance, and many, both parents and children, knew that to the Gospel, and to that alone, they owed their lives and their enjoyments.

Progress of Civilization.

May 15. We paid our third general visit to the houses belonging to the members of our church. Those who are diligent we praise and encourage; and we point out to them the advantages they have received by attending to our advice. On the other hand, idleness and negligence are sure to meet with a severe rebuke. Shame thus impels many to activity, over whom we could exercise no other power. None escape; for at a separate meeting we read over the names of the owners, and the remarks we made on the spot, which fails not to stir them up to activity. This practice has had the following excellent effect,—there are now 20 houses completely plastered; 20 more not quite plastered; and 34 ready for plastering; besides a number of others not under our cognizance, in a state of forwardness.

* Wine was sent out by the Deputation in May last, as well as medicines. An additional supply has just been sent to Port Jackson, together with blankets, &c. as requested, to be forwarded thence by the first opportunity.

We are fully convinced that had this people the means of bartering their produce, none would exceed them in industry. We have full proof of this, for from the Arii to the children at school, all are employed in preparing arrow-root for their subscriptions, and for the purchase and lading of their expected vessel. * We rejoice in this their activity, and shall persist in promoting and giving permanency to their industrious habits.

Schools.

Our Schools are attended with as much spirit as ever. The children's school is conducted as nearly as circumstances will allow, on the Lancasterian plan. We have upwards of 250 boys and girls, for whom we solicit a supply of slates, rewards, &c. Also slates for the Adult School. † The adults who attend are very numerous, and sometimes amounting to two or three hundred. The fact is, that almost every person is learning, or has learned to read. Those who read the gospels, are questioned on every verse. Thus it is, to them, more a catechetical exercise, than merely learning to read.

Translations.

This year we have made our first attempt at Translation; the Epistles to the Ephesians, and the First to the Thessalonians, and the books of Ruth, Jonah and Daniel, are either finished or in hand. We intend to select a few intelligent natives to assist us in the revision of the translations, before they are printed.

State of the Church.

The state of the church is pleasing. We perceive steadiness of conduct in several, which affords us ground to hope that they know and feel the power of the gospel on their own souls. In short, such is their general conduct, that we have been obliged to exclude only one person (the wife of one of the chiefs) and she has been re-admitted on her apparent reformation and earnest request.

Auxiliary Society.

A new and voluntary Society has been formed, entirely unconnected with any civil concerns, to contribute to the support of missions. This new association is called *Te Societi Ecalesia i Raiatea.* It was agreed that every adult member should contribute annually, three measures of arrow-root. Their first subscription amounts to 1050 measures (weighing 6 pounds each) or about three tons. This, together with a number of tuns of oil is waiting for conveyance to England. ‡

We feel happy to be the instruments of thus honourably meeting a part of the expenses of the Parent Society, consistently with the views we have ever cherished, and agreeably to the apostolical example in the Primitive Church.

We beg especial interest in the prayers of the churches, that we may be kept from falling, be faithful even unto death, and that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel; and most earnestly pray that the kingdoms of this world may speedily become the kingdom of God and of his Christ, and that an abundant blessing may attend your labours of love.

LANCELOT EDWARD THRELKELD,
JOHN WILLIAMS.

Translation of a Letter from Tamatoa, the King of Raiatea, to the Directors.

DEAR FRIENDS,

MAY you and the good people of Britain, be saved by Jesus Christ, the true Saviour. I and all my people are rejoicing because you compassionated us, and sent Missionaries to our dark land, a land of darkness; and they have made known to us the true light, even Jesus Christ, the Saviour by which we all must be saved. We have known Satan's deceit and lies, therefore we have cast down our Morais, and burned our gods in the fire. If they had not have been burned, I would have sent them to you; they were burned in consequence of a severe sickness I had. I had covered up the evil spirits well, in order to send them to England to you; but some men said to me that I had taken care of the evil spirits, and that was the reason I was overtaken with sickness; I was requested by the people to burn the evil spirits, and I said Burn them, *Oro e o Hiro* were the two evil spirits that were burned.

There is one evil spirit; it is a Red Maro, *Tero rai Puatata*, is the name of this Maro, an evil spirit. Great also is this Red Maro, very many men have been killed in consequence of this Maro, the practice has been continued from of old down to time, and now I know the word of Jesus Christ our Lord. We have lived in darkness and in the shade of death, under the deceitful influence of Satan; many kings have died and gone to the Po, (hell) but now I am made acquainted with the word of the true God. We are

* It appears the Ariis, Ratiras and the people have agreed to purchase a vessel, and to establish a fair trade.

† Slates, &c. were sent out with the Deputation.

‡ This produce is now probably on its way to England.

diligent now in learning the word of God, and in building ourselves neat houses; almost all the houses in the city are plastered with lime; we are dwelling with diligence, in learning the word of God and of Jesus Christ; his word is growing in Raiatea, Tahaa, Borapora, and Maupiti; we are worshipping the true God Jehovah, and Jesus Christ our Saviour, by whom the sinful men of the world will be saved.

May you have peace in the true God Jehovah our Lord.

TAMATOA, *King of Raiatea.*

Letter from the Missionaries to the Directors.

Raiatea, July 2d, 1820.

DEAR FATHERS AND BRETHREN.—

Captain Grimes, who has behaved very kindly to us, has agreed to take the people of Rurutu back to their Island; by whom also we send two pious active men, with their wives, as teachers: they are members of our church, and very suitable persons, as they are both active, diligent men. Brother Threlkeld's boat accompanies the ship; we have manned her with Members of the Church, who are to sail back to Raiatea, to bring us every information. We shall endeavour to keep up an intercourse between the Islands; we have supplied them well with elementary books; it is a circumstance which affords us much pleasure; it has only been settled this evening. Captain Grimes has seen the whole of the proceedings from the beginning to the end, we therefore refer you to him: we expect he will bring you a trophy of the Victory of the Cross, viz. the Idols of the Rurutus, if not, we expect they will be returned by our boat. We will give you every information by next conveyance; we can only tell you that such are our proceedings: Captain Grimes must tell you the result. The church has entered into it with much spirit; they are not sleeping to-night, but employed in preparing; as Captain Grimes sails early in the morning, they are collecting cloth, food, &c. for the two who are leaving us for Rurutu, their names are Puna and Mahanrene: we rejoice in being able to state, that we conceive them two as fit and suitable in every respect as any two that could be found. We are very much pleased with the whole of the circumstance, and pray most sincerely that the Lord may crown the undertaking with his especial blessing.

We remain,

Dear Fathers and Brothers,

Yours sincerely,

J. WILLIAMS.

L. G. THRELKELD.

TAHEITE.

A Letter from Poihai, Secretary to the Taheitean Auxiliary Missionary Society, to the Directors of the London Missionary Society.

(Translation.)

Matavai, Taheite, June 15, 1821.

DEAR FRIENDS—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but branches. It was you that sent Missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; and on this account we have contributed our property for the extension of the word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz. oil, arrow-root, cotton and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the *Hope*, 80 tons, from us the Taheitean Auxiliary to you the Parent Society, to assist you; and we wish that our Contributions may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the Treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree, that the butt-end is the most solid part, and the small-end is soft and sappy. To the small-end *we* may be compared, and *you* to the butt-end.* Do not cease, therefore, to afford us instruction in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen. POIHAI, Secretary.

POMARE, President.

* N.B. The same word which in the Taheitean language means *solid*, or *hearty* when applied to a *tree*, &c. means *wise, mature in judgment*, when applied to persons. Also the same word which signifies *soft*, or *sappy*, when applied to a *tree*, means *immature in knowledge, unwise*, or possessing little wisdom, when used of *persons*.

INDIA.

MADRAS.

Anniversary of the Madras Auxiliary Society, in May, 1821.

[*From a Letter dated Madras, 29th June.*]

We must not omit the mention of our last Missionary Anniversary, being the seventh since its formation. It will not be too much to say, that we think it one of the most interesting meetings yet held in connection with our Society. On Wednesday the service commenced after the usual manner, with the reading of the Scriptures by Brother Loveless, when, after singing and prayer, a most appropriate and most impressive sermon was delivered by our Brother Reeve on "a public spirit," from Psalms cxxxviii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." The effects produced by it we believe were considerable at the time, and were evinced, after the service, by a liberal subscription. May the Great Head of the church succeed the labours of our Brother among us, to the edification and conversion of many precious souls.

The following day service was held in our new chapel at Persewankum, when, after the introductory services were performed, the Rev. Mr. Mowat, one of the Wesleyan Brethren, delivered a very good and pious discourse from Isaiah xi. 10. "And in that day there shall be a root of Jesse," &c.

The congregations at both places were exceedingly well attended, and from the impression made, and the interest excited, both from the discourses and meetings for business, we have reason to believe glory will redound to our common Redeemer. The collections, we are happy to state, have exceeded the last year in the sum of 54 pagodas.

We cannot help noticing the cordiality, affection and zeal with which our Wesleyan brethren united with us in the above interesting services. They pleaded as heartily and as warmly the cause of the London Missionary Society as though it had been their own; yea, all minor distinctions for the time seemed to have been forgotten: the *shibboleth* of party was kept out of sight, and the interest of the *great common cause* seemed to have concentrated into one focus all our feelings, all our light, all our energies, and all our prayers. We are persuaded it will be well for Missions when more of this Catholic spirit prevails.

BELLARY.

By a letter from Mr. John Hands, dated 6th July last, we learn that it is intended to erect a larger and more commodious chapel in the Mission Garden. A subscription has been opened at Bellary, and about 300 rupees received. It is supposed that the total expence will amount to about 5000 rupees (or between £600 and £700 sterling.) The brethren hope to obtain contributions in aid of their object from the friends of missions at Madras.

The schools for the instruction of the *native children* have been increased to 17, containing about 800. The Holy Scriptures are taught in the schools, and many of the scholars have committed to memory 14 or 15 chapters of St. Matthew's Gospel. The brethren have many more applications for additional *native schools*, but the state of their funds would not admit of their establishing any more.

[The well disposed young persons and children connected with Auxiliary Missionary Societies, who read the above account respecting the instruction of the native children in the schools at Bellary, in the knowledge of the Holy Scriptures, "which are able to make them wise unto salvation," will surely be stirred up to more and more active exertions, when they perceive that the increase of such schools is only stopped by the want of money; and especially when they are assured that as the amount of the annual contributions of the Society is increased, so will be the increase in the number of such schools.]

BELGAUM.

A new mission was commenced at this station about a year ago, by Mr. Joseph Taylor, and the native teacher, Ryadass, both of whom removed to this place from Bellary, where they had formerly laboured. A letter has lately been received from Mr. Taylor, dated 26th of February last, containing a very encouraging account of his proceedings and prospects at Belgaum, and its vicinity. He has established three public services on the Sabbath, besides two or three on week-days, and commenced two schools for native children, one at Belgaum, and one at Shawpore. He has instituted an Association, called "The Belgaum Association to promote the objects of the London Missionary Society, the British and Foreign Bible Society, and Religious Tract Society," the contributions to which amounted, at the time he wrote, to £35. Mr. Taylor has opened a correspondence with the Secretary of the Bombay Bible Society, and has received from him, for distribution, a supply of the Gospel by Matthew, &c. in the Mahratta language.

He has also had printed separately, in the same language, a number of copies of our Lord's "Sermon on the Mount," for the use of the native schools. Mr. Taylor has been much encouraged by several pleasing incidents which have occurred: among others, he mentions the following:—"One day (says Mr. T.) as I was returning home, a poor man came running after me, apparently with much concern, and said, 'Sir, silver and gold may be procured any where, and at any time, but such instructions I never heard before. I trust, therefore, you will tell me something more about these things, that I may become wise and happy.' Some of the people who have most constantly attended the native preaching, appear to be in a great degree convinced of the falsehood of the Hindoo Scriptures, the folly of worshipping idols, and also of the excellency of the Christian religion.

PENANG.

By a letter from Messrs. Beighton and Ince, dated the 19th of April last, we learn that they had performed a missionary tour along the coast of Queda. The first place they came to was Queda Muda. They observe, that "when in England they had heard of a 'Village in an uproar,' but here they saw it realized." The whole place on their arrival appeared in commotion, and they could read in the countenance of each individual, "What meaneth this?" The brethren distributed among the Chinese copies of the Chinese Scriptures and Tracts; and the Malays were informed, that if any of them could read, they also might be supplied with books in the Malay language. Mr. Ince then entered into conversation with the Chinese, and Mr. Beighton with the Malays, who listened with great attention, and inquired respecting the books the brethren had brought with them. They were informed that one of the books which they had in their possession was of inestimable value, and, if thoroughly understood, and truly believed, would do them good in time and eternity. The Malays then enquired, if this book said any thing about the Prophet. They were told, that it gave a true and full account of the greatest PROPHET that ever lived, viz. Jesus Christ, who died to save sinners, which no other Prophet had ever done.

At Pulo Tega, the brethren had an interview with the Rajah, who conversed with them for some time. He gave them permission to visit Queda. The Missionaries are of opinion that a promising field of labour and usefulness presents itself in that country.

MADAGASCAR.

A Letter has recently been received from the Rev. Mr. Jones, of Madagascar, dated at the Mauritius, July 25th, 1821, to which place he had returned to arrange his affairs, which he had left unsettled when he accompanied Mr. Hastie, the government agent, to Tanararive. Before he left that city, he had made all necessary arrangements with King Radama, respecting the affairs of the mission, and the establishment of a *Public School*, under the charge of Mr. Griffiths, who had arrived there.

Mr. Jones expected again to leave the Mauritius, and return to Madagascar, in the month of October, together with Mrs. Jones, accompanied by Mrs. Griffiths and her infant child.

ISLAND OF JOHANNA.

OUR readers will recollect that Geanna, a Prince of that island, resided for a time at the Cape, where he received some instruction from Dr. Philip and others, and that he returned home in May last, accompanied by a preceptor, Mr. Elliott. The following is a letter from Captain Roberts of H. M. ship Shearwater, in which the Prince returned with Mr. Elliott, addressed to Dr. Philip.

DEAR SIR,

A few days past Mr. Elliott left me to commence his labours, with somewhat of a heavy heart, but on the whole more cheerful than I expected.

The Island of Johanna is very beautiful, and possesses most of the comforts of life, except bread, and might become very valuable, as its soil is rich and capable of producing any thing. The town is narrow, shabby and dirty; but as they seem a kind-hearted race of mortals, I trust your friend will become reconciled to the peculiarity of their manners.

The Shearwater had a long passage of 25 days, but the weather, to compensate, was mostly fine. I think the Prince and his suite strongly attached to their religion. The Prince and the Duke used to come into my cabin in the evenings, and read to me. I invariably put a book of Sermons before them, and explained several points of our religion, which, undoubtedly, by their accounts, differs much from Mohamedanism, such as the forgiveness of injuries, and doing good for evil. We certainly made them perceive the beauty and superior morality of our doctrine. My surgeon and self had both read the Koran in our day, and fortunately, Mr. Elliott produced Sale's Translation to sharpen our memories; and we had some long conversations with them on religious subjects. Yet, although they coolly listened, and fully

understood and acknowledged the justice and superiority of the argument, yet still they clung with tenacity to their own creed, and said "Ah! but you do not believe in Mohammed. You will never have the Houris."

Their early habits are very different from ours. They are attached to the outward ceremonies of their religion, and are great Fatalists. One woman on board was so sick that we feared for her life, and pressed in every way some strengthening medicine, but neither her husband nor any of her people would allow her to taste it, stating that strong liquors, wine, and all things of that kind are forbidden them, and that she must die sooner than taste wine. I pointed out the crime they were guilty of, but they said God had appointed her a time to die, and she would live no longer by taking forbidden drink. I was therefore constrained to exercise authority, to save her life, and insisted on her taking it.

The Prince and his suite always came on deck to observe our worship on Sundays, and on one occasion the Prince remarked, "Christians should pray very hard on Sundays." I said why? "Because, they pray only once a week, I never saw a Christian say his prayers but then." I pointed out the nature and use of *private* as well as public prayer, he said, "Oh, but I always pray for others to see me." I took him into my cabin, and read the Saviour's character of the Pharisee. He was much struck, and said Christians were better men than he thought before, and now he could find only two things they did wrong, viz. eating pork and drinking wine.

The inhabitants of Johanna are grossly ignorant, and idleness is their idol. They pass most of their hours with their women. Could they get a few handicraftsmen here, they would thrive; they also want some individual to teach the culture of coffee, cotton, and sugar-cane. Spices grow here, and grain would thrive, but they are so much the creatures of custom that they never try any experiments, and vegetate just as their ancestors did.

I offered to convey Mr. Elliott to the Mauritius if he wished it, but he chose to remain at Johanna. I hope he will succeed, with all my heart. The endeavours of those who give up the comforts and advantages of civilized society for the sake of enlightening the ignorant, deserve every success. I trust also that your exertions in Africa will have a fortunate end. If I can be of service to you here, I beg you will command me. I shall probably see you again in September; till then believe me, My dear Sir,

Yours very truly,

H. M. S. Shearwater, Port Louis, 22 July, 1821. J. M. ROBERTS.

AFRICA.

THE Directors have lately received a letter from Mr. Moffat, dated July 12, 1821, written at New Lattakoo, to which station he has removed from Griqua Town, from which it appears that he and Mrs. Moffat were well (Mrs. M. had been delivered of a daughter.) Mr. and Mrs. Hamilton of Lattakoo, Mr. and Mrs. Helm, and Mr. and Mrs. Sass, and their families, were also in good health.

Remarkable Preservation.

During the visit of the Deputation at Theopolis, they experienced a very providential escape. A bag, containing about 15lbs. of gunpowder, had been incautiously placed under a table in the room of Mr. Ullbricht's house, where the family and visitors usually sat, and where the Deputation were taking tea. In order to light the pipe of one of the company who smoked, a Hottentot, kindled a small charcoal fire under the table. Some of the embers fell on the floor, and exploded several particles of gunpowder, which had been spilt. This circumstance providentially discovered to the company their perilous situation, and the bag of gunpowder was of course instantly removed. But for this timely discovery, Messrs. Campbell and Philip, with Mr. Ullbricht and his family, together with a considerable part of the settlement, must inevitably have been destroyed.

BERBICE.

Extract of a Letter from Mr. Wray to the Treasurer, dated Oct. 22, 1821.

I HAVE the happiness to inform you that the cause of religion continues to prosper in Berbice, and that one and another are added to the church.

On the 12th of August I baptized a Muster slave and her three children. I have every reason to believe that she is a true disciple of Christ. I often perceive the tears flowing down her face when I am speaking of the love of Christ.

On the 12th of October I baptized another adult slave, and found the time to be very solemn. On the first Sabbath two were admitted to the table of the Lord; it was a time of refreshing from his presence.

Our chapel continues to be well attended, and the forenoon congregation has increased considerably. Many of the children in the school are improving in reading. Five or six young men also have lately spent a part of their breakfast time in learning to write.

With respect to the Governor and the Members of Council, we enjoy all the liberty we can desire for instructing all who attend.

In contributing towards the chapel, the inhabitants have acted in the most liberal manner. I was surprised when reading the Missionary Chronicle to observe, that the gentlemen in this *small* colony have contributed a larger sum towards our chapel, than the people of the Cape have subscribed towards Dr. Philip's *.

Mr. W. observes, that the town (New Amsterdam) had been in a very unhealthy state for several weeks. Several fine young men, whites, as well as coloured, had been cut off by a few days illness, so that he had been much employed in visiting the sick, and burying the dead. Mrs. Wray had been very ill, but is recovered. He has lost a beloved child of about three years of age, and others of his children had been dangerously ill of the prevailing fever. "Sickness and death" he observes, "have brought upon us heavy expenses."

In another letter Mr. Wray says, "I rejoice that I am enabled to send you encouraging tidings from Berbice, more so than at any former period. I have already informed you, that the President of the Courts of Civil and Criminal Justice has been favourable to me. He has lately been appointed Lieutenant-Governor of the colony, in the room of Governor Bentinck, who died in November last. His Excellency Governor Beard has assured me of his countenance and protection, and I feel confident, from his former kindness, that he will not disappoint me.

His Excellency having required from Mr. Wray a statement of the exertions which have been made for the instruction of the slaves, he presented the following, which contains a more complete account of his proceedings than any which has before appeared:

To His Excellency H. Beard, Esq. Lieutenant-Governor of Berbice, President of the Courts of Justice, Commander in Chief, &c. &c.

New Amsterdam, June 18, 1821.

SIR—I have had the honour to receive your Excellency's letter of this date, enclosing a circular from the Earl of Bathurst, in which you request a statement of the means used by me for the promotion of Christianity among the negro population of this colony, for the information of his Lordship. It will give me great pleasure to communicate to your Excellency all the information in my power. The Mission here is under the patronage of the Missionary Society in London, which was instituted in 1795. The sole object of the Society is to spread the knowledge of the Gospel among heathen and other unenlightened nations; it consists of Christians of every denomination. The Missionaries of the Society are educated by the Rev. Dr. Bogue of Gosport; they are particularly instructed in the knowledge of theology, and in the nature of Missionary labours and of the pastoral office. The Mission commenced in Berbice July 1813, on the late Crown estates, at the request of the Commissioners for managing the Crown property, and was chiefly confined to them till 1816, when they were given over to the Berbice Association. Schools were established on each estate for the instruction of the negro children, and many of them made considerable progress in learning to read, and in repeating catechisms and hymns, and several were able to read the New Testament. Mrs. Wray also had a school of industry to teach the girls plain needle-work, in which clothing was made for all the estates; a few of the best girls were brought to the school from each property as a reward of good conduct: the object was to teach them to make and mend their own clothes. Meetings were also established for the benefit of the adults, when they were taught to repeat Dr. Watts's catechism by heart, and the Gospel explained to them in a plain and familiar manner, both in English and Creole: in general these meetings were well attended, and many of the people seemed very desirous to understand. Several adults also learned to read easy parts of the New Testament. In consequence of the estates being a great distance from one another, it was not possible for me to visit them as often as they ought to have been visited, to have made greater improvement.

May I be allowed to remark to your Excellency, that the Crown negroes never had an hour extra given them to attend to religious instruction; and I am convinced that if slaves have the whole of the Sabbath, and have finished their work at sun-set, they will find opportunity to acquire instruction without trespassing on the time of their masters.

Since the estates have been given up, my labours have been chiefly confined to the town of New Amsterdam, and the Winkel negroes. I formerly preached in a large room; but it was soon found to be too small to contain the congregation. In 1818, I attempted to raise subscriptions for the erection of a chapel for the benefit of *all colours and conditions* of people; and it is much to the honour of many of the inhabitants, that they came forward very liberally to assist me. The chapel was opened Feb. 1819; it will hold nearly 300 people. I preach three times a week, twice on the Sabbath, and on the Wednesday evening: at eleven

* Probably more has been contributed since the date to which Mr. Wray refers.

o'clock the chapel, though not full, is generally well attended; in the evening it is generally full. More than half of my hearers, both parts of the day, are slaves; but I have long been convinced, that merely preaching to the negroes, who are unable to read, and entirely unacquainted with the first principles of Christianity, and grown up in heathen darkness and superstition, is not sufficient to inform them in the doctrines of the Gospel; I have therefore established other means for their improvement. On Monday evenings I have a meeting to explain more fully the texts of the Sabbath, when those who are able learn the texts, and repeat them. I also ask them various questions repecting the sermons, that I may know how much they have understood; also refer those who can read, to parallel passages, which I request them to read aloud: by these means they become better acquainted with the Scriptures, and improve themselves in reading. On a Thursday evening I have a similar meeting, when I explain to them some historical parts of the Bible, or some doctrine of the Gospel, and converse familiarly with them on religious subjects: from 30 to 50 generally attend. On Sabbath morning, at six o'clock, we have also a meeting for reading and catechising; from 12 to 20 adults read the Bible in a class, besides several children in a Testament class; and I catechise from 20 to 30 adults, who are unable to read; after this I read and explain a passage of Scripture, and conclude with prayer. After the morning service, a good many adults also remain to read. We have likewise a Free School every morning from seven to ten or eleven o'clock, for the instruction of children, both *bond and free;* they are taught *reading* on the Lancasterian plan, for we do not teach them to write: the object is merely to teach them to read the Bible. The school is divided into eight classes, and taught by monitors selected from among themselves. The number on the school list is at present 84, of whom nearly 60 are slaves, and the other poor free coloured and black children; seven have left the school this year who can read the New Testament; from 50 to 60 generally attend; about 10 read in the New Testament, and 10 in words of two syllables, or in the seventh class. On the Monday morning all that are able repeat the texts of the Sabbath, and a question or two in the Catechism, and a few verses of Dr. Watts's Hymns for Children, which are very suitable for the children of this country, as many of them are against lying, swearing, cursing, idleness, and theft; his Scripture Catechism also frequently affords an opportunity to explain the evil of cheating, lying, &c. by examples taken from the Bible. A Catechism which I had printed some years ago, on the duties of slaves, is also taught. The children attend on the Sabbath morning at six, and after the forenoon service, either to read or say the catechism. About 80 adults and children who have learned to read, mostly slaves, have been supplied with Bibles and Testaments, besides many others who have not been able to attend chapel or school regularly; but have learned from others. About 150 Common Prayer Books have also been distributed in the colony by me. With few exceptions the Bibles and Prayer Books have been distributed gratis: The former through the liberality of the British and Foreign Bible Society; and the Prayer Books from the Prayer Book and Homily Society. The Catechisms are supplied by the Missionary Society, and Watts's Hymns by the Tract Society; so the school is no expense, as I attend it myself, and am frequently assisted by Mrs. Wray. At present the children are taught in the chapel, but I am now making exertions to have a school-room fitted up under the chapel, which will be much more convenient.

As it is our plan not to baptize any adults but those that we have reason to believe sincerely repent of their sins and embrace the gospel, and evidence their sincerity by leading holy lives, the number will not appear very great. All that apply for baptism, are also instructed more fully in the knowledge of the gospel for some months, and in the nature of the ordinance before they receive it. The number from the commencement of the Mission, including children, is 85: sixty-one of whom are slaves; 42 are adults; but many receive regular instruction who have been baptized at other places. Twenty-five have been baptized this year, eight of them adults. At the time of their baptism, all who have husbands or wives are required to engage to keep to each other till death parts them. This is one condition of their baptism; and in general it has a good effect. The names of the wife and husband are entered in the register as married people. If a man has two wives, on his embracing christianity, I adopt the plan of the Moravians, which seems to me to have been the custom of the primitive church in heathen countries, and which appears to be implied in 1 Tim. iii. 2—12. Sometimes it happens that only one of the parties is baptized; when this is the case we act agreeably to 1 Cor. vii. 12—16.

After baptism, the adults are candidates for the Lord's Supper, in the nature and obligations of which they are instructed, and after giving evidence of their knowledge and sincerity as far as human means can judge, and being approved of by the other commu-

nicants, they are admitted. The same means are used among those who have been baptized when children or by other ministers, except they have been approved members of some other church. Twenty-nine have been admitted to this sacred ordinance, and several are now candidates for it, as well as for baptism. Twenty one are slaves.

The Lord's Supper is in general administered once a month, and a meeting held the evening before with the communicants, to read and explain suitable passages of scripture.

For the promotion of religion and morality, in this colony in particular, and through the world in general, we formed a society, chiefly among the free coloured people, in August 1819; called "the Berbice Auxiliary Missionary Society;" about 100 subscribe to it. Some a bit a month, and others two bits or a guilder, according to their ability. The amount from the institution to May last, is 779 guilders. After the Chapel is paid for, the subscriptions will be remitted to the general fund of the Society in London.

In general I visit the Jail every Sabbath afternoon, to speak to the negroes and other prisoners there, and a few of them seem to be attentive and try to learn the Catechism.

I also embrace every opportunity of attending the funerals of slaves, as well as others, when I speak to them on the great subject of Eternity. This I hope has a happy effect in eradicating their heathen customs at the burial of their dead. In like manner I also visit them in their houses when sick.

I beg leave also to state to your Excellency, that when I first arrived in this Colony, James Fraser, Esq. and — Rader, Esq. were very wishful that I should visit their estates, which I was only able to do a few times, in consequence of the distance, and my other engagements; but many obtained a desire for instruction, and some have learned to read and have been supplied with Testaments and Catechisms by me, and a great number with Spelling-books.

With respect to the support of the Mission, I have to observe that I left Demerara, on condition that the Commissioners of the Crown property should free the Misionary Society from expense. I was to have a house found and also servants, and 300*l.* annually, with Sugar, Rum, Coffee, Plantains, Fire-wood, &c. from the estates, for my family use; for some time past my salary has been lowered to 150*l.* Medical attendance and servants are still allowed me. In the course of the last two years the Missionary Society have made a grant of 400*l.* sterling, in lieu of that part which was taken away. Nothing is received for baptisms and funerals.

I cannot conclude without expressing my gratitude to your Excellency for the approbation you have always manifested towards the Mission, since your arrival as President of the Courts, and more particularly on your Excellency's appointment to the government, expressed both personally and in a letter dated May 22d, an "assurance of your Excellency's protection and countenance in the discharge of the duties of the Mission." I hope and pray that religion and morality may abundantly prosper under your Excellency's administration, and that christianity may be diffused through every part of the colony.

I have the honour to be, Sir,

Your Excellency's

Most obedient humble Servant,

JOHN WRAY.

AMERICA.

Extract of a Letter from the Rev. William Allen, of Brunswick, in the State of the Maine, North America, to a Gentleman in Islington, near London. (Dated, October 27, 1821.)*

ADMISSION of 80 members, at one time, into the church of Christ at Pittsfield:—

"My only remaining brother, Jonathan Allen, Esq. of Pittsfield, was a few weeks ago received as a member of the church in that dear place of my nativity. I had the happiness, through the divine favour, of being present on that occasion, though Pittsfield is distant from Brunswick nearly 300 miles; and I then witnessed a scene more solemn, more joyful, and more heavenly, than any one which I have ever witnessed, or which I ever expected to witness on the earth. It was the admission on the same day of 80 members into the church; of 80 new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year it pleased God to send down his Spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that 50 or 60 were in the course of

* The Rev. Thomas Allen, father of the writer of this letter, was for many years minister of the church at Pittsfield. He departed this life, in the peace, hope, and triumph of a Christian, Feb. 11, 1810. A portrait of this excellent man appeared in this work, in March 1807.

the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer there was a gradual but steady progress of triumphant grace, till in September 60 were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year 40 or 50 more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month, was to me so joyful and so wonderful. The large meeting-house, in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing. In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were those, who were lately habitual gamesters, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of the atonement. Here were many heads of families, who, until recently, did not worship God in their houses, but who now call upon Him who blesseth the habitation of the just. Here were the principal men of the town; the high sheriff of the county, the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred, beaming with inexpressible gratitude and joy; and the eyes of angels, "for there is joy in the presence of the angels of God over one sinner that repenteth." When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it was an assembly of penitent sinners shouting in heaven the praises of Redeeming love. It is possible that the interesting associations of the place may have given me a deeper feeling than was possessed by many others: but I noticed some older than myself, and not inhabitants of Pittsfield, whose eyes were beaming in tears. Surely not to be melted and delighted at such a scene would indicate a feeble impression of the worth of the soul, an insensibility to that divine love which was displayed upon the cross, and a disregard to the glory of God, which is in the highest degree promoted by the salvation of sinners.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since "they would not come unto Christ, that they might have life." Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful. It is to be expected, judging from the history of the church, that some will fall away, being self deceived; but how dark must be that mind, and how depraved that heart, which can ascribe to a spirit of fanaticism such wonderful transformations of character, brought about too in quietness, without noise, without the excitement of sympathy, merely by means of the plain truths of the Gospel, which had been perhaps presented to the mind a thousand times before with fidelity and zeal.

DOMESTIC INTELLIGENCE.

MISSIONARY MEETINGS AT MILFORD AND HAVERFORDWEST, PEMBROKESHIRE.

A SPIRIT of zeal for the propagation of the Gospel among the heathens, has been recently manifested by the friends of the London Missionary Society, in the English parts of Pembrokeshire. On Monday evening the 10th of December, a Public Meeting

was held at Milford, to consider the claims of the heathen world on the sympathy of British Christians. The Rev. D. Peter, of Carmarthen, Secretary to the South Wales Auxiliary Missionary Society, was invited to attend on behalf of the Parent Institution. Stephen Rigaud, Esq. being called to the chair, Mr. Peter gave a concise account of the plan and operations of the Society; after which the Meeting was addressed by Mr. Joseph Thomas, of Pembroke; the Rev. Messrs. Thomas, of Tierse Cross; Warlow, of Milford; Evans, of Saint Florence; Griffiths, of St. David's; Phillips, (Itinerant); Warr and Bulmer, of Haverfordwest. J. G. Guineass, Esq., Captain Mathews, Mr. John Roberts, and Mr. Gwyther, supported the Resolutions passed on the occasion. On the following evening, a similar Meeting took place at the Tabernacle, Haverfordwest, when the Rev. D. Peter was called to the chair. The Meeting was addressed by the Rev. Messrs. Thomas, of Tierse Cross; Warlow, of Milford; Griffiths, of St. David's; Davies, of Trefgarn; Bulmer, Warr, and Rogers, (Wesleyan minister) of Haverfordwest. S. Rigaud, Esq. Mr. W. Owen, jun. Mr. Roberts, and Mr. Marychurch, were also engaged in the business of the evening. At both these Meetings an uncommon degree of interest was excited; the speakers expressed themselves with much feeling; and it is not probable that the statements made and the sentiments delivered, on both occasions, will speedily lose their influence on the public mind. Mr. Peter preached on the preceding Lord's Day, both at Haverfordwest and Milford, and made collections for the Society. The contributions at Milford amounted to 9*l.* 10*s.*; and something more than 22*l.* 6*s.* was collected at Haverfordwest. The congregations and ministers with whom the above Meetings originated, consider themselves as connected with the South Wales Auxiliary Society; and they hope that similar measures will be adopted in different parts of the Principality.

With the view of making known to thousands of the inhabitants of South Wales, who are not able to read English, what God is doing in various parts of the world, through the instrumentality of the Missionary Society, and to excite a greater degree of zeal in the hearts of their countrymen, the members of the South Wales Auxiliary Missionary Society resolved in 1820 to publish the *Missionary Chronicle* in Welsh, and to send a number (gratis) to every congregation, in proportion to their collections and subscriptions. This has somewhat increased the disbursements of the Auxiliary; but the good effects of the measure are already visible in various places.

Letter from a highly respectable Minister in the Country, to the Treasurer.

Sir—Your account of the state of the Society's funds has doubtless made a deep impression on the hearts of many of the friends to the cause, and it is to be hoped that they will be excited to renewed and more vigorous exertions for its support. A Society originating in the purest Christian benevolence, formed on the most liberal principles, and conducted with economy, prudence and energy:—a Society which has excited the strongest Christian affection, drawn the followers of the Saviour into the closest union, and given birth to so many kindred institutions:—a Society whose persevering labours have been crowned by the Head of the church with success far beyond the expectations of its warmest friends—such a Society must not sink, nay, it must not be cramped and limited in its operations for want of adequate means. The love of the Saviour, and compassion for the perishing millions of our fellow sinners, have often roused the liberal spirit of British Christians; and, influenced by these principles, they have willingly and gratefully contributed their silver and their gold, in aid of a cause so noble and so interesting. Surely they will now listen to the call of Him, "whose they are, and whom they serve," and will give according as God hath prospered them.

Two young ladies in our congregation, active friends of the Missionary Society, no sooner heard of the state of your funds, than they formed a plan of doing something towards replenishing them; they have contributed themselves, and collected among a few friends, Ten Pounds, which I now inclose. If other young pious Ladies in our numerous congregations will "*go and do likewise*," I am confident the whole deficiency will soon be made up. Hoping this example will be generally followed, I am, Sir,

Yours, &c.

Jan. 16, 1822.

NOTICE.

Should any of the friends of the Society be in possession of odd numbers of the *Quarterly Chronicle*, and not unwilling to part with them, they would oblige the Secretaries by sending the same, free of expense, to the Missionary Rooms; some of the numbers having become scarce, so that complete sets cannot be made up.

MISSIONARY CONTRIBUTIONS.

[Collections, anongmous Donations, and all other Donations of 5l. or upwards, received from 16 December, 1821, to 16 January, 1822, inclusive.]

IN LONDON AND ITS VICINITY.

Legacy under the Will of the late Mr. Francis Roper, of Camberwell; Mr. Alfred Roper, Mr. Tho. Canham, and Mr. Sam. Walton, Exors. (Less Duty.) ..	250	0	0
Trinity Chapel, Leather Lane.—Rev. Mr. Smith.—Fourth Annual Collection, after Sermons by Rev. J. Arundel and Rev. J. Campbell	25	5	6
Mrs. Eliz. Bolton	15	0	0
Mrs. A. M. Neale, for the support of a Native Teacher in South Travancore, named "Rowland Hill," 2d payment ..	10	0	0
Robert Wyatt, Esq. Newington Green; by Rev. T. Lewis.....	10	0	0
John Addington, Esq. Spital Square.....	5	5	0
Clapton.—M. R.—Donation from	5	0	0
A Friend at Orange Street Chapel; by Rev. J. Arundel	2	0	0
C. D.—Donation.....	1	1	0
First Fruits	1	0	0
Produce of a Missionary Box from a Member of the Scots Church, Swallow-street; by Rev. J. Arundel	0	5	0
A. M.—Donation	0	5	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

South Wales Auxiliary Missionary Society.
Rev. David Peter, Carmarthen.

Collected by Rev. Messrs. Williams and Lewis.

Nantyglo	2	10	0			
Rumney	1	10	6			
Bethesda Merthyr.....	4	0	10½			
Aberdare.....	1	12	0			
Hermon	1	0	0			
Tynycoed	2	0	6			
Merthyr, Calvinistic Methodists.....	1	11	0			
A Friend; by Mr. Lewis	0	18	6			
Troedrhywdolar	4	0	0			
Llanwrtyd	2	0	0			
Merthyr Ceynog	3	0	0			
Rhaiadr	4	12	0			
Tredegar.....	4	4	0			
				32	19	4½
Abergavenny.—Collection at Annual Meeting	32	12	5½			
Auxiliary Contributions; by Rev. Mr. James.....	9	1	6			
Mr. T. J.—Annual Subscription	1	1	0			
A Friend	1	1	0			
Penpound.—Mr. Morgan	2	2	0			
				45	17	11½
Usk; by Rev. Mr. Jones.....				2	1	2
Newport.—Rev. Mr. Lewis				0	2	6
Hanover.—Rev. Mr. Davies..	1	6	6			
Auxiliary Contributions; by ditto	4	9	1			
				5	15	6
Brecon; by Rev. Mr. Powell	9	1	7½			
Mr. B. Williams; by ditto ..	1	0	0			
				10	1	7½
Penmain; by Rev. Mr. Thomas				4	4	3½
Langattwg; by Rev. Mr. Davies	3	11	6			
Carried forward	3	11	6	101	2	5

Brought forward	3	11	6	101	2	
Cwmgros; ditto	7	16	6½			
Rhydyblew; ditto	1	3	2½			
Cwmdu Sunday School; ditto	0	14	6½			
				13	5	
Maesyronen.—Rev. Mr. Jones	2	15	1			
Brechfa; by ditto.....	1	1	0			
				3	16	
Talgarth; by ditto.....				2	11	

Collected by Rev. Messrs. Lewis and Morris.

Langatog, Calvinistic Methodists	6	7	0			
Narberth	1	18	5			
Tenby	1	17	7			
Haverfordwest. — Rev. Mr. Bulmer.....	6	0	0			
Auxiliary Contributions.—Ditto	4	4	8			
Sunday School.—Ditto	0	4	2½			
Dr. Morgan	1	1	0			
Tredustan; by Rev. Mr. Lewis	2	5	0			
				17	17	
Zoar Merthyr; by Rev. Mr. Evans				5	0	
Landovery; by Rev. Mr. Powell	3	0	0			
Auxiliary Contributions; by Messrs. Rees and Thomas..	3	3	0			
				6	3	
Pentretygwyn; by Rev. Mr. Morgan	3	3	5			
Bethel.—Ditto	0	13	6			
				3	16	
Mynyddbach; by Rev. Mr. Powell				2	8	
Aber; by Rev. Mr. Lewis				4	0	
Builth; by Rev. Mr. Williams	3	3	4½			
Cerrig Cadarn; ditto	1	6	0½			
Subscriptions.....	3	0	0			
				7	9	
Caebach; by Rev. R. Lewis..	1	7	6½			
Lanbadarn Garreg; ditto	1	1	6			
				2	9	
Tierne Cross; by Rev. Mr. Thomas	2	0	0			
Rosemarket.—Ditto	3	10	11			
By Mr. Seale	1	16	10			
Sunday School.—Ditto	1	0	3			
				8	8	
Pencader; by Mr. C. Morris..	6	8	1			
Troedyrhyw; ditto	2	11	0			
				8	17	
Crygbar; by Rev. Mr. Jones..	1	14	8			
Tabor; ditto	0	15	0			
Brychgoed; ditto	3	13	0½			
Hermon; ditto	1	4	10			
Auxiliary Contributions; by Miss Prytherch	2	8	6			
				9	16	
Penrhywgaled; by Rev. Mr. Thomas	1	3	0			
Sunday School; ditto....	1	1	8			
Capel Wig	1	0	0			
Sunday School; ditto....	1	0	0			
				4	4	
Treleach; by Rev. Mr. Jones	5	18	2			
Juvenile Society	4	1	10			
Blaenycoed; ditto.....	2	0	0			
Juvenile Society	3	10	6			
Capel Evan.....	1	9	6			
Juvenile Society	1	5	0			
Carried forward....	18	5	0	201	5	

Brought forward	18	5	0	201	5	6
Peter Well	2	9	4½			
Juvenile Society	1	7	0			
Treleach, Parish Church, Juvenile Society	1	1	0			
Llwynyrhwrdd	1	1	0			
Juvenile Society	1	6	5			
Laniuinio ditto	1	0	6			
				26	10	3½
Bethlehem; by Rev. Mr. Philips	4	6	2			
Rhydyceisiaiad; ditto	1	5	6			
				5	11	8
Trewyddel; by Rev. Mr. Rees				1	16	6½
Cardigan; by Rev. Mr. Davies.....				2	10	0
Glyn and Hawen; by Rev. Mr. Griffiths	6	6	8½			
Sunday School; ditto.....	7	2	3½			
				13	9	0
Glandwr; ditto				14	11	2½
Henllan, Landilo, Carvan and Lanbaidy; by Rev. Mr. Lloyd				26	2	7½
Bwlch Newydd; by Rev. Mr. Bowen.....	1	0	0			
Hermon ditto.....	1	0	0			
				2	0	0
Cana; by Rev Mr. Davies.....				9	18	0
Carmarthen.—Rev. D. Peter.						
Collection	11	16	2			
Auxiliary Contributions	7	16	7			
Subscriptions.....	15	3	0			
A Friend to the Cause.....	1	1	0			
For the Education of Native Females in India; by ditto	1	0	0			
Profits of a Strawberry Bed ..	0	16	6			
				37	13	3
Rhodiad St. David's & Salvo; by Rev. Messrs. Harries and Griffiths	14	0	0			
Annual Subscriptions	2	1	0			
				16	1	0
Trefgarn.—Rev. Mr. Skeel.....				1	0	0
Haverfordwest.—Collection at the Tabernacle; by Rev. Messrs. Warr and Peter	21	6	8			
Sir H. M.....	1	0	0			
				22	6	8
				371	15	9
Ditto.—A Female Friend.—Produce of a Missionary Box	1	0	0			
Ditto.—Produce of Fruit out of her Garden	0	10	6			
				1	10	6
North Wales Auxiliary Missionary Society.—Rev. Dr. Lewis, Treasurer ..				127	3	8
Bath.—Mrs. Breese				10	0	0
Bucks.—Chesham.—A Friend to Missions; by Rev. J. Hall				0	5	0

Cambridgeshire.—Newmarket.—Rev. W. Lee.						
Donation	0	12	6			
Annual Subscriptions	1	8	6			
Monthly ditto.....	2	3	4			
Weekly ditto	3	5	0			
				7	9	4
Lincolnshire.—Boston.—J. Clapton, Esq. Donation				20	0	0
Middlesex.—Whetstone and Totteridge Auxiliary Missionary Society; by Mr. R. Rouse, Treasurer				6	8	0
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Annual Subscriptions				24	3	0
Collected by Miss Kemp.....	3	2	10			
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Ditto Mary Bates.....	0	18	3			
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Sunday School Children.....	0	1	8			
				16	8	9
Luffenham Association.—Mrs. Jelly....				1	14	9
				42	6	6
Salop. — Whitchurch —Rev. G. B. Kidd.—Missionary Box at the Meeting House, Doddington	2	9	2			
A Friend.....	10	0	0			
Mr. G.....	5	0	0			
Weekly Subscriptions; collected by Miss Dutton ..	1	6	0			
Ditto; by Mr. Ed. Howell	1	4	10			
				20	0	0
Yorkshire.—Sheffield, Attercliffe, and Wincobank Missionary Union. — Mr. L. Thomas, Treasurer.						
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Howard Street ditto; per Miss Mathers, for ½ year	10	10	6			
Attercliffe; per Miss Deaken, for ½ year.....	3	2	0			
Nether Chapel; per Miss Parker, for ½ year.....	1	11	2			
Male Society	6	9	5½			
				31	6	8½
Huddersfield.—Collected by Misses E. Edwards and H. Houghton; by Rev. D. Boothroyd				10	0	0
Scotland.—Glasgow.—Youths' Auxiliary Missionary Society, in aid of the Funds of the London Missionary Society.—Mr. John Wilson, Treasurer				20	0	0
Banff Association for Missions				13	2	0

For the Education of Native Females in India.

Carmarthen; by Rev. D. Peter	1	0	0
Mr. Henry Moody, Bristol.....	1	0	0

Donations in aid of the Anglo-Chinese College at Malacca.

W. J.....	5	0	0
Mr. W. Pearson.....	5	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Mr. Andrew Taylor, Kingsland Crescent	10	0	0
N. J.	5	0	0
Mr. Joshua Wilson, Highbury	5	0	0
Rev. W. F. Platt	1	1	0

The Thanks of the Directors are presented to the following:

To Rev. T. Lewis, Islington, 25 Numbers Christian Instructor, 24 Christian Miscellany, 10 Christian Guardian, 10 Christian Observer, and 12 Eclectic Review.—A Friend, per Rev. D. Peter, Carmarthen, Hermon Theron and Aspasio, 3 vols. and Meditations 1 vol.—Mr. W. Preston, Psalms of David, French New Testament, 22 Numbers Christian Guardian, and Sundry Articles of Clothing, &c.—Mrs. Ames, per Rev. Matt. Wilks, for 2 pieces of Print, a few small Articles, and Taylor on Christ's Temptations.—Mrs. Tappy, 6 Cotton Gowns, a few Articles of Female Dress, and a French New Testament.—Mr. E. Brock, Chatham. Burkitt on the New Testament, folio. History of Christ, Depravity of Human Nature, Death of Abel, 7 old Books, and a few Childrens' Pocket Handkerchiefs.—Rev. T. Hawkins, Warley Town, for 2 Parcels Tracts.—Mr. B. Hogsflesh, Hastings, for 7 pair of Cotton Hose, 5½ yards Blue Berlin, 2 lengths Regency, 1 Sarsnet, 1 ditto Leno, 1 ditto Print, 3 Shawls and 3 Handkerchiefs.—Mr. Popjoy, Norwich, Mr. Money, Mrs. Kemp, per Rev. Matt. Wilks, Mrs. Tappy, Mr. W. Preston, B. B., and T. L. for 20 vols. and 431 Numbers Evangelical Magazines.

ERRATUM—Chronicle for December 1821.
Bristol,—*For* Batter *read* Batten.

POETRY.

THE RETROSPECT OF THE SABBATH.

'Tis on this sacred day of rest,
With mental sorrow oft opprest,
On God I cast my care:
'Tis then his mercy I implore,
And ask from his unwasting store,
In penitential prayer.

Well pleas'd the Sabbath I review,
And thus I taste my joys anew,
Which flow'd from those sweet hours:
Oh! how I love to linger still,
Within the place thy glories fill,
And stay in Eden's bowers!

No other scene can yield repose,
Or soothe my heart amidst its woes,
Or lift my thoughts above:
But in the Temple of thy grace
My soul beholds thy smiling face,
And celebrates thy love!

Let each delightful Sabbath day
Assist me in my toilsome way,
My drooping spirits cheer:
How soon their number shall be told,
And then with bliss shall I behold
An endless Sabbath near!

In that approaching happy state,
The holy throng ne'er separate,
The Sabbath ne'er shall close:
"The means of Grace" I now receive,
"The Hope of Glory" shall relieve
My heart in all its woes!

Pimlico. R. H. S.

HYMN.

"At evening time there shall be light."—Zech. xiv.

Lo! at the long appointed day,
Just before the shades of night,
At the sun's last parting ray,
Then, at ev'ning shall be light.

Thus in this waste wilderness
While we journey on in grief,
Though the morning brings distress,
Ere it close we find relief.

So on tribulation's sea
Doubts obscure the anxious sight;
But behold the shadows flee!
And at ev'ning it is light.

Christian, dost thou fear to tread
Yonder path of dreary gloom?—
Is thy spirit fill'd with dread
At the darkness of the tomb?—

Ere thy last expiring breath,
Ere thy soul shall take her flight,
Trembling in the vale of death—
Then, thine ev'ning shall be light.

PETER



Freeman sc.

Revd. George Payne. M.A.
Edinburgh.

Publd. by E. Wardle. Stationers Court. March 1812

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MARCH 1822.

MEMOIR OF THE LATE THOMAS BATEMAN, M.D. &c.

THE following Memoir has already appeared in the Christian Observer, where it has excited much attention, and appears so well calculated for usefulness, that we cheerfully yield to the suggestion of some intelligent friends in giving it the extensive circulation of the Evangelical Magazine. We hear that it has also been printed in the form of a Tract for distribution among medical practitioners and others.

The late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected Physician to two public institutions—a large Dispensary, and the House of Recovery for Fever. He also conducted the medical department of Rees's Encyclopedia, and was joint editor of the Edinburgh Medical Journal. He continued to distinguish himself, as he had done in Edinburgh, by his zeal and industry in the pursuit of science and literature; though he contrived to mix with his severer studies a large portion of the dissipations of gay society, and carried with him, into both these opposite pursuits, an energy of mind and of feeling which rendered him more than ordinarily susceptible of the enjoyments which either of them can afford. He always retained a high "sense of honour," as it is called, and was strictly careful to avoid, in all his conduct, every thing that the world esteems discreditable. He lived, however, to see and to feel, what at that time he had no conception of, how meagre a system of morality is that which the world is satisfied with, compared with the comprehensive morality of the Gospel—that Christian holiness without which "no man shall see the Lord." His habits of life thus concurring with the natural corruption of the human heart, and estranging him more and more from God, he soon became confirmed in his leaning to the wretched doctrine of Materialism, which he had been already tempted to adopt during the pursuit of his anatomical and physiological studies at Edinburgh. This lamentable tendency was strongly increased by the society which he now fell into of some men of considerable talent, who had already espoused all the principles of that unphilosophical as well as unchristian system; and though never able *fully* to embrace those opinions himself, he was yet sufficiently influenced by them to become sceptical respecting the

truth of Divine Revelation, and was therefore of course a stranger to the hopes, as well as negligent of the duties, of Christianity.

In the summer of 1815, his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July 1819, with an intention of trying the effect of a sulphurous water at Middleton, in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion. During the winter he was considerably better; but on the return of warm weather, early in the spring of 1820, he had a severe attack of languor after a short ride. His dread of these attacks was so great, and they were brought on so frequently by the smallest fatigue, that he gradually relinquished all exertion, as he even believed that the exhaustion which would be produced by the effort of walking across a room, might prove fatal.

It was on Sunday the 9th of April that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe, farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion.—Religion was a subject which, for many reasons, had never been discussed between us. Though the tenor of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it the more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere argument must always be insufficient,—for "it is with the heart that man believeth unto righteousness:" and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these argument can have no influence.—On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added,

"But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion." This led to a conversation, in the course of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God;* because, if a firm conviction of that were once established, the authority of the Scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's "Essays on the most important Subjects in Religion," which treats of "The Divine Inspiration of the Scriptures." He listened with intense earnestness; and when it was concluded, exclaimed, "This is demonstration! complete demonstration!" He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of Scripture, with some of which he was extremely struck; especially with that declaration, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.)

For two or three days he shewed increasing interest in the subject of religion; and I read to him continually the Scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, "It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him: and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bed-side of her son. Dr. Bateman told her, that I had been reading to him various

detached portions of Scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever.* This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival he had become a little more composed, but was still in great agitation; and was praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from Scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at the proposal, and I wrote immediately to the clergyman in question; but he was from home and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think any thing could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls, and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts.

These paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject to for about a fortnight: but they gradually became less long and violent, and he experienced increasingly great relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguish him still more than his eminent abilities and

* It needs scarcely be pointed out, how much more properly this might be called *temptation* to unbelief, than *unbelief* itself. While the difficulty of believing was felt, the awful consequences of not believing were fully admitted; that is, were firmly believed.

professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed upon to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose.

He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence—the change which had taken place in his tastes, inclinations and pursuits—all testified that he was indeed "brought out of darkness into marvellous light:" "old things had passed away, and all things had become new."

In the course of the summer his health and strength were considerably recruited: but towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely spoke of them till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God" which "passeth all understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge and the pursuits of literature and science; and he had "*had his reward*" in

the honour and reputation which his success had procured for him, a reward which he keenly enjoyed and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul; and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, "had his reward" in this world—he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion; but when the only object that can satisfy the affections and fill the capacities of a rational and immortal being was revealed to him—when he viewed by the eye of faith that life and immortality which are brought to light by the Gospel—earthly fame, and honour, and pleasure sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that "the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it." He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to "depart and to be with Christ;" but always added, that he was cheerfully willing to wait the Lord's pleasure, certain that if he was continued in this world it was only for his own good, and to make him more "meet to be a partaker of the inheritance of the saints in light."

He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, "What a blessing it is to be allowed to slip gently and gradually out of life as I am doing!" He would not allow any one to speak of his *sufferings*, always saying, "they did not deserve a stronger name than inconveniences." He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, "Oh that cough! how troublesome it is!" he replied, "Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!" Indeed, the joy of his mind seemed to have absorbed

all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, "For some months past *never*, and never the smallest rising of any thing like impatience or complaint." His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life; and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life especially, the strength and clearness of his intellect, and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, "They do, exactly in an inverse ratio: I have been very sensible of it."

He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the glorious change he was soon to experience; often exclaiming, "What a happy hour will the hour of death be!" He dwelt much on the description of the new Jerusalem in the Revelation of St. John, and listened with great delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking the uniformity of faith and of feeling expressed by believers at every distance of time and place! and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs as usual (he had been carried up and down for several days,) and said "it could not require more than a very few weeks now to wear him out;" not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very *agreeable* feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and bye said, "What

glory! the angels are waiting for me!"—then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewell!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed Gospel!

What a contrast did his actual departure form with what I had had reason to apprehend, when I watched over his couch in London, expecting that every moment would be his last; and when, with a hard indifference and insensibility, he talked only of going to his "last sleep!" And how can I worthily acknowledge the goodness of Almighty God, who effected such a change in his state!

It appears that he preceded his revered, though unknown, instructor, Mr. Scott, exactly one week. He never ceased to remember, with the deepest gratitude, his obligations to that excellent man. It was only the evening before his death that he was recommending with great fervency, to a young friend, whose mother, under affliction, was first beginning to inquire after religious truth, to engage her to read "Scott's Essays," acknowledging, with fervent gratitude, the benefit he had himself received from that work, and concluding an animated eulogium, by saying, "How have I prayed for that man!" What a blessed meeting may we not suppose they have had in the world of glory!

The medical friend before alluded to has most justly remarked, that "the entire simplicity and sincerity of Dr. Bateman's natural character give additional value to all that fell from him. He never used a language that was *at all* at variance with his real feelings, and was in no degree given to vain imaginations." This testimony is very true, and this remarkable simplicity and sobriety of his natural character remained unaltered in the great revolution which took place in his principles and dispositions: he went into no exaggerations of feelings, or excesses of enthusiasm. And surely the merciful Providence which preserved his sound understanding, in all its integrity, to the last moment of his life, must silence the gainsayer and "the disputer of this world," who might strive to attribute the sacred influence of religion on his mind to the errors of an intellect impaired by long disease and suffering.

THE CHRISTIAN'S RETROSPECT AND PROSPECT.

"*The Lord hath been mindful of us: he will bless us.*" Ps. cxv. 12.

HAVING but recently commenced* a new period in our mortal existence, nothing appears more reasonable than the practice, which on such occasions is frequently resorted to, of taking a brief retrospective view of the past, whilst with anxious solicitude we can scarcely refrain from anticipating future probabilities. The words just now proposed for the consideration of the reader, are certainly intended to excite our confidence as well as our gratitude; and I am persuaded that a few minutes' reflection on their plain and natural import must have a tendency to promote this desirable object. Jehovah's mindfulness of man, is a subject always pleasing and

* This Paper was intended for our February Magazine, but was sent a full fortnight too late.

always seasonable with the Christian; and whilst he contemplates the plan of human redemption, considering at the same time the deplorable state of degradation and misery to which the whole of Adam's posterity were reduced by the fall, he may well exclaim, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him." But to consider the subject more distinctly it may be observed,

1, The Lord hath been mindful of us in the exercise of his paternal care. Could we but take a comprehensive view of all the various calamities which have befallen our fellow-creatures only within the compass of the last year, we should see great reason indeed for such an acknowledgement as this. What ravages have been made by the rude hand of Death.—How many parents have followed their children to an early grave; and how many children, who, at the commencement of the past year, enjoyed the fond endearments and caresses of parental affection, are now left as helpless orphans in this wide world of woe. But even where these sad bereavements have not taken place, what numerous calamities have been endured by others. Who can enumerate all the painful afflictions and loathsome diseases which have been endured only within the narrow limits of our own country, by those who have been confined to beds of languishment, or to the yet more dreary abodes of infirmaries or hospitals; whilst many more, deprived of the last remains of intellectual sanity, have endured all the horrors of melancholy and despair. Now when we consider the fact, which those who are skilled in the anatomy of the human frame can well attest, that even a small derangement of the fluids of the body, or the rupture of the minutest blood-vessel, would in many cases produce a degree of misery almost beyond conception, if not immediate death; or that one of the finest nerves of the brain being seriously injured, would produce raving madness, or agonies not to be described, how thankful should we be for preservation from such calamities as these! A thousand causes, quite unknown to us, might, by Divine permission, so operate upon our mortal frame, as to chill our blood and stop our fleeting breath in a moment of time. How is it then that through the defenceless hours of repose, the beating of the heart, the circulation of the blood, the digestion of food, as well as the secretion of the various fluids of the body, and all its involuntary operations, have been steadily maintained and preserved? Surely none will dispute the ready reply of the sweet singer of Israel, "The Lord hath been mindful," very mindful of us, in preserving us and our connexions from numerous calamities, from painful accidents, and from sudden death.

2, The Lord hath been mindful of us in a way of providential supply. We are taught to call upon him for our daily bread, and are reminded that it is he who giveth us richly all things to enjoy. Seed time and harvest, and summer and winter, and cold and heat, continue their rotation according to his direction, and are the means of bringing forth the precious fruits of the earth. Our land hath yielded her increase, and blessings have been poured in upon us with an unsparing hand. Hardships and difficulties have indeed been experienced among some classes of the community, but no one will dare to attribute these to adverse providences; on the contrary, some have affirmed that they can only be accounted for by the rich profusion which has been received both in

this country and on the continent of Europe. Let the food then which supports our animal life, and the clothing which screens us from the inclemency of the weather, and the habitations in which we dwell, remind us of Him, who openeth his hand and satisfieth the desire of every living thing. But let those who have experienced a large supply not only of the common necessaries of life, but likewise of those luxuries and superfluities which can be enjoyed only by a small proportion of the human race, remember, that as their obligations are redoubled, their responsibility is proportionably increased. But as these are not the greatest blessings that we enjoy, it must be observed,

3, The Lord hath been mindful of us as to the means of spiritual improvement. Small is the number, I suppose, of those persons who will read these lines, concerning whom it can be said, "they have no knowledge:" scarcely one perhaps will be able to say, "no man careth for my soul." Have we then had Christian friends to admonish and instruct us—have we had the privilege of sitting under a faithful gospel ministry—have we had frequent opportunities of attending on the means of grace—or, independently of these, have we had free access to the invaluable stores of Divine revelation in the sacred Scriptures?—these are not surely to be considered as blessings of trivial importance. It is here that the mystery and glory of redeeming love are clearly unfolded to our view. It is here that Jesus, in all the excellence of his character, as God-man and mediator appears infinitely amiable, whilst he is recognized by the eye of faith as the "chief among ten thousand, and altogether lovely." By such means as these, thousands have been made wise unto salvation who are now before the throne of God and the Lamb, whilst multitudes of others, yet on their way to the celestial city, are daily acknowledging, with heartfelt gratitude, their unspeakable obligations to the same grace. And as we are assured that many millions of our fellow men are still living under the influence of Paganism, superstition, and abominable idolatries, well may we exclaim, "Ebenezer, hitherto the Lord hath helped us—the Lord hath been mindful of us, yea, he hath not dealt so with any nation, and as for his judgments they have not known them, praise ye the Lord."

The joyful anticipation of the Christian is next to be noticed:—"He WILL bless us."——But this part of the subject must be deferred till our next Number.

THOUGHTS

ON THE ENCOURAGEMENT TO IMPLORE AND TO EXPECT A MORE COPIOUS EFFUSION OF THE INFLUENCES OF THE HOLY SPIRIT. (*Concluded*).

THE considerations which have been adduced, are calculated to encourage, in our minds, a lively and cheering expectation of a more copious effusion of the Holy Spirit. Now if such be the encouragement to *expect*, how powerful is the inducement to *implore* the promised effusion.

1, Then let us individually implore it *for ourselves:* "If any man have not the spirit of Christ, he is none of his." How momentous then, and how requisite is the inquiry—Have I the spirit of Christ! Are we authorized to return a satisfactory answer to this inquiry—then must it not be our ardent desire to enjoy the influences of that Divine Agent in more ample effusion! Were we not culpably wanting in fervour and frequency of supplication for this heavenly gift, how clear

might be our views of divine truth—how rapid our progress in the knowledge of Christ—how vigorous our faith—how ardent our love—how glorious our hope—how eminent our holiness!—Shall we not then implore this inestimable influence with the utmost intensity of desire, and the full assurance of faith?

2, Let us seek the abundant effusion of this influence *on our families.*

In the most solemn and the most cheering ordinance, Christian parents may be supposed to have dedicated their beloved children to the God of Salvation,—to the Father, and to the Son, and to the Holy Spirit; and shall they not daily implore, on their behalf, the love of the Father, and the grace of the Saviour, and the promised influences of the great Sanctifier? Do not many of the promises which regard the effusion of the Holy Spirit, present an aspect towards the children of believers in the highest degree encouraging and delightful; and have not many Christian parents pleaded these promises with all the confidence of faith, and been rewarded with most glorious success! Let the following narrative be regarded as a specimen of the result of believing and importunate supplication for children, and for children's children. It is extracted from an account of the recent Revival of Religion in a district of the United States, inserted in an American Magazine.*

"We have residing here (at Peacham) a venerable saint, a widow fourscore and nine years of age, who has been a professed disciple of Christ, and apparently walking closely with God, more than 75 years. No one probably has been more engaged and importunate at the throne of grace for a revival of religion, and for the salvation of her beloved descendants, and of all this people, than this 'mother in Israel;' and there is reason to believe that her prayers have been remarkably answered, in blessings of grace bestowed upon her immediate connexions. Among those who have made a public profession in this precious season she numbers one son, one son's widow, two sons' wives, sixteen grand-children, eight husbands and wives of grand-children, and ten great grand-children, thirty-eight in all; comprising a majority of all her descendants residing in this town who were not already professors, and who have attained to the age of ten years. Her other children and some grand-children were professors before. In view of this display of divine grace, her language is, 'Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.' And she now appears just on the wing for the world of glory. Ye mothers, think what blessings you may draw upon your children, and your children's children!"

3, Let us pray that a copious effusion of the Holy Spirit may descend *on the churches with which we are connected.*

Who can estimate the power of prayer, when presented by the united members of a Christian society, meeting together in the name of Jesus, and agreeing on this, as one grand and leading object of their visit to the throne of grace—that, with one heart and soul they will supplicate the effusion of the Holy Spirit on their pastor, on themselves, and on the congregation at large! Who can tell what ample communications of light and life and love may be granted in answer to their prayers, to the mind and to the heart of their minister;—who can tell how full of blessings may be the channels of divine ordinances to which they are accustomed to repair;—who can tell how numerous may be the additions to

* The Christian Herald for April 1819.

their society of such as shall be saved!—Frequently have revivals of religion, distinguished by remarkable effusions of the Holy Spirit, had their commencement in such meetings as these. Let the following instance be regarded as an encouraging incentive to abound in social prayer for this blessing:—it is extracted from a Narrative of the Revival of Religion in one of the American Churches, given in a publication to which reference has been already made.*

"It was on the 12th day of December that four or five members of the church (at Ballston) being together after one of the evening exercises in a private house, felt in an unusual degree the necessity of a revival of religion, both in their own hearts and through the church and congregation; and they solemnly covenanted together to observe a special concert in secret prayer for this object, at a particular hour of the day.

"At a Saturday evening's prayer-meeting, held on the 6th of January, the first decided appearances of impressions made on the minds of the impenitent were manifested. Five or six young persons appeared remarkably affected; and in conversation had with them after the close of the meeting, discovered a vivid apprehension of their sinfulness and danger, and a strong determination to seek favour with God. Most of these subjects have since given hopeful evidence of 'having passed from death unto life.'

"Our first meeting for persons in a state of concern for their souls, was appointed within a few days after this; and though it was distinctly made known that the meeting was to be for such only, we found to our surprise not less than sixty persons in the room.—Here was a scene novel to many of us, and interesting beyond expression.—We saw one whole mass of rational beings bowed down with the same awful sense of guilt and condemnation.—

"After this, instances of conversion became numerous; we heard of them daily, and in every part of the town;—the people seemed never weary of attending meetings wherever appointed: the multitude would flock during all the inclemencies of the season to the places of worship, and listen when assembled with that deep and silent solemnity, that in a room crowded and overflowing, you might have heard the beating of a watch. The stillness and order appeared on many occasions really mysterious; you felt that you was no longer among material objects, it was eternity—it was sublimely awful!—Strangers who were occasionally in these meetings, have expressed, and seemed to feel somewhat such a sentiment as that of Eliphaz the Temanite, when 'a spirit passed before his face,' and the voice of a mysterious visitant challenged 'mortal man' to a comparison with his Maker.

"These things notwithstanding, it will be a mistake to suppose that any thing like enthusiasm has made its appearance in this work. No visions or supernatural impressions have ever been imagined. No efforts were made to excite the noise of passion, but rather to repress it. Convictions have usually been rational convictions. Plain and conscience-exciting truths are what have been principally aimed at in preaching; and these too have been most obviously and signally blessed. Two additional circumstances may be mentioned as remarkable in the history of this revival: it has prevailed to an unusual degree among persons advanced in life, and it has been singularly destructive to doctrinal errors. The doctrine of Socinianism and that of Universalism are to be understood as particularly included in the last remark. Socinianism has not been otherwise attacked than by simply preaching the truth; and Universalism has not been attacked at all. It seemed as if the Spirit of God itself, by its silent influence, had blighted it! Many professed believers in this doctrine have been hopefully converted; and it is not known that more than two or three

* The Christian Herald for July 1820.

at most remain in this whole region. —'The Lord hath done great things for us, whereof we are glad.'"

4, Let us pray for the effusion of this holy influence *on the human race at large.*

Is it not the express promise of God, "I will pour out of my Spirit upon all flesh." Should it not then be delightful in our supplications to the Father of mercies, to give free scope to the feelings of the most pure and the most enlightened philanthropy, by imploring the descent of heavenly influence on the whole family of man! It is in cherishing such benevolent emotions that we become most delightfully conscious of loving our neighbour and of loving our God; and it is in such engagements that we find the most effectual relief from the distress occasioned by witnessing the prevalence of misery and of sin; for then it is that we realize, with most lively anticipation, the glory of that approaching day, when men of every condition shall be blessed in Jesus, and all nations shall call him blessed. All are not called, are not qualified to become missionaries to the heathen, but all Christians may powerfully promote by their prayers the success of Missionary operations: nor is it possible to determine to how great a degree the activity of enterprise abroad may be promoted by favour of supplication at home. No intermission should there be in our importunity, no silence should there be at the throne of grace, no rest should we give to him that heareth prayer, "till he make Jerusalem a praise in the earth."

And does not this subject authorize an earnest and affectionate appeal to the ministers of the gospel of Christ, and to those who are about to be engaged in its arduous services?

If on the face of the whole earth there be any order of men, any class of Christians, who may be expected most deeply to feel their need of divine influence, surely it is the order of Christian ministers. Without a powerful impression of the necessity of that influence, surely they cannot study the Scriptures, or enter the pulpit, or address their hearers on the things which belong to their eternal peace! they may bring forth out of their treasures things new and old—they may present interesting elucidations of divine truth—they may make an impressive appeal to the understanding and to the heart—they may awaken attention and excite admiration, and, after all, they may only be to their hearers "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they may hear their words, and yet do them not." It far transcends the energies of the most able and the most holy minister, to chase away the darkness of the benighted understanding—to open an avenue to the heart which is closed against the admission of the truth, and to say to the troubled conscience, "Peace, be still." Let then the persuasion of incompetency to secure the grand objects of the Christian ministry, powerfully urge those who preach the Gospel, to seek with the utmost importunity, "the supply of the Spirit of Jesus Christ." Let them constantly honour the Holy Spirit by the strain of their private and their public devotions, and by the character of their discourses from the pulpit. Let the Deity and the Personality of the Holy Spirit, the nature of his various operations, and the promises of his gracious influence, obtain a due prominence in their discussions and in their exhortations—and then may they hope to be in some measure prepared to say with the great Apostle, "Now thanks be unto God, who always causeth us to triumph in

Christ, and maketh manifest the savour of his knowledge by us." "And now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen. H. F. B.

ANECDOTES.

Dr. Miller, Professor of Theology in Princeton College, (North America) in a note attached to an Ordination Sermon, preached in Baltimore, Oct. 19, 1820, relates part of a conversation that he had with Dr. Priestley, two or three years before his death. "The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the author (Dr. Miller,) that he was a *Trinitarian* and a *Calvinist*, Dr. Priestley said—"I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, WE ARE NOT CHRISTIANS AT ALL; and if *we* are right, YOU ARE GROSS IDOLATERS!" These were, as nearly as can be recollected, the words, and most accurately, the substance of his remark. And nothing certainly can be more just. Between those who believe in the divinity and atonement of the Son of God, and those who entirely reject both, "there is a great gulph fixed," which precludes all ecclesiastical intercourse. The former may greatly respect the latter on account of other qualities, but certainly cannot regard them as CHRISTIANS, in any correct sense of the word; or as any more in the way of salvation, than *Mahomedans* or *Jews*.

AN INFANT PREACHER.

A GENTLEMAN in Vermont, who had lived to middle age without religion and without family prayers, was thus accosted by his little son, not quite seven years old:—

"Papa, you have taught me to pray morning and evening, and now I want to *know if you ever pray?*" The father, conscious of his failure in this duty, and astonished at this unexpected question, was at a loss for a reply. At length recollecting that he had sometimes attempted to pray in secret, replied, "I hope I have sometimes endeavoured to pray that you might be a good boy, and that I might also be enabled to do my duty." The child replied, "Well Papa, Mr. —, and Mr. —, pray in their families, and sometimes when they have been here, you have asked them to pray? Is it wicked, Pa?" "O no, my child, all good people pray, and it is right they should." "Well Papa, if it is right *they* should, is it not right that *you* should?" "I suppose it would be, my son, if my heart was right." "Well papa, was my sister and I ever baptized?" "No!" says the father, (sighing with a heavy heart,) "No, you are neither of you baptized."—"Why not, Papa, I have seen several little children baptized when I have been at meeting. Is it wicked, Papa, to baptize children?" "O no, my son, I do not conceive it to be wicked, but I cannot get you baptized." "Why not, Papa?" "Because I do not belong to the church." "Why do you not belong to the church, Pa—is it wicked?" "O no, my son, nothing I suppose debars me but my own wicked heart." "Well Pa, if it is right you should, why will you not belong to the Church and so get sister and me baptized?"

These solemn enquiries were directed by the Holy Spirit to the conversion of the father, who soon commenced family prayer, and is now a distinguished member of the Church.

OBITUARY.

MRS. JAMES.

On Friday, the 14th of Sept. 1821, at Cheltenham, most deeply lamented, died Mrs. Sarah James, wife of the Rev. John James, in the Countess of Huntingdon's connexion; and youngest daughter of the late Mr. Samuel Bickerton, Morehampton, Herefordshire.

For some years, at the College at Cheshunt, where the Rev. J. James was resident Tutor, Mrs. James found her health declining; but on his resignation, and their going to Brighton, great hopes were entertained of its being again re-established: however in this they were disappointed; the Lord was pleased whilst at Cheltenham, where they went from Brighton, after a very short illness, to call her home to himself.

Called by Divine grace in early life at her father's house, under the ministry of the students from Lady Huntingdon's College, Mrs. James for many years experienced the salvation of the Lord: and although she frequently lamented and mourned a sinful heart, and at times complained of temptations, doubts and fears, her feet were firmly fixed on the blessed Rock of everlasting ages, and she well knew in whom she had believed.

For several years the Gospel was preached at her father's house, nor was the word in vain. Among others, the late Dr. Munn, and his brother J. Munn, who went into the Establishment, were both called by grace under the gospel preached in the house, whilst they were servants in the family.

The last few weeks before her decease, Mrs. James was for the most part more than usually happy and cheerful, and enjoyed the means of grace much. On the last Sabbath she complained of deadness. The day but one before she died she was singing hymns, in which she much delighted, particularly that

" My God, my portion, and my love, &c.

And in Lady Huntingdon's book:—

" Now I have found the blessed ground
Where my soul's anchor may remain:
The Lamb of God, who for my sin,
Was from the world's foundation slain:
Whose mercy shall unshaken stay,
When heav'n and earth are fled away."

She sung the whole hymn; and frequently with peculiar pleasure dwelt on

" Steadfast on this my soul relies,
Father, thy mercy never dies."

Her last short illness she bore with the greatest patience, serenity and resignation of spirit. She requested Mr. James to go to prayer—spoke of getting up a little, but all at once sunk away, and fell asleep in the blessed Redeemer.

She was a most excellent woman, the best of wives, and an exemplary, cheerful and experimental Christian.

Her mortal remains were deposited at Cheltenham, in lively hope of a blessed resurrection to life eternal, through our Lord Jesus Christ.

May the daily instances of mortality, and the soul-supporting glory of the doctrines of the cross, prove efficacious lessons to the living, who are rapidly hastening to the tomb; then death will be an everlasting gain!

MR. KIRBY.

Died, at Buckingham, on the 3d December, Mr. B. Kirby, aged 46.

He was blessed in early life with religious instructions; and his childhood and youth were marked by a dutiful and affectionate regard to his parents. It was not, however, until he had arrived at mature age, that his mind was brought under the influence of divine truth, and he became a decided follower of our Lord Jesus Christ. Some letters, which were written by a pious brother in his last illness, appear to have been very useful to him. In the year 1809 he joined the church of Christ at the

Old Meeting, Buckingham; and in the year 1816 was appointed to fill the office of deacon.

He was firmly attached to the great doctrines of the Gospel, and all his hopes of salvation were built upon the atonement and merits of an incarnate Saviour. He was remarkable for a regular and devout attendance on all the means of grace—for an earnest desire to promote the progress of the Gospel—and for the importunate earnestness of his prayers. These will be long remembered by many, and we hope will leave a salutary impression upon their minds. His benevolence flowed in silent streams, seen only by few, but enjoyed by many; and his strict integrity procured him universal respect.

The health of this excellent man was such as to encourage the hope that he would long live to be a blessing to his family, and an ornament and support to the Christian church to which he belonged. But on the 14th Oct. 1821, he was seized with a paralytic affection in his left side. Prayer was offered to God for him, and he speedily recovered. His friends watched with delight his return to his accustomed employments, and to the house of God, and listened to his prayers, not knowing how short was the reprieve granted to him. After this affliction many remarked that his thoughts seemed more fixed on heaven than before.

On Lord's Day, Dec. 2, he attended public worship twice, and followed a fellow-member to the tomb. The next day he appeared particularly well, and cheerful. In the evening he attended the Missionary Union Prayer-meeting; which was then held at the Methodist Chapel. Toward the close of the service he was requested to engage in prayer. At the commencement, he recommended, in affectionate terms, his family to the care of the Divine Being, and was praying for his neighbours. He had not proceeded two minutes when his voice faltered and he fell, in a fit of apoplexy. Assistance was immediately procured, and every effort was made to restore him; but the spark of life was extinct: he died without a single struggle. His prayer was scarcely ended, when we have no doubt he began a song of praise; and the house of God might, with respect to him, be emphatically called "the very gate of heaven."

He has left a widow and ten children to lament his loss—and, we would humbly hope, to receive the answer of his supplications, and to follow his example. May God be the father of the fatherless, and the judge of the widow. A funeral sermon was preached for him on the succeeding Lord's Day evening, by his pastor, from Gen. v. 24. The great loss which numerous relatives, which the religious society, and which the town had sustained, caused a great degree of impression, which we hope will not soon be effaced.

So great was the respect in which Mr. K. was held, that Sermons were preached to improve his death; both at the New Meeting, and at the Methodist Chapel.

How solemnly and loudly does this event call upon every reader, to enquire whether he is prepared for a sudden removal—whether if he were to die without warning, he would exchange earth for heaven. It says to every individual, "Prepare to meet thy God." "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." E. B.

RECENT DEATHS.

Lately died at Broadway, in the County of Worcester, Miss Frost, for many years a worthy member of the Independent Church worshipping in that place. It pleased her heavenly Father to visit her with a protracted, and at times painful illness, which she bore with resignation to his divine will. She has now entered into rest.

Feb. 1, Suddenly at the Auction Mart, while bidding for an article on sale, aged 46, Mr. Robert Blasson, senior Churchwarden of the parish of St. Mary, Islington.

REVIEW OF RELIGIOUS PUBLICATIONS.

The History of George Desmond; founded on facts which occurred in the East Indies, and now published as a useful caution to Young Men going out to that country. cr. 8vo. 7*s*. Scatcherd.

STORIES "founded on facts," have, in general, the disadvantage of confounding fact with fiction; and they cannot be written in the *first* person without implying the narrator to report what he knows to be untrue. In other respects, we have seldom met with a narrative less objectionable than this; and its merits are above the common cast. Its tenor is altogether instructive; the descriptions are natural and striking, the events interesting and affecting; and the style is well adapted to the subject. The only instance of Hindoo phraseology of which we should complain, is the title of "a friendly *chit*," for a letter from a friend! Foreign terms are admissible only when there are not English words strictly synonymous.

We expect, however, that many persons who have *resided* in India, will vehemently protest against this book. One of them has recently published two large pamphlets, to prove that the conversion of the Hindoos to Christianity would *demoralize* them: and he has cited *seven* testimonies on oath, (by Governors, Knights, and other superior officers, delivered before the House of Commons in 1813,) to the *unparalleled excellence* of the Hindoo *moral character*. Yet Sir George Desmond, Baronet, asserts, that the first warning which he received in India was against the native *sircars*, who would persuade him that a great deal too much was necessary; and by supplying him with it on credit, would make him their slave, till he should move to another station; when, upon obtaining all their demands, they would "resign their charge to their brethren in iniquity up the country."—Page 69. By this admonition he escaped much damage in Calcutta: but at his next station, being inveigled by a daring woman, he allowed her pretended brother (really her paramour) to manage his household; who involved his master deeply in debt, poisoned his mistress, and after embezzling all that he could carry away, was never again heard of. Are these "facts which occurred in India?"—If so, we should wish them to be *established* by suitable evidence.

By such transactions, Desmond was plunged from the summit of earthly felicity, into the most gloomy depths of despondency. His dying wife clasped his knees, declaring that she would not rise till he promised to devote himself to their common Saviour. "Seek him," said she, "my beloved husband! seek him earnestly; seek him with your whole heart; and you will find him precious beyond all earthly things. Promise me, my love, my husband, my only love—promise me, promise me!"—Page 218. Distracted at his loss, and left to the mercy of his native attendants, they drenched him with stupefying potions; and although he recovered sufficiently to go through the routine of business, he remained *seven years* "without God, and without hope in the world." "Though my manner," says he, "was cold and haughty in the extreme, I gradually yielded to the influence of certain individuals among my servants, till I became entirely the slave of those who administered to my pleasures. And, what may appear scarcely credible, the native influence at length became so predominant, that during the Hindoo festivals my house was not only regularly illuminated, but at the Mohurrum (a Mahometan festival) the tage (or model of a tomb) supplied by my family, and at my expense, was more splendid than any other that appeared in the neighbourhood."—Page 254.

We strongly suspect these to be *facts;* and we fear that they are not uncommon. What *else* can account for the relentless malignity with which so many persons, *returned from India*, reprobate endeavours to convert the Hindoos?—Happily, the subject of this narrative was at last extricated from this degraded condition: his opportunities of knowing better had been ample. His wife (whom he adored) was eminently pious: so was her family in England, with whom he had formerly resided: so was a Clergyman with whom he had sailed to India. Yet during this awful interval, his conscience remained as if it had been seared with burning iron!—He returned to Calcutta, was extremely reduced by fever, and was kindly accommodated in the house of his clerical shipmate, who in vain laboured to promote his reconciliation with God. Relapses of severe disease remained ineffectual; till at length, his beloved wife's dying request recurring to his mind, he felt for the first time a *wish* that he had fulfilled it, though he deemed it now too late. His friend represented this change as "an earnest of the Divine favour;" and told him, that "when the Lord begins to perform his purposes of mercy toward a sinner, he brings

down his high thoughts," &c.—Page 278. Desmond, however, was only perplexed by these assurances: and we are not much surprised at it. On what ground could he suppose that the Lord had purposes of mercy toward *him* more than toward others; or why should he *then* "begin to perform them?"—God's purposes of mercy are not matter of conjecture, but of revelation. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that he should turn from his wickedness and live: turn ye, turn ye from your evil ways; for why *will* ye die?" Ezek. xxxiii. 11.

His friend's fervent prayers prevailed more than his doctrines, to impress the mind of Desmond. The manifestation of God in our nature, "reconciling the world to himself," became the ground of his hope, and a source of peace to his troubled mind. In a voyage for his health to Port Jackson, he enjoyed in solitude the love of God. Returning to Calcutta, he remained there eight years, in order to discharge all the debts in which his native servants had involved him. Having fulfilled this Christian duty, he closes his narrative on the point of sailing for England; earnestly desirous of imparting to his mother and sisters "some portion of his present views of life, of death, and of the free and full redemption which is in Christ Jesus."—Page 290.

These *ought* to be simple facts: religion is too sacred for fiction. The early part of the narrative is its own witness. Nothing can more truly describe the natural effects of a polite irreligious education. This, and much more in the volume, may be highly profitable to many who have *no* connexion with India. To all who *have* connexions there, we earnestly recommend it.

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The Christian and Civic Economy of Large Towns. By *T. Chalmers, D.D.* Vol. I. 8vo. *8s. 6d.* Baldwin and Co.

THE capacious mind of Dr. Chalmers having discovered a first principle of importance, is felicitous in the variety of practical applications which he gives it. The favourite principle of Dr. C. is *locality*—or the power of doing good in a limited sphere, by filling it in every part to the best advantage. Having tried the effect in a small country parish, and being called to fill a more important and extended sphere at Glasgow, he examines the application of the same principle to a limited district of a city or large town. He applies this principle first to the Christian minister, then to the agents of benevolent institutions, as visitors of the sick, and lastly, to the teachers of Sunday-schools.

Alluding to the Doctor's favourite science, Astronomy, we may illustrate this subject by comparing the evangelist, whether itinerant, or missionary, to a comet pursuing its eccentric path across the whole hemisphere: so we read of "an angel flying in the midst of heaven, having the everlasting gospel to preach" to every creature. On the other hand, the parish minister, the settled pastor, by confining himself to a contracted orbit, visits every part of it in turn, and fills the whole with his light, and benevolent influence. Upon this ground he advocates the practice of domiciliary visits—neither in the spirit of an inquisitor or a spy—but, with a view to enquire into the personal character of every individual—to acquaint him with his solemn responsibilities—to point out to him the vast importance of personal religion—of public worship and family devotion—and especially to direct and assist him in the instruction and education of his children.

It must be confessed that Dr. C.'s fundamental principle is not new, for it has been often acted upon with success; and therefore has experience in its favour; but we have never before seen it elucidated with so much clearness, or enforced with so much strength, as in the volume before us. It is particularly made the ground of *home* missions, which if conducted with judgment and prudence, as well as zeal, may be of incalculable benefit to the souls of men. But above all things it is desirable that they be free from sectarianism. The energy employed must be—not to lead men from church to meeting, or from one meeting to another—but to lead them to the Bible, to public worship, and to the Gospel, wherever it may be found within their reach, and adapted to their circumstances. The visitors' object must not be to convert men to Paul, or to Apollos, or to Cephas, but to Christ.

We have thus briefly given what we consider as the substance, the spirit, the soul of five chapters out of eight of this work. The 5th 6th and 7th chapters "On Church Patronage, and on Church Offices," as they relate more particularly to a Presbyterian establishment, come not so properly within our notice, though they contain many passages of great force and originality. The last chapter (On Sabbath Schools) is, in our view, however, by far the most interesting and important; and contains several passages that we are anxious to lay before our readers—particularly relative to the saving and sanctifying influences of the Holy Spirit, as distinguishable from the highest attainments of unassisted human nature: but these extracts must be unavoidably deferred to a future Number.

Sermons for the use of Families. By *William Brown*, Minister of Baker Street Meeting, Enfield. 8vo. 10s. 6d. Westley.

ALTHOUGH we are not aware that the scarcity of Sermons adapted for domestic use is so great as the author in his preface states it to be, we are at the same time well satisfied that there is ample room for the volume which we now introduce to our readers; and of which we are happy to be able to speak in terms of commendation. In giving it as our opinion that an increased value would attach to the volume, by the addition of two, three, or four discourses, occupied *almost wholly* in the statement and application of some distinguishing doctrines and encouraging views of the gospel, we should be sorry to be understood to insinuate, that the trumpet blown by the author gives an uncertain sound. No: though we think that a few discourses of the nature described are a desideratum, we can safely affirm, that the self-condemned sinner who asks, "What shall I do to be saved?" will obtain from Mr. Brown an intelligible and satisfactory answer. To families grossly ignorant of the rudiments of Christianity, these Sermons, though not chargeable with want of plainness of style, may not be so well adapted as some others; but to such households as have previously enjoyed the benefit of evangelical instruction, we think they may be read with great advantage. If, too, the discourses which the family are accustomed to hear from the pulpit should be deemed rather deficient in practical exhortation, so as to make the master of the house fear, lest his children and servants may be induced to underrate the importance of Christian duties, the reading of Mr. Brown's highly practical, though evangelical, addresses, may be attended with good effect. We ought to add that the discourses are twenty in number; and that the volume is printed in a handsome manner, with a large and clear type, a circumstance of no inconsiderable value, (especially in reading aloud) to those whose sight, from age or disease, may be impaired.

The Aged Pastor: a Biographical Sketch of the Rev. H. Field, Blandford, with his Funeral Sermon. By *R. Keynes*, and an Appendix, &c. 8vo. 4s. Holdsworth.

THE death of this venerable man was briefly noticed by us in our last Vol. (p. 83.) and we are glad to see a more extended memorial of his worth in the work before us. To have officiated sixty-seven years to one congregation—to have preserved during that whole period a character not only free from reproach, but covered with esteem—indeed peculiarly honourable. The Memoir of Mr. F. is well drawn, and the Sermon which follows, practical and judicious; we can therefore conscientiously recommend it, particularly to our aged readers, for whom it is the better adapted by being printed on a good paper and clear type. The Appendix, written by Mr. Blake, (Mr. Field's predecessor,) is an interesting narrative of an awful and destructive fire which burnt nearly the whole town of Blandford in 1731.

Medicina Clerica: or Hints to the Clergy, for the healthful and comfortable discharge of their Ministerial Duties. In a Series of Letters. 12mo. 4s. Seeley.

THE climate of Britain, it must be confessed, is far less adapted to the peripatetic mode of instruction than that in which Aristotle united the cultivation of the mind with the advantages of bodily exercise in the open air. Still, the acknowledged importance of the latter in preserving and increasing the strength of the system, as well as in maintaining the energy of the mind, should be steadily kept in view during the whole course of education, and the subsequent continuance of studious habits. Numerous and affecting examples might be adduced to prove the impossibility of long persevering in a course of mental application, when unattended by regular exercise, without severe and lasting injury, both to the body and to the mind. We have known many who have disregarded the remonstrances of their more experienced friends, alleging that they were not the worse for the confinement to their closet,—but have at length found, by bitter experience, that this apparent *economy* in the management of their time, proved in the end a most lamentable *waste*; inasmuch as all the hours which should have been devoted to exercise and relaxation, bore but a most insignificant proportion to the weeks and months, perhaps years, of pain and debility which the neglect of so obvious a duty had entailed upon them. Severe head-aches, obstinate indigestion, weakness of sight, and general irritability, are among the many evils which a course of study, imprudently conducted, has fastened upon the habit for the whole of future life. The extreme susceptibility of body and mind which has thus been induced, must doubtless render additional care in the management of the health both lawful and necessary; but it is also apt to occasion an *undue* degree of precaution and timidity whereby the morbid susceptibility becomes really nourished and aggravated. Hence

is not uncommon to observe an excessive attention to the minutiæ of health in studious men of every profession; and to such *hyper-careful* persons, a work like the present would "only minister to a mind diseased." But to others of a contrary description, who, from natural carelessness, or an unwarranted opinion that the calls of duty will justify avoidable exposures to danger, the "Hints" now before us may prove highly beneficial. As prevention is better than cure, we would take this opportunity of cautioning young men who have lately relinquished active secular employments, for a course of study preparatory to the Christian ministry, not too suddenly to rush upon the full measure of mental occupation which the more advanced student can safely bear, but gradually to accustom the brain to the excitement. Physiologists well know that this organ, as well as the spinal cord, (or "marrow,") has often sustained a degree of pressure by a slow and almost imperceptible increase, which would probably have destroyed the individuals, if suddenly and at once applied. We must also remonstrate against the *spoiling* of young ministers soon after their first settlement with congregations; since it is not uncommon for a healthy young man to be so flattered, and caressed, and cautioned, and delicatized, (if we may coin a word for the purpose,) until the frequent repetition of excessive and misdirected kindness, which at first only excited a smile, at length makes him really believe that he *is* that tender, delicate, susceptible creature, which his fond admirers have inadvertently tended to make him. We are aware that a delicate constitution will frequently suffer from a single pulpit exercise; and have also been long of opinion that three entire services in one day make too great a demand on the constitutions of ministers even of a much firmer mould. But we are not prepared to expect that the ordinary labours of a morning or an evening should *usually* produce any great degree of exhaustion in a strong and healthy person: such a measure of physical and mental effort, we believe, would scarcely be regarded as a labour, either in the senate or at the bar. We have therefore sometimes with difficulty suppressed a smile, on observing the languishing attitude into which some youthful preachers have very gracefully thrown themselves, on retiring to the vestry, while replying to the sympathetic interrogatories of a semi-circle of fair auditors, most anxious to ascertain how the "dear minister" found himself after the extreme exertion of the evening.

But it is high time we addressed ourselves to the immediate object of this critique: the work is entitled *Medicina Clerica*, but more aptly explained as "Hints to the Clergy," &c.; for in truth they possess but little of a medical character, and might perhaps be more suitably designated by the terms *Regimen Clericum*.

(*To be concluded in our next.*)

Human Misery and Divine Compassion; or a Treatise on the miserable condition to which Sin has reduced Mankind; and the nature of the Gospel, and its adaptation to the Miseries of Human Nature. By *John Flower*. 18mo. 2*s*. 6*d*. Nisbet.

THE present Treatise has for its object to describe the guilty, depraved and miserable state of Man by nature, and the way of salvation through faith in a crucified Saviour. The author, Mr. Flower, who is minister at Titchfield in Hampshire, has handled his subject in a very edifying manner. His description of man's fallen state is clear, and well confirmed from Scripture; his representation of the Saviour is judicious and full; and the way of a sinner's acceptance with God is plainly and distinctly pointed out. A large portion of pure evangelical truth is compressed by him into a moderate compass. The style is in general simple and perspicuous, and conveys his ideas in a very intelligible form. We recommend the book, as calculated to be useful both for conviction and conversion; and which may with great benefit be put into the hands of those, who are beginning to feel a concern for the salvation of their souls.

Domestic Piety. By the Rev. *S. Gilfillan*, Minister of the Gospel, Comrie, Edinburgh. 12mo. 2*s*. Oliphant.

THIS book though small in size is replete with most valuable instruction. It consists of Three Parts:---1. On Domestic Devotion, or Family Worship---2. On Parental Instruction.---3. Of the Obligation and manner of Family government. The first part appeared several years ago in the shape of an Essay on Family Worship, and in this state it went through several editions. It is now considerably enlarged and improved; and along with the other parts, makes a very comprehensive manual of domestic instruction. When another edition is called for we would advise the worthy Author to affix a *Table of Contents*; and perhaps to divide each part into subordinate particulars.

We have had occasion several years ago, to speak in commendation of Mr. G. as a valuable practical writer, and are glad to find his writings so acceptable.---See *Evan. Mag.* Vol. XV. 321, and Vol. XXIII. 156.

Remarks on the Present State of Ireland; with Hints for ameliorating the Condition, and promoting the Education and moral improvement of the Peasantry of that country. By *R. Steven.* 8vo. 2*s.* 6*d.* Smith and Elder.

MR. STEVEN spent nearly the whole of the summer and autumn of 1821 in examining the schools connected with the London Hibernian Society, collecting information respecting the moral and social condition of the Peasantry of Ireland; and endeavouring to awaken a greater interest among the resident nobility, clergy, and gentry, in favour of the education of the poor. In this service he visited nearly four-fifths of the counties of the Sister Island. These Remarks comprise the result of his observations, and they acquire peculiar interest from the present critical state of the disturbed districts. "Had I a large estate in that country," says Mr. Steven, "and time given me to mature my plans for the personal and domestic comfort of my tenants, and for their moral elevation, I should not be afraid of sleeping without a bolt.

"Give me a chosen band of schoolmasters, and allow me to go forward, *without opposition*, in the scriptural education of children and adults, and in the circulation of the Bible, and I will enter the most barbarous and disturbed district in all Ireland, without fear; confident, by the blessing of God, of raising the moral character of the people, of inducing respect to the laws of God and man, and of thereby superseding the services of legions of soldiers."

Whatever temporary measures of severity the Legislature may deem it necessary to adopt, to stop the progress of insurrection and tranquillize the country---yet, no one dreams that its permanent tranquillity can be secured by any other means than the melioration of the social and moral condition of the peasantry. The author's appeal to the absentee landlords is couched in the strongest language. There *must be*, he says, a change of system; for Ireland has reached that crisis, beyond which suffering cannot pass without danger. In the meantime, it becomes of infinite importance that the utmost activity should be exerted, in order to meet the growing desire of the people for education and the Bible; and it is grievous to find from Mr. Steven's statement, that the Hibernian Society, which has for its sole and simple object to promote the formation of Schools, and the distribution of the Bible, should have been checked in its career, and crippled in its operations, by the want of funds. The Society has now about 500 schools, containing about 60,000 children: it is only the want of funds which prevents it from doubling the number. It would be invidious as well as difficult, to attempt to pronounce on the relative importance of the various excellent societies which sue for the patronage and support of the religious and the benevolent: but after the perusal of these Remarks, it will, we think, be inevitable to feel that the Hibernian Society has not hitherto met with the share of attention due to the peculiar claims which Ireland has upon us as a nation: the exigency of the case, and the unequivocal character of the means which the Society employs, render it peculiarly worthy of the most liberal aid. We earnestly recommend this interesting pamphlet to the attention of our readers.

Joyful Anticipations. A Sermon occasioned by the Death of Mrs. Sloper. By *Samuel Sleigh.* Price 1*s.*

Also, by the same author, *Infant Hosannas.* A Sermon containing many particulars in the Life and Death of Charles Sutton, a child belonging to the Scot's Lane Sunday school, Salisbury. Price 6*d.*

THESE two Discourses are alike creditable to the talents and piety of their author; and, from the peculiar circumstances which have led to their delivery and publication, cannot fail deeply to interest every feeling and Christian heart. The first, which furnishes an affecting account of the happy death of Mrs. Sloper, lately the wife of the Rev. N. E. Sloper, of Salisbury, contains a most animated, not to say original, description of the happiness of the saints in heaven. The text, Rev. xxi. 23. was a source of great consolation to the deceased in her last sickness, and was therefore selected as the subject of her funeral sermon. The Preacher considers the properties of celestial happiness as consisting in *knowledge, purity, glory, and joy.* The short account of Mrs. Sloper's dying moments is highly calculated for general usefulness: it illustrates the power of faith over constitutional timidity.

The second Discourse affords an extraordinary narrative of the singular piety of a child, *only seven years of age;* and is most eminently adapted as a reward-book to the more advanced children in Sunday-schools.

Christian Liberality: or an attempt to shew the propriety of duly apportioning our Gifts for charitable purposes. A Sermon, by *R. W. Newland.* 8vo. 1*s.* Longman and Co.

IT would be strange indeed, if a good Sermon as this is, recommendatory of evangelical beneficence, were to pass without receiving a word of approbation from our re-

view. The principles on which we commenced, and have continued our labours, are so fully in accordance with the tenor of this discourse, that we cannot but hail its author as a fellow-labourer. Sermons like that before us are greatly wanted: many such ought to be preached, and a few such should be printed. Those benevolent institutions which are the glory of our age, are extending so widely the sphere of their exertions, or rather Providence is enlarging that sphere so widely for them, that it becomes more and more important to show to the Christian public what their duty is, in reference to charitable contributions. Mr. Newland urges the propriety of endeavouring to ascertain both what portion of our substance ought to be devoted to such a purpose, and what are the proportionate claims of the various objects for which our help is asked, on which different opinions must be expected. We sincerely wish that his animated address may be widely circulated.

A Sermon, preached at Hope Chapel, Shelton, on occasion of the Execution of Ralph Ellis; with details of visits to him and a fellow prisoner. By *W. Farmer*. 9*d*. Gibbs, Hanley.

GREAT caution is doubtless requisite with regard to the use which should be made of instances of the apparent conversion of condemned malefactors; and such caution the author of this Discourse appears to have employed. After reading the deeply-affecting narrative subjoined to the sermon, we cannot but entertain pleasing hopes of the reality of the conversion of poor Ellis; and congratulate Mr. Farmer on his having so much ground to conclude that his kind, self-denying, and unremitted exertions on behalf of that unhappy youth, were not in vain: while, at the same time, it affords us pleasure to see that Mr. F. abstains altogether from the use of language indicative of assured, unhesitating confidence. The fellow-sufferer of Ellis, of whom a brief account is given, exhibited no satisfactory marks of true penitence. The fate of this man is well calculated to deter the young from the paths of vice; and there was a peculiar propriety in its being connected with the history of Ellis.

The Insufficiency of Human Efforts contrasted with the allsufficiency of Divine Power, in evangelizing the Heathen World. A Sermon preached at the Annual Meeting of the Baptist Missionary Society, 1821. By the Rev. *T. S. Crisp*. 1*s*. Offor.

THE text on which this truly excellent Sermon is founded, is Zech. iv. 6, 7.: "Not by might, or by power," &c. from which the preacher shows, 1. That the conversion of the world is a vast and difficult undertaking; 2. That the accomplishment of this object is not by the might and power of man; but 3. That it must be by the Spirit of the Lord of Hosts. The subject is most seasonable and important; and we recommend the discourse to the serious perusal of the members of all Missionary societies, as well calculated to promote the great and glorious cause in which they are engaged.

The Sabbath at Sea, during a Voyage to and from the Mediterranean, in the Brig Hope, Captain S. Newman. 6*d*. Nisbet.

WE sincerely rejoice in the zealous efforts which the friends of vital religion are now making in behalf of that most important class of our fellow-subjects, British Seamen; and among these we cannot but approve of this little Pamphlet, for it demonstrates the practicability of introducing the regular worship of God on board merchant vessels, while it suggests such valuable hints to the officers as may facilitate that good work, and induce the attempt, even by such as would without such assistance be afraid of the undertaking. The general readiness which our seamen have lately discovered to attend on religious duties, presents a powerful encouragement to furnish them with all the means in our power.

At the close of the pamphlet is a *List of Books* proper for a *Cabin Library*; among which is a volume little known, but admirably adapted to the purpose, *The Seaman's Devotional Assistant*, price 2*s*. 6*d*. We could wish every ship to be furnished with it, and it is an excellent present for a captain, mate or seaman.

The Children's Missionary Meeting: a Poem. By Charles Brooker, of Alfriston, Sussex. 6*d*. (*with a plate*.) Westley.

A NUMBER of children were invited to the author's house to celebrate the birth-day of one of his daughters; when a little girl of about nine proposed, as an amusement, a "Missionary Meeting," several of them having been present at one a little time before. The author was called upon by the young folks to address them *extempore* on the occasion, and this gave rise to the versification of the subject. It is a pleasing little production, and will doubtless promote the cause of missions to the heathen, while it furnishes another suitable article as a reward book for Sunday-school children.

Selections from the Family Expositor of P. Doddridge, D.D. Part I. On the Gospels and the Acts; with Notes. 18mo. 3s. bound. Holdsworth.

DODDRIDGE'S EXPOSITOR needs not our eulogium; and these Selections may have access to many families whence the original was excluded by its size and price. It is recommended also as a Pocket Companion, and appears to us as peculiarly adapted to the use of Sunday-school teachers: a section read by them after the portion of Scripture to which it refers, may advantageously supersede the crude and indigested remarks of some, and materially assist the more intelligent labours of others.

A Brief Explanation of the Principal Terms made use of in Astronomy. By *R. Goodacre.* 2d Edit. 12mo. 1s. Westley.

MR. GOODACRE, we understand, has been lately delivering Lectures on Astronomy in different parts of the metropolis, and has printed this little Dictionary (for it is alphabetical) for the use of young persons who might attend his Lectures. As we think the science of Astronomy well adapted to enlarge the mind and elevate our ideas of the great Creator, we cannot object to the design; and this little tract we consider as well adapted to familiarize such scientific terms as are indispensable in lecturing on this sublime science.

LITERARY NOTICES.

THE Rev. Samuel Burder, M.A. has, far advanced in the press, a new work, entitled Oriental Literature, applied to the Illustration of the Sacred Scriptures, designed as a Sequel to Oriental Customs; in two large volumes 8vo. closely and handsomely printed. It will, besides a great body of interesting matter selected from the most important modern publications, contain much valuable criticism from a work of Dr. Rosenmüller of Leipsig, lately published in German, and now first translated into English.

At the same time will be published the Sixth Edition of the Oriental Customs, in 2 vols. 8vo. greatly augmented from the same sources. Both these works will appear the first week in May.

Also in the press—Memoirs and Select Remains of an only Son. By Rev. T. Durant.

An Address from a Christian Pastor, on Baptism. By Rev. J. Bass, Halsted.

The Power of Religion Exemplified in the Experience of Miss Mary Fruer.

The French Protestant; by the Author of the Italian Convert, &c.

Elements of Self-Improvement. By the Rev. T. Finch. 12mo.

A Second Edit. of Mr. Leifchild's Lectures.

A Second Volume of Poems. By Mr. B. Barton.

SELECT LIST.

A Second Journey into the Interior of South Africa; undertaken at the Request of the Directors of the London Missionary Society. By the Rev. J. Campbell. 2 vols. 8vo. with 12 coloured Plates, 1*l.* 1*s.* Royal 1*l.* 10*s.*

Howe's Works, Vol. 8. Royal, 16*s.* Demy, 12*s.*

The Widow's Narrative, comprising Remarks on the Conduct of Humble Life. Crown 8vo. 4*s.* 6*d.*

Burder's Mental Discipline. 12mo. Second Edition. 3*s.*

The Life of the Rev. J. W. Fletcher, late Vicar of Madeley, by the Rev. R. Cox, A.M. Bridgnorth, with two Engravings. 5*s.*

Select Sermons preached on the Death of his Majesty George III. and the Duke of Kent. Dedicated to his Majesty George IV.

The Privy Key of Heaven, or a Discourse on Closet Prayer. By the late T. Brooks: with a Recommendatory Preface by G. Lewis, D.D. 12mo. 3*s.*

A Treatise on the Covenant of Works. By J. Colquhoun, D.D. Leith. 12mo. 4*s.* 6*d.*

A Catechism for the Instruction and Direction of Young Communicants, &c. By the Same. 18mo. 9*d.*

A Parental Portraiture of T. H. Treffry, with an Appendix, containing Sketches of Sermons, &c. By R. Treffry. 12mo. 4*s.* 6*d.*

Forest Musings. By the Rev. J. Marsden, author of Amusements of a Mission, &c. 12mo. 4*s.* 6*d.*

The Vicar of Llandovery; or Light from the Welshman's Candle. By J. Bulmer. 12mo. 6*s.*

The Poor Man's Claims to the Bible asserted. 8vo. 1*s.*

Two Letters on the subject of the French Bible published by the British and Foreign Bible Society. By Rev. J. Owen, A.M. one of the Secretaries.

A Catechism in Rhyme, illustrated by Facts. 9*d.*

The Teacher's or Parent's Assistant. 18mo. 1*s.*

An Appeal to the Public in Defence of the Spitalfields Act: with Remarks on the Causes which have led to the Miseries and moral deterioration of the Poor. By W. Hale. 8vo. 1*s.*

Religion Simplified; or Answers in Verse. 3*d.*

REPORTS of SOCIETIES.—Sixteenth of the British and Foreign School.—Third of the Society for Prison Discipline. 3*s.*—Naval and Military Bible Society.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN SCHOOL SOCIETY.

A PUBLIC examination of the children took place at the Central School, Borough Road, on Thursday, Jan. 24. J. Butterworth, Esq. M.P. Vice President, in the chair. The examination commenced in the Girls' School. Various samples of needlework were examined, a portion of Scripture was read, and questions proposed to them, which were answered with propriety.

In the Boys' School great improvement appeared to have been made. Some who six months ago knew not a letter, read a lesson distinctly, and exhibited words written in a good plain text-hand. The higher classes also gave great satisfaction.

The eight youths from Madagascar were then examined. These lads, when they came into the school in June last, scarcely knew one word of English; but they can now read easy lessons, and have made some proficiency in writing. Specimens of their writing have been sent by the Directors of the London Missionary Society to Earl Bathurst, who is much interested in their welfare.

Suitable addresses were then given to all the children by the Rev. Rowland Hill, the Chairman, and Mr. Allen the Treasurer.

Mr. Pickton, the Superintendent, received a deserved tribute of approbation from the Treasurer, for his constant and persevering attention to the interests of the Schools.

We should rejoice to see this valuable and well managed Institution supported by the public liberality in the manner it deserves.

NAVAL AND MILITARY BIBLE SOCIETY.

WE are gratified in finding by a Report of this Society just published, that while so many new Institutions are founded, this Society, which has been now established upwards of forty years, instead of declining, has received fresh patronage and increased support. At the same time it is proper to mention (and we are happy to be able to do so) that the demands for the Scriptures in our army and navy increase still more; and the usefulness to the souls of men in the Scriptures thus circulated, calls certainly for gratitude to their great Author, and for the energetic support of the religious public.

We were particularly struck with a short note from an Officer at St. Helena, dated in March last:—"It gives me real pleasure to be able to assure you, from my own actual experience, of the happy and blessed effects of 'the word of life' upon some of our officers and soldiers. Thus on the rock of St. Helena has 'God visited us with his salvation.'"

RELIGIOUS TRACT SOCIETY.

Extract of a Letter to the Secretary, from a Minister on the sea-coast.

DEAR SIR, Jan. 22, 1822.

IT will give you sensible pleasure in hearing, as it does us in reporting, that our Tract Society continues to prosper, and is accompanied with the blessing of God. Several pleasing instances of its utility have been detailed at our monthly meetings, and convince us that our labour is not in vain in the Lord. Swearers have learnt to fear oaths—Sabbath-breakers to keep holy-days—the careless appear thoughtful—and the prayerless, now call on the name of our Lord Jesus. And not a few of those who spent their Sabbaths in dirty and idle habits, have become stated and regular in their attendance on the house of God. We have witnessed a large increase of attentive hearers, and a marked concern for the salvation of their souls. *We attribute this visible improvement principally, under God, to the distribution of your excellent Tracts.* I have before intimated, we lend them for a week to the inhabitants of this town and neighbourhood, and at the expiration of this period replace each with a fresh one. We already lend them to *seven* neighbouring villages.

DREADFUL HURRICANE.

ON Saturday evening, Feb. 2, the wind blew stronger and stronger till it became a perfect hurricane, and a general alarm was created. Many chimneys were thrown down, tiles fell from the tops of houses, walls were laid flat, vessels driven from their moorings, and trees torn up by the roots. Several persons who slept in the upper apartments of houses narrowly escaped death, the fallen chimneys having forced their way into their bed-chambers.

The THAMES East Indiaman was driven on shore near *East Bourne, Sussex*, when about ten seamen were carried into the sea by the fall of the masts. The distress of the crew and passengers was extremely great, and a boat which went to assist was swamped, and the officer drowned. At length a rope was thrown on board by Captain Manby's apparatus, by which the crew was saved, and got safely to shore.

On the Tuesday morning following another hurricane took place, when about noon, a man who was passing along the street near Temple Bar, was killed by the fall of a part of the stone coping from the top of a house.

POPULATION.

By the comparative statement of the Population of Great Britain for three given periods, which have been printed by the House of Commons, the numbers are as follow:—

Total Population

In the year 1801 .... 10,942,646.
..... 1811 .... 12,596,803.
..... 1821 .... 14,379,677.

LIVERPOOL SEAMEN'S FRIEND SOCIETY, AND BETHEL UNION.

THE Committee of Public Worship report that the preaching on the deck of the William (floating chapel) by the Rev. Messrs. Yates, Charrier, Raffles, and Lister, on the 4th, 11th, 18th, and 25th of November, has been numerously attended by persons whose attention and behaviour would be a pattern to many congregations: their steadfast look at the minister while reading the sacred Scriptures or preaching the Gospel, with an anxious desire not to lose a single word; and their reverential posture and solemn silence during prayer, have been noticed with great pleasure by those of your Committee who have attended, as well as by the ministers who have kindly officiated on the Sabbath-day. The attendance averaged 650 persons.

The Committee have contracted for fitting up the Floating Chapel for Sailors, and have made considerable progress in the lower part of the vessel. Service was performed in the hold for the first time, Sunday, Dec. 16th, to a very numerous and remarkably attentive audience.

The Committee for Boarding and Lodging Houses, state, the keepers of those houses follow up the views of the Society, by promoting among Seamen their attendance on public worship, and reading the Scriptures and Tracts.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Jan. 24, 1822.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£.
	English.				*English.*		
A. B.	Indep.	Rev. G. Burder	6	M—n.	C. M.	Rev. Dr. Smith....	6
E. B.	.....	J. Townsend..	6	D. V.	Presb.	Ditto	6
D. B.	.....	R. Hill	6	H. D.	Indep.	Donation	5
J. B.	C. M.	M. Wilks	6		*Welsh.*		
M. C.	....	Dr. Raffles...	6	B. D.	.....	Dr. Winter ..	5
A. D.	Indep.	M. Wilks	6	J. G.	.....	Dr. Bogue ...	5
M. G.	C. M.	W. F. Platt..	6	J. L.	.....	J. Townsend	5
G—r.	Indep.	Dr. Winter ..	6	E. W.	.....	J. Rabau	5
D. H.	.....	H. F. Burder	6	M. E.	C. M.	G. Burder....	5
M. K.	.....	J. Boden.	6	P. L.	Indep.	Dr. Winter. ..	5
R. J.	.....	Dr. Styles....	6		*Scotch.*		
E. K.	.....	Donation	5	M. C—k.	Presb.	Dr. Waugh ..	5
A. P.	.....	R. Hill	6	M. R.	.....	Ditto.....	5
J. R.	.....	G. Burder....	6	J. S.	.....	J. Smart.	5
H. S—n.	.....	J. Cockin....	6	M. C—l.	.....	Ditto.....	5
A. W.	C. M.	R. Hill	6	S. H.	.....	J. Arundel...	5
H. S—e.	Indep.	W. F. Platt ..	6	M. L.	.....	Ditto.....	5
M. S.	.....	G. Collison...	6	J. R.	.....	J. Townsend	5
S. S.	.....	M. Wilks	6	E. C.	.....	R. Hill	5
A. T.	C. M.	W. F. Platt ..	6	E. P.	Indep.	Dr. Ewing...	5
H. T.	Indep.	W. Roby	6	M. G.	.....	Ditto.....	5
A. W.	C. M.	M. Wilks	6	A. C. N.	.....	Ditto.....	5
E. W.	Indep.	Donation	5	M. K.	Presb.	Dr. Waugh ..	5
T. M. W.	.....	S. Greatheed..	6	M. M.	.....	W. F. Platt ..	5
				J. B.	.....	Dr. Waugh ..	5

Several other Cases were voted provisionally, not having been applied for.

NOTICES.

We understand that a regular Lecture is to be opened at the Poultry Chapel, London, on the first Sabbath evening in March. The Service to begin at Six o'clock precisely.

The Rev. J. Hargreaves, of Ogden, Lancashire, has accepted the unanimous invitation of the Baptist Church, Little Wild Street, London, to become their pastor.

A place of worship attached to the Baptist Academy at Stepney, has lately been fitted up, capable of accommodating about 200 hearers, and was opened on the 17th of October last.

RECENT DEATH.

Sunday, Jan. 6, Rev. H. Chester, of Uttoxeter, attended two services under Mr. Tallis, and went to bed apparently in a recovering state, but about three in the morning was a corpse, being taken with a fit of asthma, which proved fatal in about half an hour. He was 71 years of age, and had been 26 years over his congregation. He had been laid by from his public labours only two Sabbaths before his death.

PROVINCIAL.

Sept. 26, 1821, was held the Forty-sixth Half-yearly Meeting of the Lincolnshire Association, at Grimsby.

On the Tuesday evening Mr. Hunter prayed, and Mr. Burn preached from Philippians iii. 3. Wednesday morning the Ministers met for prayer; and in the forenoon Mr. Burn read and prayed, and Mr. Hunter preached from Rom. i. 16, 17. At the ordinance of the Lord's Supper, Mr. Burn and Mr. Smelle presided. Mr. Hunter distributed the elements, and Mr. Morley concluded. In the evening Mr. Cullen read and prayed; Mr. Morley preached from Matt. xxviii. 9. and Mr. Smelle concluded.

The next Meeting of this Association is to be held at Huttoft, on Wednesday the 29th day of May 1822.

October 30th, Mr. Owen Owens, late of Dinas Mowddy, was solemnly ordained over the Congregational Church, at Rhés y Cae, Flintshire. Mr. Saunders, Buckley-mountain, began the service; Mr. Williams, Wern, delivered the introductory discourse; Mr. Jones, Dolgelley, asked the usual questions; Mr. Jones, Newmarket, offered up prayer; Mr. Hughes, Dinas, addressed the minister from Rom. xi. 13; and Mr. Jones, Holywell, the church, from 1 Cor. xvi. 10; Mr. Everett, Denbigh, concluded. Divine service had been held on the preceding evening; also in the afternoon and evening of that day.

Nov. 8th, 1821, The Rev. S. Williams was publicly set apart to be the pastor of the Congregational Church at Llanidloes, Montgomeryshire, North Wales. Mr. H. Hughes read a portion of God's word, and engaged in prayer; Mr. J. Roberts delivered an introductory discourse, asked the questions, and offered up the ordination-prayer; and Mr. D. Morgans, from 1 Thess. v. 12, 13, addressed both the minister and the members of the church on their relative duties.

On Sunday, Dec. 23d, and the following Christmas-day, public services were held, with crowded and deeply-attentive congregations, at the opening for Divine worship of a New Chapel in Canal Street, Ancoats Lane, Manchester; the erection of which in this important district (previously destitute of any place of worship, although containing 20,000 souls) is owing, we understand, to a Christian union of their efforts and liberality in furtherance of the Gospel of our common salvation, between a number of respectable individuals here, of the Independent and Baptist persuasions, and that portion of the Tent Methodists, whose disinterested and evangelical labours (recently undertaken in Manchester, and divinely blessed) have already made a powerful impression upon, and it is now hoped will become permanently and more extensively useful to, the uninstructed and perishing poor of our teeming population.

The Sunday morning and afternoon Sermons were preached by Messrs. Pocock and Pyer from Bristol. Mr. Birt, of York Street Chapel, Manchester, preached in the evening. On Christmas-day, Mr. Pyer preached in the morning, and Dr. Raffles, from Liverpool, in the evening. The devotional parts of the services were conducted by the Ministers usually employed in Tent preaching.

The cost of the Chapel, we learn, scarcely equals £1200, being a plain but substantial building; yet it is capable, without a gallery, of accommodating upwards of 1200 persons, chiefly on forms, conveniently and closely disposed: and it is computed that for £700, a gallery may be erected to accommodate in the same way, 800 additional hearers.

The Independent congregation attending the ministry of Rev. J. Clark, at Cheadle, Staffordshire, having found it necessary to enlarge their place of worship, it was re-opened Jan. 1, 1822, by the Rev. Mr Smith, of Uttoxeter, and the Rev. Mr. Burdekin, of Stone. The former preached from Acts vii. 47—50, and the latter from Is. ix. 6. Mr. Tallis, of Alton, assisted in the after-

noon service. The congregations were large, and continue so. The enlargement though very plain, will cost nearly £200; and notwithstanding assistance from friends and from the town at large, farther aid will be necessary from the religious public.

Jan. 2d, The Rev. W. Morris, late student of the North Wales Congregational Academy, was set apart to the work of the ministry over the Independent Church and congregation at Llanfyllin. The preceding evening service was commenced by Mr. Watkins, of Llanfair; Mr. H. Williams preached from Ps. lxxxvi. 5; and Mr. Hughes, of Dinas-Mowddwy, from Ephes. v. 11. On the following day Mr. Davies, of Llanfair, began with reading and prayer; Mr. Jones, of Llannwehllyn, delivered the introductory discourse; Mr. Hughes asked the usual questions, and Mr. Williams (Mr. M.'s pastor) offered up the ordination-prayer; Mr. Morgans, Mathynllyth, gave the charge from 2 Cor. ii. 16; and Mr. Roberts, of Llanbrynmair, addressed the church from Rom. xvi. 3. At two o'clock service was commenced by Mr. Davies; and Messrs. Jones and Williams preached from John xii. 33. and Ps. lxxxvi. 10. In the evening service was introduced by Mr. M. Ellis, student; and Messrs. Roberts and Morgans preached from Job xxv. 4. and Acts xv. 9. The services were well attended, and highly interesting.

Jan. 3d, the Rev. E. Muscutt, late of Hackney Academy, was ordained to the pastoral office over the Independent Church at Falmouth. The services of the day were commenced by Mr. Richards, of Mevergissey; Mr. Good, of Launceston, stated the nature of a Christian church, and received the confession of faith; Mr. Wildbore, of Penryn, offered the ordination-prayer; Mr. Foxell, of Penzance, gave the charge from Col. iv. 17; Mr. Hart, of St. Austle, (the former minister,) concluded with prayer. In the evening the congregation again assembled, when Mr. Morris, of St. Ives, began with reading and prayer; Mr. Good preached to the people from the 3d Epistle of John, ver. 8; Mr. Green (the Baptist minister) concluded.

Jan. 22d, and 23d, a new Independent Chapel, 36 ft. 8 in. long and wide, with an octagon gallery, was opened at Newtown, Montgomeryshire. Tuesday evening the service was introduced by Mr. W. Davies, the senior student in the North Wales Academy. Mr. Hughes, of Dinas, preached in Welsh, from 1 John v. 4; and Mr. Francis, of Ludlow, in English, from Ruth i. 16. At ten on Wednesday, Mr. Jones, the Baptist minister, introduced the service; Mr. Morris, of Llanfyllin, preached in Welsh, from Num. x. 29; and Mr. Lewis, of Newport, in English, from Gen. xxviii. 17. At two Mr. Jones, a Wesleyan minister, introduced, and Mr. Weaver, of Shrewsbury, preached from Ps. cxxii. 1. At six the service was introduced by Mr. Williams, the Welsh Methodist minister; Mr. Breese, of Liverpool, preached in Welsh, from Ps. cxi. 2—4; and Mr. Whitridge, of Oswestry, in English, from Is. lvi. 7: the congregations were very numerous. Several collections were made at the conclusion of the different services on Wednesday; and it was very evident that many were cheerful givers on this occasion.

Jan. 24th, the Rev. E. Davies, Classical Tutor of the North Wales Academy, was ordained to be the pastor of the Congregational Church Meeting at Bwlchyffridd, in the neighbourhood of Newtown, and co-pastor with the Rev. Dr. Lewis, over that part of the church which meets at the lately erected Chapel at Newtown. The service commenced at ten:—Mr. Francis read, and engaged in prayer; Mr. Whitridge delivered an introductory discourse from Acts ii. 46, 47; Dr. Lewis proposed the usual questions, and received Mr. Davies's confession of faith; Mr. Weaver offered up the ordination-prayer; Mr. Williams, of Wern, (Mr. Davies's pastor,) from 2 Cor. ii. 16, gave the charge to the Minister; and Mr. Roberts, of Llanbrynmair, from Ps. cxviii. 25. addressed the church. The Chapel was this day particularly thronged.

We are glad to hear that the Ministers of the Independent Association, in Shropshire, have instituted Quarterly Meetings, which circulate from place to place, for the purpose of imploring the more abundant influence of the Holy Spirit on themselves and their Congregations; and that these meetings for prayer are numerously attended.

NOTICE.

The Annual Meeting of the Hertfordshire Union is intended to be held at St. Alban's, on Thursday, April the 4th. The Rev. R. Hall, M. A. of Leicester, stands engaged to preach in the Morning. The public Meeting of the Society will be held in the Afternoon.

SCOTLAND.

ITINERATING LIBRARIES IN THE EAST LOTHIAN.

We have seen the *Second Report* of this Institution, the object of which is to furnish the towns and villages of that district with little Libraries of useful books, especially such as are calculated to promote the knowledge and influence of Religion. And to keep up a constant supply of different books, they are

arranged in divisions of *Fifty Volumes* each, which are removed from station to station every second year.

There are now Thirteen of these Stations; the plan has been found to answer very well, and has met with the approbation of several respectable Associations.

We have not room for the insertion of the Regulations; but any persons desirous of establishing similar Institutions, may obtain information from Mr. Samuel Brown, Haddington, or Mr. William Hunter, Treasurer; by whom also Subscriptions, or Donations of books, Religious Magazines, &c. are received.

IRELAND.

On Wednesday, Nov. 28th, was held the First Anniversary of the opening of Ebenezer Chapel, Dublin; (in which the Rev. J. Petherick officiates) when the Rev. William Cooper preached in the Morning, from Exodus xx. 24., and the Rev. D. Stuart in the Evening on Ezek. xvii. 22—24. On this occasion, the Congregation which assembled was encouraging. A new and commodious Gallery was opened, and a liberal Collection made, to be appropriated towards defraying the expenses connected with the erection of the new Gallery.

Extract from the "Remarks" of Mr. Steven *above referred to.—See Review, p.* 109.

Notwithstanding all these difficulties in the way, the advocates of Bible education in Ireland are greatly on the increase; and the benefits attending it are every day becoming more apparent. Those districts which, for ages, presented nothing to the eye but a dreary moral waste, are now beginning to "blossom as the rose." Every individual victory which truth gains over error, and knowledge over ignorance, is a triumph in favour of Ireland. It is true, in the present state of that country, this process serves to render more visible the surrounding darkness; still, however, it is that morning star which is infallibly ushering in, we hope, the dawn of a bright and glorious day. The march of truth is often slow, but it is certain as the morning light, which shines brighter and brighter to the perfect day.

Already those Counties which have enjoyed the benefit of schools wherein the Scriptures are read, are reaping the greatest advantages in the moral elevation of the people. They have been, in a great measure, free from those violent excesses which have been so frequent in other districts. I have been delighted greatly, while travelling in Connaught, on reflecting that there, where, previously to the establishment of the London Hibernian Society's Schools, you could not, in districts of thirty or forty miles extent, have found a single copy of the Scriptures,—now they abound.

Amidst the gloom which hangs over the civil and political state of Ireland, it is cheering to see her moral and religious condition improving. I trust, the decree has gone forth from the throne of Jehovah in reference to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

A glorious light has risen in the National Church of Ireland. The number of her faithful laborious clergy is daily increasing—men of God, who are "instant in season and out of season," "watching for souls, as they that must give account."

It is truly encouraging to see how lively an interest is taken throughout Ireland, in favour of Bible and Missionary Societies. The large sums collected for them—the number of their auxiliaries and associations—and their crowded annual meetings, evince a growing attention to these very important institutions. In all this we recognise, on the part of enlightened Irishmen, the sure pledges of an increasing attention to the wants of their own country.

Another very encouraging symptom, in reference to Ireland, is, the progress of religion among the higher classes. How delightful, when visiting in the families of rank, to see them not ashamed to acknowledge God, morning and evening, in his worship; the family servants, and, not unfrequently the neighbours, uniting in the solemn services of reading the Scriptures, prayer, and praise! How encouraging to reflect, that, in those mansions where formerly the noisy boisterous song of intemperance was heard, now the song of praise in divine worship succeeds! and where the dangers and pleasures of the chase were recounted over flowing bowls, *there* the triumphs of Immanuel, and the achievements of his gospel, are now recorded with unspeakable delight!

Who can calculate the benefit of this on their own domestic circle, the neighbourhood, and the country? The influence of rank on the community, either by good or bad example, is, undoubtedly great. The sons and daughters of those families training up in the fear of the Lord, will, ere long, be placed in houses of their own; and in this way the good leaven will spread, and the time arrive, when "that righteousness which exalteth a nation" shall be the glory of Ireland, and when "sin, which is the disgrace of any people," shall hide its face. P. 35.

MISSIONARY CHRONICLE
FOR MARCH 1822.

ANNIVERSARY OF THE MISSIONARY SOCIETY,
USUALLY CALLED
THE LONDON MISSIONARY SOCIETY

It affords us much pleasure to be enabled to inform the Members and Friends of this Society that the following Ministers have engaged (by divine permission) to preach at the Anniversary in May next.

Rev. SAMUEL HANNA, D.D. Belfast.
Rev. TIMOTHY EAST, Birmingham.
Rev. WILLIAM WILKINS, Abingdon.
Rev. J. A. STEPHENSON, A.M. Lympsham.

The place in which the meeting for business will be holden, is not yet positively determined. Some difficulty has arisen from the inconveniences which have been occasioned by excessive crowding, to the exclusion of many of the principal friends of the Society, and from the damage done to the place of Meeting, which the Directors have of course been obliged to repair. It is therefore under consideration, whether the admission in future ought not to be, as in some other Societies, by Tickets.

NOTICES

To the Auxiliary Societies in London and its Vicinity.

The Ladies' Auxiliary Societies will meet at the Missionary Rooms on Wednesday the 27th of March, at eleven o'clock in the Forenoon, to pay the amount of their several Collections, &c.

The Committees, Officers, and Collectors of the several Auxiliary Missionary Societies, Congregational Branches, 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, on Tuesday, April 2, when a Report will be made of the sums contributed by each Society for the Year ending the 31st of March.

It is particularly requested, that the Treasurers of the several Societies will pay before that day, the amount of their respective Contributions, at the Missionary Rooms, No. 8, Old Jewry, or to *William Alers Hankey, Esq.* Treasurer, No. 7, Fenchurch-street.

The Chair will be taken precisely at half-past Six in the Evening; several Ministers have been engaged to address the Meeting.

To Auxiliary Societies in the Country.

The Officers of the Auxiliary Societies are 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 *William Alers Hankey, Esq.* at the Society's Office, No. 8, Old Jewry, London, on or before the 30th of March; together with correct Lists of Subscribers of ten shillings and upwards, alphabetically arranged for insertion in the Annual Report; with a statement of the Remittances made to the Parent Society during the year, *including* the sums collected within their respective Districts from Congregations, or Branch Associations, by Deputations sent from London, and not remitted through the medium of their respective Treasurers—that the Account of each Auxiliary Society may appear complete.

LIBERALITY IN THE SUPPORT OF MISSIONS URGED.

An Extract from the Sermon preached before the London Missionary Society, May 10, 1821, by the Rev. John Brown, of Biggar, North Britain.

Text. 1 Chron. xxix. 5. *Who is willing to consecrate his service this day to the Lord?*

THE donations of David and his people astonish us by their magnitude. In addition to the immense sums which he had amassed during his reign for the building of the temple, he, on the occasion referred to in the text, devoted to this pious purpose what is equivalent to about eighteen millions of our money —and his people's joint contributions considerably exceeded thirty millions!

With regard to the measure of our pious contributions, it is difficult to lay down a general rule applicable to all circumstances. It would obviously be absurd to fix on any precise sum, as, in consequence of the inequality of property, that sum might be a very paltry donation from one, which would entirely exhaust the resources of another. It were nearly as ridiculous to fix on any particular proportion of a person's fortune or income, for, to a man who has no capital, and whose regular income is little more than sufficient to procure for himself and his family the necessaries of life in that rank in which Providence has placed him, the tenth, the twentieth, or even a much smaller proportion of his gains may be a much more liberal contribution, than the fifth or even the half of the income of the wealthy individual, whose possessions are extensive, whose coffers are well filled, and who counts his revenue by thousands and tens of thousands.

While there can be no doubt, that a mind enlightened by Christian knowledge, and a heart enlarged by Christian generosity, are the best casuists in resolving questions with regard to the measure of our pecuniary contributions to religious purposes, yet at the same time it may be useful to suggest a few hints respecting the principles, (for no doubt this, like every part of Christian duty, may be reduced to general principles,) which should regulate our conduct in this matter. From the circumstance of the *tenth* of the income of the Israelites being appropriated by express divine law to pious purposes, it is surely a fair conclusion, that among the middle and higher classes in all ordinary cases, Christians should not devote a less proportion of their worldly substance to the service of God.

How far it is consistent with Christian duty to spend any part of our property in what, strictly speaking, comes under the two denominations of luxuries and superfluities, is a subject which deserves grave consideration by all who would live "as ever in the great Task-master's eye;" but the observation must, I think, carry with it intuitive conviction to every mind, that that person is not liberal in his pecuniary contributions to religious purposes, who does not devote to this object more, much more than he does to what, even in the station he occupies, must be considered as luxuries and superfluities.—I appeal to the common sense and to the conscience of my audience, if that person is not, in a religious point of view, criminally penurious, who, though he may not withhold the accustomed subscription from religious institutions, can, without hesitation, expend on a single ornament for the person or the mansion, on an entertainment or scheme of amusement, more money than the amount of his religious expenses for a whole year.

Another circumstance which must be taken into consideration in forming a judgment of what is a liberal donation in common cases, (and this is the question we are chiefly interested in,) is the degree in which "God has prospered us." This is proposed by the Apostle to the Corinthians as the measure of their alms-giving. "Let every one of you lay by him in store, as God hath prospered him." Every improvement in our circumstances should be attended with a corresponding enlargement of our contributions—what was a very liberal donation for an individual when he was commencing business, may be a very parsimonious one now when he is in the high way of realizing a fortune. Whatever may be said in defence of accumulation generally, (and we apprehend it will be no easy task, on Christian principles, to defend it,) that part of our income which should be appropriated to religious purposes, and which should be enlarged according to the increase of our gains, ought certainly not to be allowed to accumulate. There is abundance of room for its useful employment; and how can we expect the blessing of God on our increased fortune, if we do not express our gratitude in the way of his appointment?

On few subjects do the majority of the professors of Christianity need more to have their opinions, as well as their conduct, rectified, than on that now under consideration. The sums of money raised in this country for religious purposes, when taken collectively, are, no doubt, very considerable, and compared with what thirty years ago were devoted to such objects, are astonishingly great; and there are not wanting, in every rank of society, a few illustrious examples of Christian liberality, who, "to their power, and beyond their power," have made sacri-

fices of their property; yet still, to a person who will allow himself to reflect and calculate, it must be obvious that the collective sum is very small in comparison of what it might be, and what it ought to be—that many who ought to give, give nothing—and that a great majority of those who do give, do not by any means give with a due liberality. Under that better order of things which is rapidly establishing itself in the Christian world, and in which the minds and hearts of men shall be brought more thoroughly under the influence of Christian truth, and "the powers of the world to come," I am persuaded that the religious expenses of a Christian will bear to his other expenditure a proportion better suited to the comparative value of the body and the soul the comparative length of time and eternity, than they now do, and that it will excite the astonishment of those who live where Christian principle has obtained its legitimate authority over all the human faculties and habits, how good men could think that they not merely did their duty, but were entitled to the praise of generosity, dedicating to God what must appear to *them* a miserably disproportionate share of their worldly substance.

I shall notice two of the most ordinary and plausible of the pleas by which men attempt to excuse or defend parsimony with regard to religious objects, viz. the necessity of maintaining our place in society, and the duty of making provision for a family. David had the rank of a king to support, and a large family to provide for, and he did not neglect either; but it is plain that he devoted more to the house of his God, than to both. The necessity of a great deal of that expense which is thought requisite to maintain a certain rank in life, and of that accumulation that is thought requisite to provide for children, exists merely in imagination, and it would be well if men would consider that the arbitrary and frequently absurd requisitions of fashion, cannot, in any degree, modify the obligation of "the holy, just, and good law of God," and that the surest way to draw down God's blessing on ourselves and our families, without which all our exertions will be fruitless, is not to disregard that law, but to obey it.

SOUTH AFRICA.

THE PAARL.

Extract of a Letter from the Rev. Evan Evans, Missionary at this place; dated 12th September 1821.

"The attendance on the means of grace continues to increase. The number of hearers in the village and vicinity amounts on an average to about 1100 whites and 1200 blacks; in fact there are few now to be found who have not attended several times. Last year a very neat chapel was built in the Wagon-maker's valley, which will contain upwards of 300 hearers. Our Directors (of the Paarl Auxiliary Missionary Society) are desirous of having our chapel enlarged, or rather of building a new one;"—but Mr. E. states the difficulty of procuring sufficient pecuniary aid, and proposes some ingenious plans for the purpose.

There are, it appears, about 5000 heathen in the Paarl and its vicinity. There are 175 slaves and free blacks on the school list; but, as many of them are obliged to come only in turn, the attendance in general is from 40 to 60. Most of them are learning the Catechism and Hymns. Several can repeat the whole Epistle to the Ephesians. It is encouraging to see that many, both of the children and adults, are indefatigable in their exertions, and it is hoped that many others will follow their good example.

Mr. Evans says, "The week before last I spent a few days with the Rev. Dr. Philip at Cape Town. I was exceedingly rejoiced to see that they have commenced building the chapel. His labours have been very much blessed there. It is delightful to see the respectable congregation which attends. On the sabbath evening the place is crowded, and I have no doubt that when the chapel is finished, the attendance will be thrice as numerous. It is very pleasing to observe the improvement which has taken place in Cape Town during the last two or three years. Mr. Beck's labours among the Dutch inhabitants of the town, as well as among the slaves, have been crowned with the blessing of the Almighty. Their large chapel is often too small to contain the congregation."

Mr. E. then states his want of more Dutch Tracts, which he has excellent opportunities to circulate; and he says he has reason to hope that those which he has dispersed have been useful to many. Several instances have come to his knowledge. Mr. E. then relates the following account of

The Happy Death of a Female Hottentot Slave.

Jan. 26. I baptized a female slave at Great Drakenstein, and May 20, six more, in our chapel—two men and four women. Their walk and conversation hitherto adorn their profession, and having, as I trust, received the love of Christ in their own hearts, they are zealous in persuading others to follow their example, and dedicate themselves to the service of the Lord.

We enjoy most delightful seasons when

we commemorate the dying love of our blessed Redeemer. I have always observed that the celebration of the Lord's Supper has a most remarkable influence on the minds of heathen, even of those who are only observers, and are as hard as stones under other means of grace.

The female slave whom I baptized in Great Drakenstein died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her experience in her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution she called her children, and spoke to them in such a pathetic and earnest manner as drew tears from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest and said, "Hitherto you have been the cause of great grief to me, for your heart is as hard as a mill-stone. All my advices have been in vain, yet still I do not despair. Very probably this is the last time your mother will ever speak to you in this world, therefore, I pray you, consider your ways, and what their end will be. Death will call you shortly as he is now calling your mother, but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons with that serenity and peace of mind with which your mother can? I fear not; yea, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary, to purify sinners from all iniquity. O yes! this is the fountain which is opened for sin and uncleanness, and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore, my dear son, yea, all my children, and all present, seek the Saviour while he is to be found, call upon him while he is near; his blood cleanseth from all sin; he is able to save to the uttermost; he will in no wise cast out those who come to him; his arms are open to receive *you* as freely as he received an unworthy and sinful creature such as I am; therefore come *all* to him, he knocks continually at the door of your hearts. I can assure you he is a good master; he is the best King; you will never be tired of his service. But if you despise his great salvation, you will be for ever miserable. Oh seek him now! seek him *now!* and do not delay a day longer, for he says himself that his enemies shall be as chaff; and further, "Because I have called, and ye have refused, I have stretched out my hands and no one regarded; but ye have set at nought all my counsels, and would none of my reproof: I will also laugh at your calamity, and will mock when your fear cometh."

Together with these she recited some other broken passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle, and took its flight, as we have every reason to hope, to the regions of everlasting bliss.

She was possessed of a retentive memory; and during the last months of her life delighted greatly in religious conversation, the benefit of which she experienced even to her dying moment.

It would far exceed the limits of a letter to write all, or even half of the precious words which she spoke. Some irreligious persons were heard to say, that *Lea Elizabeth* (for that was her name) must certainly be in happiness, for it was like a little heaven upon earth to be near her, particularly in her last illness. A more delightful scene can scarcely be conceived than that which her appearance presented to our view,—a poor, and completely worn-out slave, without any of the pomps and vanities of this world about her, sitting or lying on her mattress; yet, at the same time, an heir of an everlasting kingdom, and beginning to feel those joys which shall never cease, and about to participate in that glory which shall never fade away.

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He observes that the late hot season was one of the most trying that any of the residents in India remember to have experienced, and the mortality which accompanied it has been truly awful. The numbers of those who perished in Benares alone, from fevers and cholera morbus, in all probability amount to several thousands. Mrs. Adam was at one time seriously ill, and after her partial recovery, Mr. Adam was seized with a violent fever, from which however, by the blessing of God on the means employed, he has been restored, but continues weak. Their only child, about eight months old, died soon after, having been grievously afflicted. Mr. A. says, "from the retired manner of our life, and the great want of society we experience at this station, we feel his death an unspeakable trial. May the Lord teach us to be duly resigned to his holy and righteous will."

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A LETTER has been received from Mr. Pearson, dated 26th July 1821. The removal of Mr. and Mrs. Townley to Chinsurah, and the arrival of Mr. Mundy with Mrs. M. have greatly contributed to his comfort. "Mr. and Mrs. Townley (he says) occupy one end of the house, Mr. and Mrs. Mundy and myself the other. I know not what we could wish for more, so far as relates to domestic happiness." Mr. T. has been better in health than when he resided at Calcutta, but had recently had an attack of the cholera. Mr. Mundy also had been ill with a fever, but was recovering, and it was hoped would be able soon to resume his studies; he was making good progress in the language. Mr. Pearson himself had been preserved from illness, though the season had been peculiarly trying, so that vast numbers both of natives and Europeans had been swept away, especially in Calcutta.

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Mr. P. says, "We have been much gratified by the arrival of our good friend Dr. Voss, (the physician) accompanied by Mr. L. Croix, the Dutch Missionary. He resided some time with us, but has removed to the apartments in the Governor's house. We live in the utmost harmony.

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we commemorate the dying love of our blessed Redeemer. I have always observed that the celebration of the Lord's Supper has a most remarkable influence on the minds of heathen, even of those who are only observers, and are as hard as stones under other means of grace.

The female slave whom I baptized in Great Drakenstein died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her experience in her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution she called her children, and spoke to them in such a pathetic and earnest manner as drew tears from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest and said, "Hitherto you have been the cause of great grief to me, for your heart is as hard as a mill-stone. All my advices have been in vain, yet still I do not despair. Very probably this is the last time your mother will ever speak to you in this world, therefore, I pray you, consider your ways, and what their end will be. Death will call you shortly as he is now calling your mother, but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons with that serenity and peace of mind with which your mother can? I fear not; yea, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary, to purify sinners from all iniquity. O yes! this is the fountain which is opened for sin and uncleanness, and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore, my dear son, yea, all my children, and all present, seek the Saviour while he is to be found, call upon him while he is near; his blood cleanseth from all sin; he is able to save to the uttermost; he will in no wise cast out those who come to him; his arms are open to receive *you* as freely as he received an unworthy and sinful creature such as I am; therefore come *all* to him, he knocks continually at the door of your hearts. I can assure you he is a good master; he is the best King; you will never be tired of his service. But if you despise his great salvation, you will be for ever miserable. Oh seek him now! seek him *now!* and do not delay a day longer, for he says himself that his enemies shall be as chaff; and further, "Because I have called, and ye have refused, I have stretched out my hands and no one regarded; but ye have set at nought all my counsels, and would none of my reproof: I will also laugh at your calamity, and will mock when your fear cometh."

Together with these she recited some other broken passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle, and took its flight, as we have every reason to hope, to the regions of everlasting bliss.

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Extract of a Letter to the Secretary, from the Rev. J. Humphreys, on his way to Malacca; dated at Madras, 7th Aug. 1821.

REV. AND DEAR SIR—I have the pleasure of informing you that we arrived here on the 21st of last month, all enjoying tolerable health. You heard, through the Rev. Mr. Wildbore, of Penryn, that we were obliged to put into Falmouth on account of contrary winds; and here we consider ourselves bound in gratitude to mention the great kindness which was shown us by the friends of missions, both at Falmouth and Penryn; and we assure you, Sir, it afforded us no little comfort to meet with so many warm friends in the midst of strangers.

We left Falmouth on the afternoon of the 21st March with a fair wind, which continued all the following day, but on the 25th it changed, and we were obliged to beat about for several days in the Bay of Biscay. On the afternoon of the 28th we were in a most perilous situation; we had a strong wind blowing us on at the rate of ten knots an hour, on a lee-shore. If the Lord had not mercifully appeared for us we must have perished, but at twelve o'clock at night the wind changed, and drove us off the shore at the rate of eleven knots an hour. Bless the Lord, O my soul, and forget not all his benefits! From Cape Finisterre to the Line we had an excellent run, and fine weather. From the Line to the Cape of Good Hope we had frequent squalls and contrary winds; from the Cape to the Island of Ceylon, we had very good weather. We were more than once in imminent danger; twice our tiller rope broke, and we were twice taken aback, but through mercy we are here in safety—monuments of God's goodness. We had divine service on board every Sabbath that the weather would permit: both the passengers and crew attended, and behaved themselves in a very proper manner, and we have every reason to hope that we did not labour in vain. One of the passengers, a young man of good family, was very much alarmed in one of the storms which we had in the Bay of Biscay; Mr. Bankhead and myself had frequent conversations with him, and we have the pleasure of stating that his conduct was quite changed before he left the ship; he gave up the company of the other passengers, and associated himself with us, and joined us in our prayer meeting, which we had every Wednesday and Sabbath evening. When we came on board, the men spent their Sabbaths in loitering on deck, and engaging in vain conversation; but we had not been long on board, when we had the pleasure of seeing them conversing with one another on the things which they heard on Sabbath, or in reading the Bibles and Tracts which we had given them. One of them, to whom I gave a New Testament, read the whole of it in about two months; another, who could not read a word when he came on board, can now read the word of God, which is able to make him wise unto salvation.

When we landed at Madras, our good friends Messrs. Rowe, Nicholson, and Van Someren, were waiting to receive us on the beach. We had the pleasure to find all the brethren in good health, and busy in their work. We landed on the Saturday, and I preached on Sabbath morning at Black Town, and in the evening at Persewankum; both congregations were very good. I had the pleasure of hearing Mr. Nicholson preach in Tamul in the afternoon: the scene was truly delightful; to see the poor heathen sitting around him with the most profound attention, while he preached to them salvation through our Lord Jesus Christ. The mission appears in a prosperous state, and though little has been done for the poor natives, I hope ere long the Lord will pour out his Spirit on the means used, and then we may expect to see them turn from their idols to serve the living God.

Since I came to Madras, I have changed my mind as to the way by which I shall proceed to Malacca; were I to go to Calcutta at this season, it would perhaps take six weeks to go from thence to Malacca, as the monsoon would be against me; but if I go from hence, I may expect to be as soon at Malacca as I could be at Calcutta. Besides saving time by this mode, I shall also save money to the Society, as my passage from this will not cost near so much as it would have done from Calcutta. As this change is agreeable to the advice of my fellow Missionaries in this place, I hope it will be approved of by the Directors.

Mr. Nicholson, at whose house I now reside, desires me to inform the Directors that he is now quite well, and has had no more attacks of the disorder which he mentioned sometime ago to the Directors. Mrs. Nicholson has been very ill, but we hope she is now getting better. Will you, Sir, in our name request a continued interest in the prayers of the Directors, and assure them that nothing afforded us greater comfort in the midst of all our dangers, than the consideration that we enjoyed an interest in the prayers of the Directors, and all the friends of missions.

Last Sabbath-day I witnessed the horrid ceremony of swinging two young men, who, evidently under considerable trepidation of mind, came forward with hooks in their

shoulders, their bodies adorned with flowers, and carrying in a handkerchief leaves and small fruits, which they scattered among the thousands around them, as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavoured to procure a few of the leaves or flowers which fell from the unhappy man; even the children clapped their hands in ecstasy as the poor wretches swung around them in the air. Many of the natives, who had what they call holy birds, held them up that they might see the men, and thus they supposed added to their sanctity. O, when shall the period arrive, that these poor deluded creatures shall see the error of their ways, and turn unto the Lord their God!

On Monday last the native schools were examined; there were upwards of 300 boys present, and most of them repeated portions of the Holy Scriptures, from which we may hope great things.

Mr. Bankhead sailed from this on the 5th, and we expect to sail about the 15th. Mrs. Humphreys and Mr. Bankhead join me in kind regards to you and the Directors.

SHIP HADLOW, OFF MADEIRA, ON HER PASSAGE TO BOMBAY.

Extract of a Letter from Rev. Alexander Fyvie, Missionary appointed to Surat; dated 26 Nov. 1821.

WE have at length reached Madeira, but our voyage to it has been very tedious. On the 24th of October we came to an anchor in the Downs, and on account of contrary winds were under the necessity of remaining there till the 28th, when the wind having shifted we weighed anchor, and sailed with a fine breeze. It continued to blow in the same direction till we were off *Start Point*; but since that we have not had eight hours of fair wind at any one time. On the 4th of Nov. (Sabbath) we experienced a very heavy gale when off the *Lizard Point*, which made our vessel "mount up to the heavens, and then go down to the depths;" but He who "ruleth the raging of the sea, soon made the storm a calm, and stilled the waves thereof." We found our cabin to be a "Bethel" unto us, and when the storm was at its height, we found one portion of our happiness to arise from the consideration, that at that very time many who walk with God were sitting around the table of the Redeemer, with the symbols of his broken body and shed blood in their hands, and the emblems of everlasting love before their eyes, and praying with all the ardour of enlightened devotion, "*Let the whole earth be filled with thy glory!*" Since I tasted and enjoyed the power of the Saviour's love, I have never once sat down at the Communion Table, without remembering the Missionaries of Christ; and I humbly hope that those whose privilege it is to enjoy those means of grace, will ever remember my partner and myself, who are separated far from our brethren and sisters in the Lord, in order to bring the heathen to a knowledge of the truth. "Oh, pray for us! Pray for us!"

We are very comfortable on board the ship Hadlow; the Captain, officers, and passengers are extremely kind to us. We have public worship upon deck every Sabbath-day, when all pay close attention to "the things which are spoken." May the Divine Spirit open their hearts!

Mrs. F. has suffered much from sea-sickness, but is now quite recovered; I have escaped it entirely; my health has greatly improved by the voyage, and the powers of my mind are much invigorated. I am enabled to carry on a regular course of study, of reading, and of devotion, and would earnestly seek grace to labour diligently to the end of my course. The Captain calculates, from the season of the year, that we shall have a long passage to Bombay, and does not expect we shall arrive in less than five months.

The Directors had some fears respecting the safety of Mr. and Mrs. Fyvie, for they were aware that the Hadlow was out at sea during the tremendous gale on the 4th of November, which proved so fatal to several ships and to many precious lives. On that day, however, it appears their cabin was a Bethel, and they were cheered by the confidence that many who were then surrounding the Table of the Lord had them in affectionate remembrance; and it is earnestly hoped that the constant sympathies and prayers of all the friends of missions throughout the world, especially on sacramental occasions, will justify such confidence on the part of Missionaries; so that in the midst of dangers and arduous duties, they may "be nothing terrified, but *thank God and take courage.*"

BANGALORE.

Extracts of a Letter from the Rev. S. Laidler, dated Oct. 3, 1821.

"ENGLISH services are certainly not the first object of a Missionary, yet where opportunity is afforded you expect it should be regarded as an important though subordinate

part of his employment. Bangalore presents a field of much usefulness in this department, because two of his Majesty's regiments are always stationed at it. The church cannot contain more than one-third of the Europeans residing here; and another consideration for carrying on missionary labours here on an extensive scale, is the healthiness of the situation.

In April last a church was formed, and 31 members, chiefly belonging to the 53d Regiment, have been admitted. That regiment left Bellary in July 1820, and Mr. Reeve lamented their inattention to religion while there. For some time after their arrival at Bangalore, few attended the evening service. The light company, stationed at Belgaum, had a few pious men among them, one of whom was the fruit of Mr. Taylor's ministry there: These joined the regiment here, and were greatly opposed in their religious efforts; but opposition excited inquiry and attention, and some who had profited under the ministry of the excellent MARTYN, when in Bengal, came forward and united with them. A pious officer from another quarter, and another who was led to serious inquiry by a Tract put into his hands by Mr. Reeve, encouraged the men in the barracks, by their advice and example, to attend the word. Two other officers have constantly attended for some time, and appear to be hopeful.

But O the death-like stillness that prevails among the natives! The little chapel is full of Europeans in the evening, and a good number attend in the afternoon, but never above 50 of the natives, and sometimes not 30.

Native Preacher at Bangalore.

The native (whom I have formerly mentioned to you) who addresses them, I have named *Flavel*; he received the name *Samuel* from the Rev. Mr. Spring, who baptized him, and I think that his fervent piety, his mild disposition, his active and disinterested conduct, and his careful observation of the providence of God, entitle him to the name of *Flavel*. May he indeed prove "a burning and shining light," resembling the venerable man whose name he now bears. He preaches every Sunday morning, and afterwards converses with any who will attend him; and he is frequently so employed till about four o'clock in the afternoon. On the Wednesday morning he preaches to a few, and on Friday evening to a congregation which assembles in a private house: 30, 40, and sometimes 50, attend him there.

Three natives have for some weeks past expressed strong desires to be baptized, and three others more recently, who, if really converted to God, are the seals of Samuel Flavel's ministry. Two others have for some time past appeared to be under religious impressions.

Flavel, and another native, are going through a course of lectures (Dr. Bogue's), and they give me passages of Scripture proving the several doctrines; they collect a good many very appropriate ones, especially the former: he is this week on a tour, preaching and distributing Tracts.

SURAT.

THE Rev. James Skinner, in a letter to the Directors, dated 14th Aug. 1821, says—"I am happy to inform you that the printing of the New Testament in Gujurattee was completed by the end of July last. It is stitched and covered in eight separate parts. The impressions are equal to a thousand copies of the whole New Testament; but agreeably to the wishes of the Committee of the Bible Society of Bombay, the proportion of the Gospels and Acts is much greater than that of the Epistles. May the perusal of this blessed volume of divine inspiration prove an effectual means of "opening the eyes of many, and of turning them from darkness to light," &c.

"Our prospects in regard to schools begin to brighten a little. We are using every prudent means, in order to promote the moral improvement and best interests of the people among whom we live.

"The translation of the Old Testament is in considerable forwardness.

"In the course of the past year, many of the Europeans who resided here have been removed by death. Surely we have abundant cause for thankfulness that our lives have been spared, and the blessing of health continued. We beg an interest in your prayers, that the word of the Lord may have free course and be glorified."

AMBOYNA.

A LETTER from the Rev. J. Kam, dated 27th July, 1821, has lately been received.

Mr. Kam, who has been enabled to proceed in his various and arduous labours with diligence and pleasure, is now engaged in translating several volumes of the Village Sermons into the Malay language, and designs to print two or three thousand copies of each volume. He observes, that there are 100 places of worship in the Molucca islands, where, there being no preacher, these

discourses, which he considers as well adapted to the capacities of the people, may be used.

Mr. Kam says, "The Lord has been very gracious in providing for me a very good superintendent of the press, and two or three of the natives are already able to compose in the Malay language. I expect from the Dutch Society a good supply of printing paper. You can hardly conceive of the great benefit of a printing-office in this distant part of the world.

"There are now five Missionaries at my house learning the Malay, who are all making progress, besides about 15 natives, all very promising and desirous of being engaged in the work of God. One of them is daily employed in our own place of worship, instructing the new converts from among the heathens. Seven persons, of this island only, have lately been baptized, and we expect several more. Thus you will perceive that the Lord is still rendering his word, by the power of the Holy Spirit, the means of bringing the poor Gentiles to the knowledge of Christ."

Mr. K. wishes for another printing-press, types, &c.

A valuable paper appears in a late Number of the "Chinese Gleaner" on the History of Medicine in China,—a paper which we suppose contains much original and interesting information to medical men. We insert a curious passage relative to the *Circulation of the Blood*, which appears to have been known in China long before it was discovered in Europe.

"There is little doubt that as early as the days of Galen, the Chinese believed, and taught, and acted upon the belief, that the blood, and a certain animal spirit, or subtile aura, circulated, or went round and round the human body, without intermission, day or night, as long as life continued. But, up to the present time, I believe they are ignorant of the *manner* in which it does perform its circuit, and of the structure of those canals, the veins and arteries, which convey it."——"They denominate what they call *T'sun-k'ow*, the *Inch-mouth*, i. e. that part of the wrist where they place the forefinger in feeling the pulse, the head-quarters of the blood; or, in their style, that part where the court is held, and a report made by the pulse of all that is going on in the little world *Man*, the most distant region of which microcosm they place in the foot."

One of the Madagascar youths, named *Coutenauve*, now at the Central School belonging to the British and Foreign School Society, has been for some time so seriously indisposed, that it is judged needful by the Physicians that he should return home to a warmer climate. The Right Honourable Earl Bathurst, Secretary of State has had the goodness to order a passage for him in His Majesty's ship *Andromache*, where he will be treated with the utmost care.

SIBERIA.

Extract of a Letter from the Rev. Drs. Paterson and Henderson, to the Treasurer.

Tiflis, 25th October, O. S. 1821.

DEAR FRIEND—We fully intended writing to you before we crossed the Caucasus; but a multiplicity of engagements prevented us. After a very fatiguing journey of nearly three weeks from Mordeck, we arrived in this place on the 20th inst. During our passage through the mountains, Mr. Henderson caught a cold, which brought on a fever, occasioned us much detention, and much anxiety of mind. Through mercy he is now in a state of convalescence, and we hope in about two weeks to be able to pursue our journey towards Persia.

On our way from Novatcherkask to Astrachan we passed through Sarepta, where we met your excellent Missionary the Rev. Mr. Rahmn. You already know in what estimation he is held by us; but we must say that the few days we spent in his company at this time has raised him higher than ever in our esteem as a Missionary. He is, indeed, a man full of faith, and of zeal, and of the Holy Ghost. His love to the poor Calmucs is such that he cannot speak of their present deplorable situation without weeping over them, as a pious affectionate parent over his offspring, who had strayed from God and from happiness. We never saw the feelings of the apostle, when he said, "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but our own souls also, because ye were dear unto us," so forcibly exemplified as in our dear Brother; and we could not help viewing this as a token that God is about to make him a spiritual father to many of these poor heathen. He has been and still is labouring hard to acquire a knowledge of their very difficult language, and we are happy to say has made wonderful progress. He has composed a Calmuc English Grammar, and is far advanced with his large vocabulary of the language. He is indefatigable in reading and copying their books, and in collecting new words. He has begun to translate some things into the Calmuc; can speak with them pretty fluently on general subjects, and make himself tolerably understood on religious ones, although he is not yet able to preach to them in their own

tongue. He has completely equipped himself for living among them in the Steppe, and removing with them from place to place. With the advice of the Brethren at Sarepta, he has made choice of the Dörböt Horde, who encamp in summer in the neighbourhood of that place. He had just returned from the Horde, where he had spent several weeks, and distributed many tracts and copies of the Gospels, which were well received. He finds it no hardship to live with them in the Steppe in summer; but fears there may be more difficulty attending a winter residence among them on the banks of the Ruma, where they pitch their tents during the cold season.

We fully approve of his preferring Sarepta to Astrachan; for although there are many Calmucs in the neighbourhood of that place, we do not think they are so accessible as those in the Steppe, or humanly speaking, so likely to listen to the preaching of the Gospel. Besides we are persuaded that the climate of Astrachan will never suit Mrs. Rahmn's constitution, whereas she enjoys pretty good health in Sarepta. She was even able to spend ten weeks with her husband this summer in the Steppe, and as she is willing to submit to every privation her shattered frame will allow, she may by and by be able to spend the greater part of the summer with her husband in tents. Mr. Rahmn is very anxious to have a colleague, and this we consider as absolutely necessary, not only for his own comfort, but also for the success of the Mission. Were any thing to happen to Mr. Rahmn, all that has been done by your means would fall to the ground, unless there be another to carry on the work. There are at present as fair prospects of success among the Calmucs as can reasonably be expected, and the circumstance that the Brethren's Mission among them has already been blessed for the saving conversion of some of them, is much calculated to strengthen these hopes. We would, therefore, strongly urge the propriety of sending him a fellow-labourer with the first ships next spring. You should, if possible, send an unmarried man, as you may probably find more difficulty in procuring one who would be willing to be separated from his wife and family the most of the year. The expenses of a single man would also be trifling, as he might live with Mr. Rahmn, and form a part of his family. It will be necessary that he be a man of a liberal and enlarged mind, and possess a facility in learning languages, and full of piety and zeal. Send a Mr. Swan. Hewers of wood and drawers of water are not at present wanted for this Mission, although they may be useful at other stations. We are more and more convinced of the propriety of improving the present favourable circumstances for evangelizing the Pagan and Mahomedan population of Russia. We have already seen much of their deplorable situation, and if health be granted, will soon see more. The state of the Persians will in the first instance occupy our attention, and we shall not fail to furnish our friends in England with the result of our observations.

JOHN PATERSON,
E. HENDERSON.

AMERICA.

THE Twelfth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in Springfield, (Massachusetts) September 19 and 20, 1821.

The Session was opened with prayer. Letters were read from foreign correspondents, and the Report of the Treasurer was exhibited.

At two o'clock the Board attended public worship, when a sermon was delivered, to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Psalm ii. 6. "Ask of me and I shall give thee the heathen," &c.

The Annual Report of the Prudential Committee was afterwards read.

On the second day various Resolutions were passed on the business of the Missions, and the next Annual Meeting was appointed to be holden at New Haven, Connecticut, in Sept. 1822.

Extract from the Fifth Report of the Marine Bible Society of New York.

IN a voyage on board the schooner, Logan, Capt. Holmes, to Curacoa, after passing Sandy Hook, the captain gave to each watch a Bible, requesting that they would read it. They received it, however, with indifference. A few nights afterwards, as Capt. H. was walking the deck, he saw one of the most hardened of his crew, on his knees at prayer, under the lee of the long-boat. This was repeated for several nights. The captain conversed with the man, and found him much concerned for the welfare of his soul: he said it was the effect of reading that Bible which he received with so much indifference. He was afterwards an example to the crew, and on his return was received into communion with the congregation, under the pastoral care of the Rev. Mr. Williams.

ANECDOTE.

From the Fifth Report of the Courtland-County Bible Society.

A POOR woman in Montreal received a Bible from the British Agent in that city.

A Romish Priest, hearing of the circumstance, made her a visit, intending to deprive her of the precious gift. He offered her five dollars for her Bible. She declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining, he left her. The next day, he returned, and offered her 25 dollars. She accepted the offer, and with the money, purchased 25 Bibles, which she distributed among her destitute neighbours, under such conditions, that the priest could not obtain them.

Missionary zeal in a Negro.

THE following singular instance of missionary zeal is related in a letter received by the Homer, just arrived from Charleston: an old negro, nearly 70, brought from Africa at nine years of age, a barber by trade, who had wrought himself and his wife free, and then saving a good deal of money, resolved to revisit his native country, for the purpose of imparting the knowledge of Christianity to the people. For the last two years he had been making preparations, and endeavouring to persuade his apprentices and friends to go with him. The apprentices agreed to go, but when the time arrived, they all drew back except one. The beginning of last summer, he purchased a schooner and set sail, and has not yet been heard of. Immediately before sailing, he waited on an old lady to bid her farewell. "Why, John," said she, "you are a very old man; you cannot be of much use." "Mistress," said he, "I think I know as much of my own country talk yet, as to tell the people about Jesus Christ; and to tell them that white men is not so bad as they think them; and if God spares my life a few years, I think I can do them good. I don't expect to find one relation alive: all dead; but me no care; will do what I can." The lady asked him what he would do with his vessel when he arrived? "Do," said he, "why, nothing; me get there—me no care for the schooner" He was sexton, and a member of one of the Episcopal churches in Charleston.

Death of the Rev. S. Newell.

WE mentioned in a former number the death of this useful American Missionary. The following further particulars are related in a letter from the Rev. Mr. Horner, (Wesleyan) Missionary at the same place (Bombay):—

This painful event occurred yesterday, (May 30, 1821) at 1¼ A.M. after a sickness of but a very few hours. His disorder was the cholera morbus, which is now most awfully prevalent here: it attacks Natives and Europeans, rich and poor alike; and the proportion of deaths to the number of cases in which medicine has been administered, exceeds any thing in former years.

On the evening of the 29th instant, I received a hasty note from our kind and respected friend Mrs. Hall, wife of the Missionary of that name; in which she stated, that "she had just returned from Mr. Newell's, and he was thought to be on his death-bed." Mr. Fletcher and I then immediately went to his house, to render any assistance in our power:—he had been seized by the disorder during the afternoon, and was so much reduced on our arrival, as scarcely to know one person from another.

He continued restless and uneasy, though saying nothing particular, during the whole of the evening, until between 11 and 12 o'clock; when nature being entirely exhausted, without a sigh, a struggle, or any convulsive motion, "the weary wheels of life at last stood still."

Mr. Hall, Mr. Kenny of the Church Missionary Society, Mr. Fletcher, and myself, and Dr. Taylor to whom we are all indebted for his kind attentions to us, did not leave the house until after Mr. N. was dead. He was buried in the afternoon of the same day; and during the short time we were in the burying-ground, the bodies of six Europeans were brought in for interment!

Our Missionary number in Bombay is lessened, not only by the death of Mr. Newell, but by the removal of Mr. Bardwell, of the same Society; who left Bombay last January, to return to America: his constitution being quite broken up, by repeated and frequent attacks of liver complaints.

These things are all calculated to depress the minds of those that still remain, and should call forth all our faith towards God, and energies in his service.

[*Mr. B. was in great measure restored during his voyage to America.*]—ED.

WESLEYAN MISSIONS.

Messrs. Mowatt and Hoole, of the Wesleyan Society, have commenced their Missionary labours at Bangalore. These gentlemen intend also to supply Seringapatam alternately, until a Missionary is appointed for that place.

Mr. Kay, another Wesleyan Missionary, has taken a journey to Lattakoo, where he purposed to remain a short time, in order to obtain information as to the various branches of the Bootchuana tribe, and determine on a situation for the commencement of the Mission.

Lately died, Mr. Johnston, who had been 18 years an active and indefatigable Missionary in Morant Bay, Jamaica. And shortly after, Mr. Underhill, an excellent young man,

in the fourth year of his labours in the West Indies. These losses are deeply lamented by their surviving brethren.

Demerara.—We deeply regret to state the melancholy fact of the death of both the (Wesleyan) brethren on this station, within a few days of each other. Mr. Ames died at Mahaica, on the first of November last, and Mr. Bellamy at George Town, on the second. Both have left widows, and Mrs. Ames has two infant children. They were both very excellent and useful Missionaries. The last letter from Mr. Bellamy states his general good health. His mind was actively employed in devising new plans of usefulness in the colony. A mysterious Providence has, however, bereft the large society, and the growing work of God there, of those under whose labours it had prospered, and they are left as sheep without any shepherd. To these dispensations it becomes us to bow with reverence, and with an unshaken trust in the Lord of the Churches, that though "he buries his labourers, he will not fail to carry on his work."

SCOTLAND.

The application of the system of Locality to Missionary objects.

FROM our correspondent at Glasgow, we have received the following communication, that the Rev. Dr. Chalmers has organiaed 25 local religious associations in his parish in Glasgow, in which he has in view, not only the religious and moral improvement of the people themselves, but he intends also to give their minds a direction towards *Missionary* objects, and with this view he has requested to have a copy of the *Missionary Chronicle* for each Association; say 25 copies monthly. "This," our correspondent observes, "is rather a large demand; but I have no doubt the benefit will return to your Society tenfold. I hope his example will be an excitement to others, and if so, we shall see the missionary cause receiving a new and a powerful impetus."

NOTICE.

THE Anniversary of the Auxiliary Missionary Society for the counties of Leicester, Nottingham, and Derby, is intended to be held on the 9th and 10th days of April next, at Leicester. The Rev. William Thorp, Rev. John Leifchild, and the Rev. John Campbell, are expected to be present on the occasion.

For the Education of Native Females in India.

Mrs. Murray, Greenwich	1	0	0
A Free-will offering; by Rev. G. B.	0	10	0

Donations in aid of the Anglo-Chinese College at Malacca.

Mr. T. Shipman, Blackheath Road; by Rev. W. Chapman	10	0	0
Leaf Square Association; by Rev. Dr. Clunie	10	0	0
A Friend	2	2	0
J. P. for the purchase of a set of Horne's Introduction, 2d Ed.	5	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Per Mr. R. Hamer.

Mrs. Wilson, Kendal	1	1	0			
Friends at Elswick and Clifton.—Rev. D. Edwards	5	5	0			
Friends at St. Helens	3	0	0			
Sundries.—Bolton	9	5	0			
Collection at Lower Chapel, "Over Dawen"	5	0	0			
				23	11	0
Mr. T. Shipman, Blackheath Road; by Rev. W. Chapman				10	0	0
Collection at Blackfriars St. Chap. Aberdeen, after a Sermon by Rev. J. Spence				21	6	8
From the Juvenile Missionary Society; by ditto				1	10	0
R. A. 34				0	10	0

The Thanks of the Directors are presented to the following:

To. W. T. Islington, for Barrow's Sermons, 2 vols.; Bishop Taylor's ditto, 3 vols.; Charnock on the Attributes of God, 1 vol.; Life of Christ, 2 vols.; Holy Living and Dying, 2 vols.; Bonney's Life of Bishop Taylor, 1 vol.; and Sharpe's Elegant Extracts, 6 vols.—Mr. Robert Ramsden, Jun. Sprotton, for 200 Pamphlets, "A Call to Prayer and Praise."—I. A. for 24 Sermons, "The Excellency of the Gospel."—Mr. H. Williams, Cutler, West Smithfield, for a few Tools for Tahiti.—Mr. Thomas Sayes, New Milford, for a few old Books.—Mr. Bruton, for two Pieces of Printed Cotton, for Tahiti.—A Friend at Dover, for 33 Numbers Youth's Magazine.—The Committee of the Sunday-School Union, for a large Parcel of Tracts for Tahiti.—A Friend, for 8 Years' Christian Guardian, in Numbers, 1 Year's Agricultural Magazine, and a few old Books.—Mrs. Adams, Camberwell, 2 Years' Gospel Magazine.—A Friend, for Master's Poems and Letters, 2 vols. Stennett on Baptism, 2 vols. Cennick's Sermons, 1 vol. Lucas's Enquiry after Happiness, 2 vols. Maxwell's Poems, Sherlock on Death, History of the Apostles' Creed, and 10 other old Books.—Mr. J. Rogers, for a small parcel of Haberdashery.—Rev. T. B. Brown, Buntingford, Green's Grace and Truth, and Mason's Treasury.—Rev. T. Hawkins, of Warley, for 5 parcels of Tracts for Missionary Stations.—Mr. John Whitaker, Warley, for Hervey's Meditations, and Klopstock's Messiah.—Mrs. Wood, for Clunie's Storm Improved.—Mrs. Adams, Mrs. Sarah Adams, Rev. Mr. Sawyer, Mr. Gale, W. E. Mr. John Lias, Mrs. Wood, and Mr. J. Ray, for 22 vols. and 446 Numbers Evangelical Magazine.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January, to 16 February 1822, inclusive.]

IN LONDON AND ITS VICINITY.

Amount of Sixth Year's donations, at the Pimlico, Chelsea, and Brompton united Monthly Prayer Meetings, including Buckingham, Ranelagh, Cook's Ground, Paradise and Trevor Chapels; by Rev. E. A. Dunn, Treasurer	12	9	10
Juvenile Missionary Society, Hackney	1	10	0
Mrs. Hardcastle's domestics, Hatcham House, Penny-a-week Society	1	18	0
Juvenile Missionary Box; by Mr. John Thornton, jun.	1	3	6
Amount of Sale of Sundry Trinkets, &c. sent by Mr. Carter, Peckham.—A Lady at Uppingham, X. Y. Z. &c. &c.	5	12	6
Hill-Hill, Dissenters' Grammar School; collected by Master Arundel	4	1	2
Benjamin Stevenson, Esq. Northampton	20	0	0
E.	5	0	0
Thomas Griffin, Esq. Beals' Wharf, London.—Life Subscription	10	10	0
A Lady; by the Rev. Dr. Winter	1	1	0
M. J. F.; by Rev. I Saunders	1	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

North Wales Association for Propagating the Gospel.

Collections and Contributions by the Associated Congregations of Calvinistic Methodists, in North Wales.—Mr. John Davies, Vronheulog, Treasurer.

Anglesea.—Aberffraw	3	18	2
Amlwch	10	10	6
Beaumaris	3	2	10
Bethlehem	4	13	10½
Bethel	3	17	0
Bethesda	5	10	1½
Bodedern	5	5	2
Bryn Sencin	5	5	0
Bryn Du	3	8	1
Caer Geileg	3	2	0½
Dwyran	3	9	1
Gaerwen	8	0	7½
Glasinfryn	3	3	1
Gorslwyd	4	4	8
Gwalchmai	3	11	0
Holyhead	10	8	8½
Llanerchymedd	5	10	6
Llanrhyddlad	5	5	0
Llangristiolus	6	6	0
Llanfair	3	7	6½
Llanfwrog	3	7	8
Llangoed	1	18	10½
Llanfugail	5	6	6
Llangefni	7	8	6
Llanallgo	3	2	6
Llangwyllog	3	4	4
Llandegfan	1	10	0
Lledroed	4	0	2½
Newbro'	5	2	6
Peniel	1	1	11½
Pen y Garnedd	3	11	0
Park Chapel	1	14	2
Rhos Colyn	2	4	0
Sion	2	9	0
Tulwrn	2	11	1
Ty Mawr	4	7	0
Tyn y Gongl	1	10	1½
			156 8 5

Brought forward				156	8 5
Caernarvonshire.—Abereirch	2	3	9		
Bangor	5	7	0		
Beddgelart	4	6	1½		
Brynaeran	1	14	1		
Bryn Engan	2	17	3½		
Bryn 'r Odyn, Bwlan and Rhos Tryfan	3	18	3		
Bryn Melyn	1	3	5		
Bont Fechan	0	15	2		
Bron Fedw	0	7	6		
Bwlch Derwyn	0	16	7		
Bont Newydd	1	19	5		
Caernarvon	15	11	6		
Carneddi	5	4	10		
Clynog	2	18	3		
Cwmcoryn	0	9	0½		
Cricieth	0	11	7		
Capel y Graig	0	8	9½		
Dinas and Garn	3	11	0		
Dwygyfylchi	0	15	0		
Edeyrn	2	2	5		
Erw Suran	0	15	4		
Felin Hen	0	16	1½		
Four Crosses	3	6	2		
Gatehouse Chapel	1	11	6		
Garn	0	11	9		
Gyfyng	0	10	0		
Llanfair Fechan	0	15	3		
Llanioleu	1	12	6		
Llanberris	2	9	9½		
Llanrug	1	18	6		
Llanllyfni and Tal y Sarn	3	4	0		
Llan Engan	3	0	5		
Lithfaen	0	18	0		
Nant	2	6	6		
Nevin	3	2	8½		
Pentir	3	0	6		
Pentre Uchaf	4	2	5½		
Pen y Caerau	1	18	5½		
Pen y Graig	1	0	6		
Pwllheli	11	6	10		
Rhyd Clafdy	1	16	6		
Rhyd Fawr	0	11	0		
Rhyd Bach	1	6	0		
Rhydlios	0	15	0½		
Terfyn	0	11	9½		
Tydweiliog	5	13	6		
Ty Mawr	1	19	0		
Tre Madoc 1 7 2½					
Ditto Sohool 1 13 0½					
	3	0	3		
Uwchmynydd	1	12	4½		
Waenfawr	2	7	1½		
Wern	0	11	3½		
Ysgoldy Pencoed	1	2	8		
Ysoldy	2	0	6½		
				128	15 4½
Denbighshire.—Abergele.					
—Rev. T. Lloyd ...	1	0	0		
A Friend; by ditto..	1	0	0		
Profit on the Sale of a Missionary Tract	0	6	0		
Public Collection ..	4	9	0½		
Towyn ditto	0	8	5½		
	7	3	6		
Bettws	1	2	8		
Bont.—Sunday School	3	7	4½		
Public Collection	1	8	10½		
	4	16	3		
Bryn Didno	0	18	4½		
Cefn Coch	0	8	6		
Cefn Meiriadog	0	13	9		
Carried forward	15	3	0½	285	3 9½

Brought forward			15 3 0	285 3 9½
Clawdd Newydd. — Sunday School.—Monthly Subscription			4 6 6	
Cloenenog. — Waun Sunday School			2 0 0	
Conway.—Collection	1	2 10		
Cynwyd. — Sunday School	0	5 8		
Henrhyd.—Ditto ...	0	5 6		
			1 14 0	
Cyffylliog.—Sunday School ..			3 0 1	
Denbigh.—Subscriptions; collected by Messrs. Williams & Evans	6	14 5		
Collection.—Denbigh Chapel	4	10 8		
Ditto at Monthly Prayer Meetings..	2	6 0		
Donation from the Denbigh Friendly Society	1	17 11		
			14 19 6	
Garned			0 16 2	
Groes			1 9 1½	
Gwtherin.—Collection	0	17 10		
Sunday School	0	17 6		
Ditto.—Halod	0	19 8		
			2 15 0	
Henllan			3 5 3	
Llandidno			1 1 7	
Llanelian			0 15 6	
Llanelidan			0 11 0	
Llan Nefydd			0 15 4½	
Llanrwst.—Collection	7	8 1		
Sunday School	5	0 0		
			12 8 1	
Llansannan			1 1 0½	
Llansantffraid Missionary Association, amongst the Calvinistic Methodists; by John Williams, Treasurer.				
Collection by Cards	12	15 1½		
Hendre.—Mr. J. Roberts	1	1 0		
Hendre and Gwaelod. W. Williams, Esq.	1	1 0		
Llantsantffraid.—Mr. J. Williams	1	1 0		
Ty Du.—Mr. Joseph Williams	1	1 0		
			16 19 1½	
Mochdre			3 6 2½	
Nantglyn			1 15 6	
Pandy			1 2 2½	
Prion, &c. (Llanrhaidr) Collection	1	4 5½		
Sunday School	2	8 10½		
Porth.—Ditto	1	15 4		
Collection	1	14 9½		
Bryn.—Sunday School	0	16 11½		
Pentre.—Collection	3	4 0		
			14 4 5	
Pwllterfyn.—Collection	1	4 6		
Merddyn —Sund. Sc.	0	8 0		
Bryndioryn —Ditto	0	4 3½		
Efel Ucha —Ditto ..	0	7 7½		
			2 3 11	
Rhuddlan.—Collection	1	8 9½		
Prestatyn	0	4 10		
			1 13 7½	
Ruthin.—Collection	3	6 0		
Rhydy Cilgwyn Sunday School	1	5 6½		
			4 11 6½	
Carried forward			108 10 3	285 3 9½

Brought forward			108 10 3½	285 3 9½
Roe Wen.—Collection	1	14 6		
Mr. E. Jones	1	0 0		
			2 14 6	
Tal y Bont			0 17 6	
Tan y Fron			1 11 10½	
Trefriew			1 0 6	
				114 14 1
Flintshire.—Adwy'r Clawdd			2 0 6	
Berthen Gron			0 12 4	
Bryn Eglwys			0 18 6	
Caerwys			1 0 0	
Cilcen			1 8 0	
Dyffryn			1 2 2	
Gellifor			0 13 8	
Glanclwyd			1 0 9	
Holywell			4 9 0	
Llangollen			10 9 11	
Llantysilio			0 5 6	
Mould.—Collection	5	0 0		
Mr. J. Matthews ...	1	1 0		
			6 1 0	
Northop			6 19 9	
Rhos Esmor			0 2 6	
Rhos Llanerchrugog			2 18 7½	
St. Asaph			1 4 0	
Wrexham			2 0 0	
				42 6 9
Merionethshire.—Bala and Hundred of Penllyn.				
Bala.—Sunday School. Monthly Subscriptions	13	1 0½		
Bala. — Collection after a Sermon	6	17 7½		
Monthly Subscriptions; by Misses A. Lloyd & M. Owens .	4	14 0		
Ditto; by Mrs. Davies, Vronheulog..	2	15 6		
Mr. G. Davies	1	1 0		
Master T. Charles ..	1	1 0		
John Davies, Esq. ..	1	1 0		
Mrs. Davies	1	1 0		
Rev. M. Jones	1	0 0		
			32 12 1½	
Capel Celyn			0 16 3	
Cwmtirmynach			0 9 7	
Glyn Llangower			0 16 7½	
Llanddeiniolen—Collection	1	6 4		
Sunday School	3	3 0		
			4 9 4	
Llanuwchllyn			1 4 10	
Llidiarde			0 15 1½	
Llwyn Eugan			3 8 8	
Moel y Garnedd			0 14 0	
Park			0 10 3½	
Sarnau			0 8 4½	
Tal y Bont			1 12 9½	
Tominen Gastel			0 11 1½	
Barmouth.—Collection	2	13 4		
Sunday School	6	3 3		
Capt. W. Griffith	1	1 0		
J. Griffith	0	10 6		
O. E. Owen	1	1 0		
Mrs. Meredith.....	1	1 0		
Misses Meredith....	1	1 0		
			13 11 1	
Aberdovy			0 10 6	
Bont Ddu			0 7 2	
Bwlch			0 15 7	
Bettws y Coed			1 4 1	
Bryn Crug			0 18 3	
Bryn y Gath			0 14 0	
Capel Cerrig			1 11 5½	
Capel Garmon			0 7 6	
Cefn Brith			0 11 2	
Cerrig y Druidion			2 6 5½	
Carried forward.....			71 13 4½	443 4 10

Brought forward	71	13	4½	443	4	8½
Corwen	1	2	1½			
Corris	0	18	0			
Cowrt	1	1	2			
Cwmpenanmer	2	5	3½			
Cwmprysor	0	15	9			
Cynwyd	0	7	6			
Dolgelley	9	10	0			
Dolyddelen	1	4	6			
Dyffryn	2	0	10½			
Festiniog	1	5	6			
Glan yr Afon	0	16	2			
Gro	0	19	10			
Gwynfryn	0	18	3			
Hirleck	0	11	0			
Llanarmon	1	5	7½			
Llandrillo	0	18	9½			
Llanegryn	0	5	0			
Llanerchgoediog	0	14	4			
Llangwm	2	5	5½			
Llanfachreth	0	14	4			
Llanfangel	0	17	0			
Llwyngwril	0	8	9			
Maentwrog	1	12	6			
Pennal	0	8	6			
Pearlyn	0	18	11			
Penmachno	1	1	3			
Rhiwspardyn	0	6	0			
Sion	0	10	1			
Tai-Teg	6	3	0			
Talsarnau	0	16	8			
Towyn	1	10	6			
Trawsfynydd	2	4	1½			
Tyn Rhos	0	13	0			
Wern	0	13	2			
Ysputty	1	1	3½			
				114	11	4½
Montgomeryshire.—Argoed	4	11	1			
Bont	4	13	4			
Brithdir	4	2	7			
Carno	4	9	1½			
Cemmaes	4	14	6			
Croesoswallt	0	18	4½			
Crywlwm	1	7	7			
Cwm Nant y Meichiaid	0	12	6½			
Cywarch	1	5	6			
Dreowen	3	18	5½			
Gelli	3	10	4			
Glo	1	12	7			
Graig	1	17	8½			
Gwern Dant	4	4	6			
Llanbrynmair	5	16	2½			
Llandinam	4	6	2½			
Llanidloes.—Collection	12	5	0			
B. Woosnam, Esq.	2	14	6			
	14	16	6			
Llanwnog	2	15	0			
Llawr y Glyn	2	3	0			
Llanwyddelen	9	1	6			
Llanfair	5	17	9½			
Llanwryn	4	16	8½			
Machynlleth	11	11	0			
Manafon	1	6	0½			
Mallwyd	2	0	0			
Mysod	4	2	0			
Newtown	6	17	2			
Sarnau	0	14	0			
Shrewsbury	6	7	0			
Tregynnon	8	1	4½			
Welchpool	1	0	0			
				133	9	8
				691	5	9
North Wales Auxiliary Missionary Society, Rev. Dr. Lewis, Treasurer.						
Anglesea.—Amlwch. — Rev. J. Evans	3	4	6			
Bethlehem.—Rev. J. Powell..	1	11	0			
Bodford.—Ditto.....	0	12	4			
Carried forward	5	7	10			

Brought forward	5	7	10			
Ceirchiog.—Rev. R. Roberts..	2	0	0			
Groeslon.—Rev. T. Jones ..	1	1	5			
Llanedwaladr.—Ditto	0	12	2½			
Llandanwaint.—Rev. O. Thomas	1	3	0			
Llanerchymedd. — Rev. R. Roberts	1	15	0			
Llanfechell.—Rev. O. Thomas	1	10	0			
Pentraeth.—Rev. J. Evans ..	1	3	2			
Penymynydd.—Ditto	0	12	9½			
Rhosymeirch.—Rev. J. Powell	1	0	0			
				16	5	5
Carnarvon.—Abereirch.—Rev. T. Lewis	0	16	10½			
Bangor.—Rev. D. Roberts....	4	5	4			
Bethel.—Rev. D. Griffith....	3	2	0			
Bethesda.—Rev. D. Roberts..	1	12	7			
Bronhanlog —Rev. T. Lewis..	1	0	0			
Bwlchtouyn.—Rev. R. Owen.	1	0	0			
Cadgwygin.— Rev. D. Roberts	0	11	1			
Caerorion.—Ditto.	0	15	0			
Carnarvon.—Rev. W. Jones..	12	1	3			
Llomadlhaiarn. — Rev. O. Jones	0	5	7½			
Nebo.—Rev. J. Jones.....	1	0	0			
New Chapel.—Rev. T. Lewis	0	12	10½			
Pwllheli.—Rev. B. Jones....	4	10	11½			
Saron.—Rev. W. Hughes.....	2	14	1			
Talysarn.—Rev. D. Griffith..	1	8	2			
				35	18	10
Denbigh. — Capel Garmon. — Rev. J. Roberts.....	0	14	6			
Denbigh.—Rev. R. Everett..	8	0	0			
Llandegle.—Rev. J. Griffith..	0	10	3			
Llanrwst.—Rev. P. Griffith ..	1	6	6			
Ruthin.—Rev. E. Lewis.....	0	17	4			
Wern.—Rev. W. Williams....	10	0	0			
				21	8	7
Flint.—Hagillt & Flint.—Rev. B. Evans	1	1	7			
Buckleymountain. — Rev. J. Saunders.....	3	3	0			
Heel Nostyn.—Rev. D. Jones..	0	10	6			
Holywell. — Ditto. Subscriptions	15	17	10			
Collections.....	1	15	0			
	17	13	10			
Mold.—Rev. R. Williams....	1	4	6			
Newmarket. Rev. T. Jones..	1	10	0			
Rhesycae.—Rev. C. Owens ...	0	11	0½			
St. Asaph.—Rev. J. Jones....	0	17	1½			
Warndymnoer.—Rev. C. Owens	0	15	11½			
				27	9	6½
Merioneth.—Cythian.— Rev. E. Davies	0	12	2			
Dinas.—Rev. W. Hughes	2	6	3			
Dolgellan.—Rev. C. Jones....	1	10	0			
Festiniog.—Rev. J. Williams..	0	10	8			
Ganllwyd & Llanelltyd	1	1	4			
Llanuwchllyn.—Rev. M. Jones	1	0	0			
Towyn.—Rev. H Lloyd	1	12	0			
				8	12	5
Montgomery.—Domgae. — Rev. J. Peregrine	3	0	0			
Foel.—Rev W. Hughes.....	1	1	1			
Llanbrynmair. — Rev. J. Roberts.....	6	10	0			
Llanfair...Rev. J. Davies....	3	2	0			
Llanfyllyn.—Rev. C. Lewis... Subscriptions..... 3 12 6						
Collection 3 16 11½						
Sunday School.... 0 10 6						
	7	19	11½			
Llanidloes.—Rev. S. Williams	1	19	0			
Machynlleth.—Rev. D. Morgan	14	3	0			
Main.—Rev. J. Jones	1	8	0			
Saminah.—Rev. W. Hughes..	1	0	0			
Sarney.—Rev, J. Owen	1	1	0			
				40	15	0½
				150	9	10*

* Including the sum of £127 3s. 8d. acknowledged in Feb. Chronicle.

Cheshire. --- Macclesfield. --- A Friend's Token of Gratitude to God, for sparing the Donor another year.---By Rev. J. Harris..... 2 10 0

Essex.—Kelvedon. — Legacy under the Will of the late Mr. Isaac Livermore. ---Mr. Josh. Doewra, Mr. Wm. Ardlie, Mrs. Hannah Livermore and Rebecca Walford, Executors 10 0 0

Saffron Walden---Rev. Wm. Clayton and Friends 28 13 0

Kent.---Canterbury. ---Union Chapel.--- Juvenile Missionary Society.---Mr. Blackburn, Treasurer 12 0 0

Lancashire.—Manchester. — From a few Friends at Mosley Street; by Mr. Bradshaw 11 8 0

Lincolnshire.---Gainsborough.--- Auxiliary Missionary Society.---Mr. J. Tidd, Treasurer.--Balance of last Year 0 0 10½
Annual Subscriptions..... 11 16 6
Collections at Public Meeting. 20 1 0½
Collected by Misses Bellamy and Torr..... 8 0 7½
Ditto by Miss Osborn. 5 0 9
Ditto by Mrs. Cook 3 18 8½
Ditto by Miss Tee 2 18 0
Ditto by Mrs. Mote 1 2 9
Ditto Sunday-School Boys .. 0 2 6
5 3 1

Pinchbeck.--Congregation at, by Rev. Isaac Woodward..... 4 0 0

Salop.--Ellesmere.--Collected at Chapel 2 14 6½
Girls' Sunday-School 1 10 0
Boys' Ditto..... 0 15 5½
5 0 0

Somersetshire.--Bath.--British & Foreign Missionary Society; by Nathaniel Thorley, Esq. Treasurer 100 0 0

Sussex. --- Alfriston. --- Children's Missionary Society, formed at a Birth-day Entertainment. Mr. Charles Brooker, Treasurer 2 0 0½

Worcester.---Countess of Huntingdon's Chapel.---Rev. E. Lake.--Penny-per-week Society.--Half-year 12 17 0
Annual Subscriptions 4 4 0
Savings of a Poor Woman 1 0 0
A Friend 1 0 0
Several small Sums..... 1 1 0
20 2 0

Yorkshire. --- Huddersfield Post-mark.--Bank Note, No. 535..... 20 0 0

Scotland.--Edinburgh Missionary Society by Mr. J. Liddle, Treasurer 100 0 0

Inverkeithing Bible and Missionary Society; by Rev. E. Brown..... 5 0 0

POETRY.

Hymn for the Sunday Schools at Fetter Lane, after Sermons for their Benefit, on the Morning of December the 9th 1821.

Congregation and Children.

THE Saviour while on earth
Welcom'd with gentle grace,
The child of meanest birth,
Who humbly sought his face;
And Jesus yet will condescend
To be the little infant's friend.

Children alone.

Gracious Redeemer, thus
We seek thy love divine;
Pity and welcome us,
And bless, and make us thine.
Gracious Redeemer, condescend
To be our Saviour and our Friend.

Congregation and Children.

The Saviour, while below,
When children sang his fame,
Smil'd in the midst of woe,
To hear them lisp his name;
And Jesus still will hear the praise
Which even lisping children raise.

Children alone.

Tender Redeemer, bow
To hear the songs we bring,
And smile upon us now—
Thy name we love to sing.
Tender Redeemer, hear the praise,
Which even children strive to raise.

Congregation and Children.

From all beneath the skies,
And all in heaven above,
Let Hallelujahs rise
To Jesus' tender love;
Who evermore will condescend
To be the infant's God and Friend.



Freeman sc.

Rev.d Casar Malan.
Minister of the Gospel.
Geneva.

Publ.d by F. Wesley Stationers Court Apr 1.1822

EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL 1822.

MEMOIR OF THE LATE REV. ROBERT STEVENSON.

THIS pious and truly excellent servant of Christ was born at Berwick-upon-Tweed, Sept. 30th, 1747. It was his privilege to be descended from pious ancestors. He remembered having seen a paper in the handwriting of his paternal grandfather, Mr. William Stevenson, in which that excellent man, in the most solemn manner, devoted himself to God, through the divine Redeemer, to be his for ever. He also spoke in highly respectful terms of his maternal grandfather, the Rev. John Turner, M.A. forty years minister of a Dissenting congregation at Berwick, and for whom the meeting-house was built.

His mother dying when he was very young, it was the earnest desire of his father to bring him up "in the nurture and admonition of the Lord:" he took every opportunity of conversing with him, and especially urged the duty of secret prayer, which, from his early childhood, he never omitted; he would then retire, and, to use his own words, "*cry unto the Lord.*"

After having received an excellent classical education in his native town, where he had for his tutor the Rev. Mr. Romney, one of the best scholars of his age, he removed to London, and was placed under the care of a pious uncle and aunt; the latter was extremely desirous that his early days should be devoted to the fear and service of God, and that he should attend upon the means of grace; nor did she rest satisfied without inquiring what effect they had upon his mind.

His thoughts were also directed to the important work of the ministry at an early period of his life. One of the first means of inducing him to devote himself to that interesting service, was reading the Life of Dr. Doddridge: yet, for some time, he hesitated, in consideration of the importance and awfulness of the office. At length, after repeated exercises of mind upon the subject, and many earnest supplications for Divine direction, he entered the Academy at Homerton, where his tutors were Drs. Conder, Gibbons, and Fisher. He was a diligent student, and while he gained the esteem of his tutors, he secured the affectionate regard of his young associates in the house, with whom he cultivated a warm and generous friendship.* Of these companions of his youth a few survive, who were the friends of his advanced years.

In October 1774, the Rev. W. Ford, the venerable minister of the Independent church at Castle

* See his Memoir of his intimate and esteemed friend Mr. Thorowgood. *Evan. Mag.* vol. x. p. 3, 81.

Hedingham, applied to the tutors of the Academy at Homerton for an assistant; Mr. Stevenson being their senior student, was deputed by them to engage in that undertaking; and preached his First Sermon at Hedingham, on Sabbath-day, Oct. 23, 1774. The following month he received a most unanimous and cordial invitation from the church and congregation, to become co-pastor with their aged minister, who, in his own handwriting, added a testimonial of his concurrence, and hearty approbation of this call. Like a father did that excellent man rejoice in all the marks of kindness and respect received by his young friend, and like a father and son were they united in affection. This friendship continued undiminished till they were separated by the death of Mr. Ford, about four years afterwards: he was the pastor of the church at Hedingham nearly forty-six years.

Mr. Stevenson was ordained at Hedingham, June 13, 1775: the manner of his coming in and going out amongst his people, will not soon be forgotten by them;—nor how faithfully he discharged his ministerial duties;—*they* are his "witnesses, and God also, how holily, and justly, and unblameably he behaved himself amongst them, and how he exhorted, and comforted, and charged every one of them, even as a father doth his children." Imbibing, in a great degree, the meek and lowly spirit of his Divine Master, and uniting the wisdom of the serpent with the harmlessness of the dove, he gained the affection and respect of all ranks of people, and all denominations of Christians.

He was not without trials of different kinds: notwithstanding these chastisements, truly may he be said to have enjoyed life;—for whether in his favourite retreat, the study, or seated with his happy and beloved little family—whether engaged in walking in the garden, or employed in his pastoral visits, he possessed the calm sunshine of a peaceful breast. Cheerful himself, and, by his engaging manners and conversation, imparting happiness around him.

His enlightened and highly cultivated mind seemed never to be satisfied with past or present attainments; but, to the last day of his life, he was diligent and eager in his literary pursuits, leaving an example to his younger brethren to "*work while it is day.*"

In his preparations for the pulpit he did not offer to the Lord, nor to his people, that which cost him nothing; as a workman which needed not to be ashamed, he rightly divided the Word of Truth. His sermons were arranged upon a judicious plan, and delivered with all that pathos and affection, simplicity and earnestness, which commended him to the consciences of his hearers, and seemed to say, with Jeremiah, "*If ye will not hear me, mine eye shall weep.*"

"He preached as though he ne'er
should preach again,
And as a dying man to dying men."

To the lambs of his flock he paid peculiar attention, and not only addressed to them sermons at stated times, but never overlooked them. Very unwilling was he that they should connect the idea of gloom and melancholy with religion: he would often dwell with delight upon the pleasantness of her ways, and the peace to which her paths will conduct the youthful traveller. His labours were, from time to time, much blessed amongst the Sunday scholars, whom he statedly examined and addressed on the Sabbath afternoon, after the public service, once a fortnight. On the Lord's days intervening, i. e. the second and fourth Sabbaths in the month, he preached

an evening lecture, till about two years since, when, from growing years and infirmities, the morning and afternoon services were, in general, as much as he had strength to perform.

While he unfolded the doctrines of the Gospel, it was ever his custom to declare what effect they should have upon the life and conversation: he was anxious that the professed disciples of Christ should *adorn* the doctrine of their Divine Master, by a *consistency* of conduct; bringing forward the most powerful motives for obedience to the precepts of our Saviour, whose promises it was the delight of his heart to proclaim.

While he shunned not to declare the whole counsel of God, he avoided a controversial manner of preaching, which he considered would be more calculated to injure than to edify his hearers.

The congregation has been an increasing one. In the year 1810, to a front gallery were added two side ones. Since that period, the vestry has been considerably enlarged, over which an additional gallery has been raised for the accommodation of nearly two hundred Sunday scholars.

A few months after Mr. Stevenson's first arrival at Hedingham, he married the eldest daughter of Mr. Eleazer Chater, of London. They were united by the tenderest ties of affection, and their connubial happiness was of no ordinary kind; but it was of short duration! Not four years had passed when he was separated from his beloved wife by her death; at the same time he lost an interesting little girl, aged two years and ten months.

About two years afterwards, he was united to Miss Sharp, of Romsey, which, I may be allowed to say, proved a source of comfort to him through the remainder of his life. In the endearing relations of husband and father his character shone with peculiar loveliness.

In the education of his children he felt particularly interested—becoming himself their preceptor, encouraging them to ask information, and to lay before him any little difficulties which occurred to their minds. During their childhood, particularly on the Sabbath-evening, he would speak to them upon the great concerns of religion, in a manner the most affecting and impressive. Very often did he recall with emotion the pleasure he experienced when he dedicated them to the Lord in baptism. Some of them were removed at an early age. In the year 1808 he was called to surrender a beloved daughter, in the prime of her youth, after languishing for many months in a consumption.* A son by his first marriage, and a daughter by his second survive.

To the repeated invitations he received to take the charge of distant and destitute congregations, his answer ever was, "I dwell among my own people."

Though he possessed a constitution by no means robust, yet he was blessed with a considerable portion of health, which was occasionally interrupted by cold and sore throat. In the autumn of 1819 he was severely indisposed with a cold and hoarseness, which continued the ensuing winter and spring; but during that time he was only prevented from attending to his public engagements four Sabbaths. The July following, as he was one morning seated at his breakfast, he suddenly fell from his chair in a fainting-fit, from the effects of which he slowly recovered, and the next September visited

* See a Memoir of her in the *Evan. Mag.* July, 1810, drawn up by himself.

his friends at Rotherhithe and Romsey. He returned to his beloved charge greatly benefited by his journey; and with renewed pleasure he resumed his pulpit services. After this time, though he continued his public labours, he had repeated returns of his complaint of fainting. The beginning of last July he had a very distressing attack of the same disorder, which left him in a weaker state than any preceding one. During his indisposition he would frequently remark, "I have now no other ground of hope than what I have recommended to the people;—the plea of the poor publican is my *only* plea, "*God be merciful to me a sinner.*" "I have great reason to speak of abounding mercy and goodness."

When very unwell, he wrote to his afflicted friend, Mr. Bowers,* of Haverhill, and, speaking of his own illness, he said, "How the Lord will deal with me I know not: I wish to be like a weaned child; I want, and long, and pray for a greater assurance of my filial relation; a stronger reliance on the everlasting covenant, and a sweeter application of the precious promises. O! to have a humble hope of an interest in them is a treasure worth worlds! Now, to feel the Rock of Ages bearing us up! we may then cheerfully leave all other things. I sometimes hope I can say,

"I follow where my Father leads,
And he supports my steps."

A brother minister calling upon him, with great affection and solemnity, amongst other striking observations, he said, "When I look forward what a scene presents itself! In a little time *we*, and those who may follow us, shall have passed away; then, what a scene! And then the great disclosure will take place!

"That body with which we shall be invested in the morning of the resurrection will be free from these sicknesses; then, without weariness, we shall be able to continue our delightful employment.

"If it were the will of my blessed Lord, I should like to resume my delightful employment: I can truly say I have never felt so much pleasure as when opening the Book of Life before the people; but if contrary to his blessed will, I would bow with profound submission."

After a severe attack, July 12, 1821, he said, "I have reason to sing of mercy;" these words he often repeated.

One morning, requiring assistance in dressing, he observed, "There will not be this trouble with the resurrection body."

Thankfulness being expressed that his mind was so composed, he replied, "It is a great mercy. O! it is the same which has supported thousands;—that precious, precious Rock, that only sure foundation!" To a friend he spoke of the Gospel ministry as the most honourable service he could be engaged in, and that he could have no joy so great as to be employed by his blessed Lord.

Another morning he said, "We that are in this tabernacle do groan, being burthened. I thought in the night of the words 'desiring to be clothed upon, with our house, which is from heaven:'—O, that house which is from Heaven, what is it!" That evening he told a friend that he had great reason for thankfulness that his mind was so much supported. "I feel," said he, "great comfort from the consideration of the character the Lord sustains, that of a father,—and that I am in the hands of such a father."

* For a Memoir of that excellent man, by Mr. Stevenson, see the *Evan. Mag.* of last September.

Another time, after a return of faintness which continued, he observed, "These feelings are not joyous but grievous; but they are all in love."

Wishing the fourteenth chapter of St. John to be read, he said, "It is full of consolation,—I think it is full of consolation. The *beginning*, 'Let not your heart be troubled,' shows how much the Lord wishes for his people to be comforted: and then again, that the Lord should be pleased to say, 'that he was going to prepare a place for them!' He said that in the night he thought of the sinners who received mercy;—Peter was a great sinner, but he was forgiven;—poor Mary was a great sinner, but she was forgiven; the Apostle Paul was a great sinner, 'a guilty, weak, and helpless worm:' and to think of being in the hands of a Father, and to be enabled to say 'Abba, Father,'" &c.

"Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And Faith stands leaning on his word."

The following lines he said expressed his feelings:—

"Thy Word, which I have rested on,
Shall help my heaviest hours."

"I am very thankful," said the dear invalid, "that I feel not the least murmuring thought against the blessed God: I know that all is in infinite wisdom, faithfulness, and love."

To an affectionate friend and brother minister he said, "Dr. P., my physician, observed to me, that at *my time of life* I ought to indulge myself with rest; but the greatest indulgence to *me* would be to be more actively employed than ever. Since I have had this affliction, I have considered that the Lord has two classes of servants, his *active* servants, and his *waiting* servants. As long as he thought fit to employ me in his *active* service, I thought myself highly honoured; but now it appears his blessed will that I should be his *waiting* servant, and I think myself highly honoured in waiting his pleasure."

Taking in his hand Dobell's Collection of Hymns, he said, "My mind was much exercised last night in thinking of the blessed God, and his astonishing perfections, infinite wisdom, power, holiness, and love,—all engaged in the salvation of sinful creatures, and the vastness of such love manifested to such sinful creatures! I was much engaged in thinking of the hymn, 'Mighty God! while angels bless thee,' &c. and this verse, 'For the grandeur of thy nature,' &c. How astonishing such love! O, it is great indeed!" The third chapter of the first of Corinthians being read to him, he afterwards repeated the passage, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come." And the Apostle again says, "All are yours." What a legacy in these words! What a treasure! How comprehensive!"

While his mind was thus supported by the powerful consolations of the Gospel, he had much bodily languor and weakness to endure. So slow was the circulation of his blood, that the usual state of the pulsation was not more than twenty-eight or thirty strokes in a minute; often not so *many* as twenty-eight: this was supposed to be caused by an impeded action of the heart; frequent faintings were the consequence. His medical attendants all said that such a pulse they *never* witnessed. After having spent seven silent Sabbaths, on the second of September he administered the Lord's Supper, and then, in an affecting manner, he addressed his beloved flock. A few days after-

wards, he was sufficiently recovered to visit his dear friends at Colchester, and the neighbourhood; and, Sept. 9, preached for his friend Mr. Crathern, at Dedham, from Zech. xiii. 1. On the 23d of the same month, with a heart filled with gratitude, and to the great joy of his people, he preached to them from Psal. xvii. 15, and Psal. cxix. 92.

Having received much benefit from change of air, he was induced to accept the invitation of his beloved friends at Bansfield Hall, in Suffolk; and he went thither on the 15th of October. After his return with improved health, and, if possible, with increased energy, faithfulness, and affection, for eleven successive Sabbaths he went through the whole of the public services, and was not only a wonder to many, but to *himself* also. On the 18th of November he informed his people of his intention of preaching to them upon the four last things, death, judgment, heaven, and hell. That afternoon his text was Prov. xiv. 32: the next Sabbath afternoon, the subject being upon the *Day of Judgment*, his text was Rev. xx. 11, 12. The succeeding Sabbath he was called upon to preach a funeral sermon for an aged member of the church. On Dec. 9th he preached upon the heavenly felicity, from Rev. xxi. 1—3; and on the 16th upon the Miseries of Hell, from Mark ix. 46. On the 23d, the death of another aged friend occasioned a funeral sermon, from Job xvi. 46, when he observed, that with regard to some, "When a few years were come, they would go the way," &c.; to others, "when a few months were come, they would go," &c.; and to others, "it might be only a few weeks, or days." On the last Sabbath of the year, and his last Sabbath upon earth, he addressed his aged friends from Psal. xcii. 14, "They shall still bring forth," &c. in which he spoke to this effect:—"When I first had the care of the congregation, and was called upon to preach to the young, I was myself a young man, but now I am classed, with regard to age, amongst those I am about to address. Although I have passed through severe afflictions, and, with the Apostle, may say that 'I have been in deaths oft,' yet, by the grace of God, I continue to this day, and trust that when the time of my dismission from this tabernacle arrives, I shall have an abundant entrance administered unto me into the everlasting kingdom of our Lord and Saviour Jesus Christ." At the close he addressed a few words to his beloved young friends, and told them, that on the approaching Tuesday, Jan. 1, he intended to preach to them upon entering the new year, should life be spared. The distressing event of that day is already known; an account of the funeral is also recorded in this Magazine. Mr. Ray's sermons were very suitable and impressive; delivered with all those affectionate feelings which an intimacy of more than half a century with the dear deceased must produce. An immense concourse of people attended. The loss of so revered a pastor, after a continuance of forty-seven years, produced no common sensations amongst his flock: nor were these emotions felt *only* by his own flock, for "all men spoke well of him," and he loved good men of all denominations. He was made the honoured instrument of convincing and converting many sinners, and of "building up many in their most holy faith."

He published five single Sermons; the first preached on the 5th of November 1798, on the Principles of the Revolution; the second, on the Death of Mrs. Ray,

f Sudbury; the third, on the Death of the Rev. Jos. Field, of Halsted; the fourth, on Village Preaching; the fifth, a Sermon he preached before the Patrons and Students of Homerton Academy, June 1813. At the request of the Essex Association of Ministers he published a Tract, entitled, "A Serious attention to Religion Recommended;" which now forms one of the tracts published by the Tract Society, entitled the Christian Minister's Appeal. At the request of the Congregational Union, in Essex, he wrote the Tract called "The Warning Voice," which has been *extensively* useful, and is translated into almost all the European languages.

It afforded the beloved author much pleasure to delineate the characters in the "Scripture Portraits," which, with the "Christian Sabbath,"* will, I trust, be very useful. He was the editor of three editions of Guthrie's Grammar. He also published an Address from the Associated Congregational Ministers, assembled at Braintree, Oct. 15, 1816, to their respective churches, &c. on Schism.

HINTS ON SOCIAL PRAYER.

Social prayer is a duty so strongly obligatory on Christian churches, and so closely connected with their welfare, that it cannot be neglected without sin and loss. The promise of Christ encourages it, and, in all ages, it has been the means of obtaining the richest blessings for individuals and communities. In every view it bears a character of high importance, and demands our serious regard. But it must be evident to reflecting observers that its real usefulness is often destroyed by the improper spirit or manner in which it is conducted. Yes, with pain and sorrow be it remarked, that those who occupy the most prominent stations in Christian societies, and are expected to be their most efficient agents, either from the want of a spiritual mind, or a prudent judgment, sometimes hinder the proper and best effect of one of the most sacred and valuable institutions. Under the consideration of this affecting circumstance, the following hints are addressed to those who are accustomed to pray in the meetings of Christians:—

Be united. The affectionate union of believers is the main principle upon which social prayer is founded, and from which its efficacy arises. Prayer is eminently a *spiritual* service; and in its social exercise requires a mingling of spirit with spirit, and of heart with heart. It is of indispensible necessity when Christians meet to pray, that they should be "of one accord and of one mind."

Between believers a real union subsists, inexpressibly close and sacred—a union which they owe to abounding grace, and for which their offerings of gratitude should be presented to God. They were chosen by one sovereign act of God, and lay together in the bosom of his eternal love; they are joined to Christ by one Spirit, and are the members of his mystical body; they are brethren of one family, and *joint*-heirs of one unfading possession in heaven. This union, or rather oneness, should be ever kept in mind, and if felt and realized, will excite the tenderest affections and the kindest sympathies in the breasts of believers for each other; and their prayers together, though many, will be as the utterance of one soul.

On the contrary, strifes and jealousies, mutual suspicions and

* See *Evan. Mag.* vol. xxviii. p. 511, and vol. xxix. p. 23.

distrust, strike at the root of all social devotion. Yet unhappily some are so destitute of "brotherly kindness and charity," that they intemperately break through the bounds of common decency, by making their public prayers the vehicles of reproof and censure. Strangely ignorant, or forgetful of the sacredness of divine worship, and of their obligation to "love one another with a pure heart fervently," they infuse the bitterness of their spirits into their professed supplications to God; and widen existing breaches by the means which, if properly used, would heal them. This is an offence of no ordinary magnitude. It is at once an act of serious injustice against our brethren;—an insult to God,—by presenting to him the fruit of our unhallowed passions under the mockery of devotion, and a dishonour and injury to the cause and kingdom of the Redeemer. Perhaps it is an evil that does not frequently arise, and on that account there may be the less need to hint a caution against it; but having witnessed it in different Christian societies, with the ill effects it has produced, I could not let it pass unnoticed.

Be humble. Esteem and honour one another in love, and always consider the lowest place the safest, the fittest, the happiest and the best. Beware of the temper of Diotrephes, the love of pre-eminence, when you meet at the footstool of mercy. There you stand on equal ground, as sinners in need of unmerited grace, and should be chiefly solicitous to feel your want with an abased and contrite heart.

Be not offended if you are not so often requested to engage in prayer as others; there may be sufficient reasons for it, which from motives of tenderness your brethren cannot mention to you: at all events, let a sense of your unworthiness to speak to God reconcile you to the seeming preference which is shewn to your fellow Christians. In the cultivation of this lowly mind, you will enjoy a sweet and unruffled serenity that will endear to you the praying assemblies of the saints; and it will be the means of introducing you into the banqueting-house of Him whom your souls love, where, in delightful fellowship with Him, you will foretaste the blessedness of the triumphant state in glory.

If you are favoured with superior gifts, think not the more highly of yourselves on that account; you have received all from God, and the more you have received the greater your debt, and the stronger your motive to humility. However splendid and eminent your mental accomplishments, they will be of no real use either to yourselves or to the church, if not exercised with poverty of spirit. Pride spreads a tarnish on the brightest talents; and no sight is more odious than that of a man vain of his abilities, endeavouring to display them in addresses to God, with a view to gain applause. When entering the sanctuary, you will do well to recollect, that where much is given much will be required; and that he who perverts his talents to purposes of self-glorying, takes an effectual means to dishonour God, and bring judgment upon his own soul. You are in danger in proportion to the excellence of your gifts, and should be proportionably watchful, lest you be exalted above measure.

Be simple.—Avoid high-sounding expressions and a multiplicity of words in prayer. Nature teaches that the language of supplication should be artless and unadorned. Petitions from the wretched, the indigent, or the helpless, couched in pompous terms, indicate the pride, not the humility of the supplicant—

his want of proper feeling, not his fervour. And when we hear a guilty apostate mortal addressing his offended and injured Maker in a supplicatory harangue of swelling words, who can resist the conviction, that he is insensible of his real state, and is seeking to gain the admiration of men, rather than the needed benefits of Redemption by the blood of Jesus.

When we offer supplication to God, we do it either as criminals or children. If as criminals under a sense of guilt and condemnation, our petitions will be dictated by the distress and solicitude of our feelings, and will not, cannot, be studied or pompous. If as children, we shall feel no need of multiplying words in order to be heard. In common life, we should be struck with the singular folly of a child, sitting at the table of his father, requesting of him any part of the food he wished or wanted, in an affected and showy style: but it is something more than folly; it is offensive, if not profane, for the professed sons of God to ask of Him the provisions of his grace in parade of language; as if He would be best pleased with and admire that which gratifies our vanity and corrupted taste.

It is, however, painful to observe, that some persons in public prayer spend a chief part of their time in offering observations on the nature of God, and the mode of his subsistence—in detailing His attributes—in descanting on His works, their greatness, number, and variety; and deducing therefrom proofs of His existence and perfections—in discussing the doctrines of His Word—in stating the privileges of believers—and in dictating reflections on the nature, obligation, and importance of Christian duties. They appear to be engaged in instructing others in the truths of religion, or in making a confession of their faith; not in prayer. The effects of such a practice are, uniformly, dissatisfaction and disgust: persons of serious piety, in consequence of it, go to prayer-meetings with reluctance;—more for the sake of example than with an expectation of spiritual benefit: while others, of habits less decidedly religious, abstain from them altogether as uninteresting and wearisome. Surely, too much pains cannot be taken to correct and guard against a practice attended with such injurious effects.

The Scripture examples of prayer, while they often contain the most elevated sentiments, and evince the most ardent feelings, interest and affect us by the artlessness of their expression. In the patterns of prayer given by Christ to his disciples, simplicity is a most striking characteristic. The first sentence, "Our Father," is inimitably tender, sublime, and artless; equally fit for the lisping infant and the tongue of a saint in glory; and well adapted to embolden and animate the confidence and hope of a sinner in "making his requests known unto God." But it is a standing reproof to the practice of those who affect to introduce themselves and others into the presence of God, by reciting his perfections, and by attaching lofty epithets to His name: nor is the form of its following comprehensive petitions and concluding adoration less admirable, nor less decidedly opposed to a multitude of words in supplication and lengthened doxologies.

In every view, simplicity in prayer appears rational, scriptural, and desirable; and its attainment would be secured if we paid more attention to a right state of heart, than to the mode of our expression. If the heart be right, the language of our petitions can scarcely be improper; but if it be not right,

eloquence itself will not supply the defect.

Be fervent.—Let every supplication be the effusion of warm devotional feeling, or it will be offered in vain. Cold and spiritless prayer begs denial, and insures its own failure. It is feeble and ineffective, and falls back upon the lip that utters it. On the contrary, prayer winged with fervour of desire finds its way to the mercy-seat of God, and returns, like the spies from Canaan, bearing the choicest fruits of the land of promise.

Imitate the cry of Peter sinking in the wave—the woman of Canaan—or Jacob wrestling with the angel till he prevailed. Or rather, imitate none. Imitation is the parent of languor and formality. Cultivate habitual communion with God; meditate much on the worth of spiritual blessings; be solicitous above all things to grow in grace, and to see religion flourishing in its life and beauty in the church; and your prayer in the sanctuary will be, what it ought to be, the *pouring out of your heart* before God.

If we would know and feel the importance of a fervent spirit in public prayer, we should consider the sin of formality. Between prayer, merely formal, and the total neglect of it, the moral difference is not so great as some may imagine; unless it be that the former is the greater sin. Formal prayer is worthless in itself; it deprives ordinances of their utility—brings the worship of God into contempt—hardens the heart—and, above all, is *a taking of the name of God in vain.* Can there be a more awakening motive to fervency? Yet, alas! how prevailing is the want of it! And who that loves the dwellings of Zion but must deplore the death-like coldness of those who lead her worship? From many, one customary round of jaded expression, falls in drawling monotony upon the ear: we sleep rather than wake while they pray, and are relieved from our torpor only when they have concluded. But how few plead with God with that earnestness which arises from a conviction of the importance of what they are doing?

The want of fervour in prayer may commonly be attributed to a misconception of its nature. Prayer is the utterance of want, the expression of anxious desire, the cry of distress, the pleading of helplessness, the eloquence of penitence confessing guilt and imploring forgiveness. It is Faith, entering with boldness into the holiest places by the blood of Jesus, and asking at his hand the promised blessings of the New Covenant. It is the soul pouring out its cares, its burdens, and its wishes into the bosom of God. It is a means of special grace, and the way to spiritual enjoyment. It is the strength of the feeble, the succour of the tempted, the refuge of the oppressed, and the grand resource of the Church in all her wants, trials, and exigencies. It is a privilege of the first rank and value; but too often considered as a mere *duty*, and practised with reluctance. It is entered upon as a necessary *business*, not as an exercise of delight, and performed as a WORK that must be done, not chosen as a means of sweet and happy converse with God as a friend and father. When it is viewed in so low and degrading a light, it is not surprising, though lamentable, to observe it degenerate into an unfeeling bodily service.

Be short.—The time allotted for prayer-meetings is usually limited, and proportionate brevity in praying should be carefully observed. Within an hour, four at least may always engage; I have known more, and it has given life and

interest to the meeting. Long prayers are generally felt to be tiresome. Even persons of much spirituality of mind have wearied their fellow-worshippers by the extreme length of time they have occupied. This evil might be easily remedied. But, without regarding the feelings of others, or the short time the meeting will continue, some persons spend from twenty to forty minutes in what they call prayer, whose actual *supplications*, if expressed in plain language, might be deliberately uttered in five minutes. But it seems they have a *form*, which they are resolved to repeat, and they do it as mechanically as a papist counts his beads.

As singing forms a part of the devotional service of prayer-meetings, care should be taken not to sing long hymns. One, two, or at most three verses, will be better than more. And it is advisable that those who read the hymns should not first read them over, and then in two lines, as it occasions an unprofitable repetition, and a waste of time.

Lastly, *be appropriate.*—Regard occasions. In the usual weekly prayer-meetings, the immediate spiritual benefit and salvation of those who are present should be the chief subject of prayer. Short petitions for the pastor of the church, for any who are *known* to be afflicted, and for the revival and spread of the work of God, may be properly introduced; but to enumerate a great diversity of subjects is unsuitable. In Missionary prayer-meetings the matter of supplication is dictated by their name. The preaching of the Gospel to all nations—the universal outpouring of the Spirit, and the conversion of the heathen, are subjects not to be mentioned *incidentally*, but to be the substance and end of every prayer. As these meetings are of the most interesting kind, the attention of Christians should be particularly directed to them. Their object is pre-eminently great and momentous, and should awaken our sympathy and zeal; and with bowels yearning over the perishing millions of our fellow-men, and with a faith animated with the assurance, that "Christ shall reign till he hath put all enemies under his feet," we should unite with more than common earnestness to beg that His kingdom may come. In every other meeting for prayer, keep the particular end in view.

These hints are submitted to your attention with affectionate respect—not from any desire in the writer to dictate to others. He would have felt happy if there had been no occasion to mention them; but occasion most obviously existing, he could not be silent without sacrificing a name and a character he thinks the most honourable.

A LOVER OF ZION.

THE CHRISTIAN'S RETROSPECT AND PROSPECT.

"*The Lord hath been mindful of us: he will bless us.*" Ps. cxv. 12.

(*Concluded from p.* 98.)

THE joyful anticipation of the Christian is next to be noticed:—"He WILL bless us." Does not this seem like presumption? No, in no wise. Let not the profane man charge the believer with presumption, he is the presumptuous man who hopes without a promise, and believes without evidence. It must be remembered then, that although this promise is given in a very general and comprehensive form of expression, it will by no means bear a general and indiscriminate application. We must not, dare not say it shall be well with the wicked, or that God will bless

them. On the contrary all the artillery of heaven, all the curses of the divine law, are directly aimed at them, and without timely repentance and an interest in the Saviour's merits, they are undone for ever. Let such persons read attentively the first Psalm, and remember likewise how carefully the Lord Jesus discriminates character when pronouncing his benedictions as recorded in his Sermon on the Mount. And let the thoughtless, the unregenerate, the presumptuous sinner, beware of self-deception. But as for those who can say, "old things are passed away, behold, all things are become new;" or the man, who, appealing to Omniscience, can say, "Lord, thou knowest all things, thou knowest that I love thee;" these are the characters who may also add with joyful anticipation, the consoling, the animating declaration, "He will bless us." To such persons I would say, are you in circumstances of indigence? remember, sanctified poverty is intended to promote your spiritual benefit; and it is only "the blessing of the Lord that maketh truly rich, and he addeth no sorrow therewith." This consideration should always make us "willing to want what our heavenly Father is unwilling to give;" "for he hath chosen the poor of this world rich in faith, and heirs of the kingdom of heaven." And as to those who enjoy not only a competency but a superfluity of temporal blessings, let them remember that these are by no means certain indications of the Divine favour, because the great Governor of the world scatters them frequently amongst his most inveterate foes. The command however, and the promise which are peculiarly applicable to such cases, must not be here forgotten, "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Oh! if men could but be brought to believe that the divine blessing in providential supplies would even remunerate them for what they do to advance the Divine glory, what an accession would at once be made to the funds of all our benevolent institutions, especially such as Missionary and Bible societies, which are so immediately connected with the honour of God and the immortal welfare of man. Let none however expect these blessings either *for* their obedience or *without* it; the former would be presumption, the latter legality. But if we are not blessed with all spiritual blessings in heavenly places in Christ Jesus—if we enjoy not the incalculable benefits of regeneration, adoption, sanctification, and complete redemption, the riches of an empire and all the glories of the world must be considered as empty, unsatisfactory and delusive. This subject, however, seems to suggest the following reflections:—

1, If the Lord hath been mindful of us and will bless us, O let us learn to be more mindful of him. If any earthly friend had ever done for us a thousandth part of what the great Benefactor has done for us through every year of our lives, it would be considered the basest ingratitude not to remember and frequently to acknowledge his kindness.

2, If the Lord hath been mindful of us and will bless us, let us be careful never to use any unjustifiable means to avoid dangers or difficulties. Often has the writer admired the sentiment expressed by Mr. Toplady in the following language: "Were you to find that even the crossing of a straw was conducive to bring a cloud upon your soul, and to obstruct your

fellowship with God; it would be as much your duty to abstain from crossing that straw, as if 'Thou shalt not cross a straw' were one of the Ten Commandments."

3, If the Lord hath been mindful of us, and will bless us, let us endeavour to suppress that over-solicitude, which though it seems in some degree interwoven with our very nature, is so unworthy of the Christian character. It is true that "man is born to trouble, as the sparks fly upward;" and it has been well said, that our heavenly Father had indeed one Son without sin, but none without sorrow: let us therefore expect trials, but then the Christian should remember, that the Divine blessing changes the very nature of all his calamities, and converts them into real benefits. The best of men may be often "cast down, but they can never be cast off;" and therefore all will be well at last.

4, As it is said, He hath been mindful of us, and *will* bless us, let us learn to look forward for true blessedness. The time is coming when he will bless in larger measures than heretofore: "In his presence there is fulness of joy, and at his right hand there are pleasures for evermore."

"Then shall we look on things below,
With such disdain as angels do;
And wait the voice that bids us rise
To mansions promised in the skies."

Alfriston. G. B.

A WORD TO THE WISE.

To the Editor.

Sir,

The season is at hand in which many public meetings for benevolent purposes will be holden, and at each of those meetings (those however for the dispatch of public business) ministers, and other members of the various societies, will deliver their sentiments. To me, and to multitudes of my fellow-Christians, such meetings are the sources of high gratification: and the best feelings of our hearts in piety towards God, and liberality towards our fellow-creatures are excited and brought into action.

But will you allow me to intimate, through the channel of your publication, which is read, I presume, by Christians of all communions, that if public speakers would confine themselves within narrower bounds, their speeches would be more acceptable and useful than they often are. I have observed some gentlemen dwell on points which are already so fully recognised, and which, in those societies, have been acted upon for many years, that they are absolutely tedious. Others spend half an hour, or, perhaps, more, in answering stale objections, already an hundred times refuted, and which, after all, were perhaps never worth refuting. And if clergymen of *all* denominations would be a little more delicate in eulogising their own "most excellent churches," and officers, or members of public societies in praising one another, it would be much more consistent with the design of such meetings, and prevent much disgust and censure.

Might I presume so far as to address Preachers, and those engaged in the devotional exercises, I would add, that if Anniversary Sermons were freed from every extraneous topic, and their public supplications from every unnecessary repetition, they would be far more acceptable, and prevent (of the evening services I now speak) their interfering with the devotions of the family, which are often interrupted by the principals returning home late, fatigued, and indisposed, so as to be obliged to hurry off to bed.

But the principal evil I would avoid is *lengthy speeches*, by which fewer speakers are engaged, for want of time; and, what is worse

still, the *collections* frequently made at the close of such meetings are grievously curtailed; for many persons, overcome with heat and languor, are obliged to withdraw. The moderation I beg leave to recommend is the more necessary at this period of the year, because the meetings are so numerous, and extreme fatigue disables many persons from visiting so many of them as they wish, and promoting, as they desire, everything laudable and benevolent. Yours, &c.

BREVIS ET DULCIS.

THE MORAL INFLUENCE OF CALVINISTIC DOCTRINES.

[*An Extract from the Edinburgh Review.*]

"PREDESTINATION, or doctrines much inclining towards it, have, on the whole, prevailed in the Christian churches of the West since the days of Augustine and Aquinas. Who were the first formidable opponents of these doctrines in the church of Rome? The Jesuits; the contrivers of courtly casuistry, and the founders of lax morality. Who, in the same church, inclined to the stern theology of Augustine? The Jansenists; the teachers and the models of austere morals. What are we to think of the morality of Calvinistic nations, especially of the most numerous classes of them, who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if any where, we have a practical and a decisive test of the moral influence of a belief in Necessarian opinions. In protestant Switzerland, in Holland, in Scotland, among the English nonconformists, and the protestants of the North of Ireland—in the New England States, Calvinism long was the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions. *Yet where are communities to be found of a more pure and active virtue?* Perhaps these, and other striking facts, might justify speculations of a somewhat singular nature, and even authorise a retort upon our respectable antagonists?"

ANECDOTE.

VICAR OF LLANDOVERY.

THE Rev. Rees Prichard, the eminently pious and useful vicar of Llandovery, in the county of Carmarthen, in the sixteenth century, was, when he commenced his ministry, extremely gay; and, it is said, addicted to drinking. His reformation is reported to have been effected in the following very singular manner:—

He had a favourite goat which used to ramble about the town, and was once enticed into a public-house by some loose fellows, who made it drunk with ale. After this the animal seemed more disposed than its owner to learn wisdom from past misfortune. It would never come near the tavern, and always retained a strong aversion to that intoxicating liquor of which it had been made to drink. It would never taste the deceitful draught, nor even endure the smell of it.

This sagacious conduct of his goat so powerfully arrested the mind of Mr. Prichard, as to render him ashamed of the odious sin of drunkenness, while it led to a train of reflections, which became the means of his conversion!

A poem, long highly prized in Wales, composed by Mr. Prichard, called the "Welshman's Candle," has been lately reprinted with great improvements, by the Rev. John Bulmer, of Haverfordwest, from the preface to which this anecdote is copied. *See our Review*, p. 150.

OBITUARY.

MRS. FARRAR,

Of Magson-house, near Halifax, Yorkshire, died December 5, 1821. This lady had resided nearly seventy years in the above mansion. In her character were combined many excellencies: industry, energy, patient perseverance, economy, fortitude, and a promptness to acts of kindness to persons in distress. She was always awake to the cry of misery, whether in this "hill country" it reached her ear from the bottom of the valley or the summit of the mountain. As a *mother* she maintained her authority beyond many. As a *mistress* she so conducted herself as to secure the respect, and, eventually, the esteem of her domestics. The ignorant she instructed, the vicious she admonished, and stimulated all around her to industry and sobriety. Her name will be long embalmed in the memory of her disconsolate husband, —in the fond recollection of her children, and a pretty wide circle of respectable friends. She was a decided friend to our Christian Society from the hour in which she joined our communion, to that of her departure to be with Christ for ever; a period of more than twenty-five years. The youth she educated, the money she contributed, the garments she provided, and other works of piety and utility, commended her profession of religion to the church and to the world. In the closing and trying scene of life she gave evidence of cordial submission to the will of Heaven. "I know," said she, "in WHOM I have believed, and that HE will keep that which I have committed unto HIM against that day." As she drew near her end, and the frail tenement of near seventy years standing trembled to its base, the bleeding heart of one child drew near, and, with tremulous agitation, said, "Mother! do you know me?" she waved her hand. Another child broke the awful silence, and said, "Mother! are you happy? if so lift up your hand;" she gently raised it, and presently passed away to regions of unknown felicity!

Warley. T. H.

JOHN CROSBY, Esq.

DIED, at his own house, Micklegate, York, Dec. 16, 1821. He was born at Shipton, in this neighbourhood, March 12, 1764. He commenced business about 30 years ago, in partnership with the late Mr. Hepworth; and, by the blessing of God on his industrious habits, he acquired a respectable fortune. He was highly esteemed in his connexions, well affected to the Government of his country, kind to his relatives, and always ready to co-operate in promoting the designs of the various charities of the city, and the religious institutions of the country of a more public nature, such as the Bible, Missionary, and Tract Societies.

He attended the ministry of that valuable and venerable servant of Christ, the Rev. William Richardson. Although he was cordially attached to the Church of England, and was on terms of intimacy with several of its serious members, yet his candour was strongly manifested to Christians of other denominations: any object which appeared to have the glory of God, and the good of souls in view, whether emanating from the Establishment or the Dissenters, met with his liberal support. At his table might sometimes be seen clergymen and dissenting ministers, treated with equal respect, as fellow-servants of his Lord and Master. He was given to hospitality, a lover of good men, sober, just, holy, temperate.

Greatly prospered in his commercial affairs, he determined, in 1806, to devote a small part of his property to the benefit of his native village, by erecting a small Chapel for the accommodation of the inhabitants, who were three miles distant from their parish church: and he had the heartfelt pleasure of finding that the preaching of the Gospel was well attended, and blessed to the conversion of some that were dear to him in the flesh. His design was followed up by an annual contribution, when pecuniary aid was necessary toward the maintenance of the

ministry, and by a legacy at his death of £25 a year to this little sanctuary, for ever. While settling his worldly affairs, a few months before his decease, he expressed a strong desire that the Gospel might be continued at Shipton, and thankful that God had put it into his mind and power to do something toward the support of it. He said that he must not desert the cause, and hoped that the Lord would remember the people, and bless the preaching of his own word.

He sustained the protracted sufferings of his last indisposition with fortitude, and evinced great resignation to the Divine will. "I hope," said he, "I shall be thankful for everything that it may please my Almighty Father to give me;—that I shall kiss the rod. Why should a living man complain?—a man for the punishment of his sins!"

He was too well acquainted with his own heart to glory in anything which he had done in the cause of benevolence and piety. "I consider myself a poor worthless sinner;—that I might have glorified God more in my life; but my reliance is on the merits and righteousness of my Saviour." He exhorted a young friend to make study of the Word of God; and observed, that other reading was gratifying, but the Bible was calculated to give comfort, and produce true humility.

The nature of his complaint would not allow him either to speak or hear much, so that his clerical friends never saw him after his nervous system had been so much debilitated—a few of his nearest relatives being all that he wished to attend on him. Great languor, accompanied with wanderings of mind, preyed on his spirits during the latter part of his illness; but he seemed frequently engaged in mental devotion, and his confidence in Christ never forsook him. At length the weary wheels of life stood still, and the spirit took its flight to the regions where the inhabitant shall not say, "I am sick." His remains were deposited in a vault in the church at Overton, near York, Dec. 24, 1821; and his death was improved by Mr. Jackson, of Green Hammerton, in a discourse delivered in the chapel which he had generously erected and endowed at Shipton, on the subsequent Sabbath, from Luke vii. 5, in which the preacher shewed, that "Scriptural exertion to promote Religion is true patriotism." J. J.

REV. Mr. ABBOTT.

Died, December 17, 1821, in his 37th year, the Rev. J. Abbott, minister of the congregational church, Wymondham, Norfolk. On the Thursday following, his remains were committed to a tomb beneath his pulpit. The funeral was attended by a numerous train of mourners, who will long weep at the recollection of their bereavement. The Rev. Mr. Creak, of Yarmouth, commenced the solemn services on the occasion, by reading and prayer; the Rev. Mr. Hull, of Norwich, delivered an affecting address; and the Rev. Mr. Davies, from Wymondly, read the hymns. Several other ministers were present. On the following Sabbath, the Rev. Mr. Alexander, of Norwich, preached the funeral sermon to a crowded audience. The text, Eph. ii. 8, and hymns, had been chosen by the deceased. Mr. Abbott has left a widow; who must long and deeply lament her loss, but who sorrows not like those without hope. Although his name might be comparatively little known at a distance, and though his ministerial course was confined within the narrow limits of nine years, yet few ministers are blessed with a greater measure of success than Mr. Abbott experienced. The respected preacher has been urgently requested to publish the funeral sermon, and it is hoped he will comply.

REV. GEORGE GARLICK.

Lately died, in the prime of life, the Rev. George Garlick, minister of an Independent church at Painswick, Gloucestershire; leaving a widow and seven youthful sons.

We hear, with pleasure, that a union has been effected between the two branches of that church, which had been for a considerable time in a state of separation.

REVIEW OF RELIGIOUS PUBLICATIONS.

***The Old Testament*, arranged in** Historical and Chronological order, (on the basis of Lightfoot's Chronicle) in such manner that the books, chapters, psalms, prophecies, &c. may be read as one connected History; in the words of the authorised Translation: with copious Indexes. By the *Rev. G. Townsend*, M. A. of Trinity College, Cambridge. 2 vols. thick 8vo. (1740 pp.) £1. 16*s*.

THE Old Testament is well known to be a collection of separate books, written by various persons residing in different countries, and in remote periods of time. The volumes before us offer a new arrangement of these sacred books, so as to form one connected and uninterrupted narrative. The Historical writings are chronologically arranged, and the didactic, poetical, and prophetic books are inserted along with the several histories of the events or periods to which they relate, or in which they were written. By this means the reader is shown, at one view, every passage in the Old Testament relative to any particular circumstance, person, or period. For instance, the life of David is extracted from the books of Samuel, Chronicles, and Kings; and his various Psalms are introduced in those parts of his life in which they are supposed to have been written.

The learned Lightfoot published "A Chronicle of the Times, and the order of the Texts of the Old Testament," &c. which has formed the basis of the present Work. One material improvement has, however, been made on Lightfoot's scheme: on his plan the Old Testament would have been read as one unbroken history, without pause or division. To render the narrative more attractive, and facilitate its remembrance, the present arrangement is divided into periods, chapters, and sections. The periods are eight in number, as follows:—from the Creation to the Deluge;—from the Dispersion to the Exodus;—from the Birth to the Death of Moses;—from the entrance of the Israelites into Canaan to the death of David;—the reign of Solomon;—from the elevation of Rehoboam to the Babylonish Captivity;—the Babylonish Captivity;—from the termination of the Babylonish Captivity to the completion of the Canon of the Old Testament.

There are some productions of labour and research which are calculated to perpetuate the names of their authors, and benefit mankind long after the efforts of contemporary genius have been forgotten, or superseded; and we are persuaded the work before us is one of that description. Future editors may supply amendments, and correct mistakes, but this arrangement, substantially at least the same, will occupy an honourable station in the theological library when the majority of the popular publications of the present day are known only to the Bibliomaniacs.

The explanatory and chronological notes are not the least valuable part of the work. They give ample proof of the author's extensive reading. But the Indexes, no less than six in number, discover immense labour and attention; and evince talents of a different class from what we should have expected in the ingenious author of the *Œdipus Romanus*;* and prove that laborious application is not inconsistent with a lively genius. The Indexes are, 1, Of the periods, chapters, and sections, with the portions of scripture under each; 2, Shewing in what part of the arrangement every chapter and verse of the Old Testament may be found; 3, Directions to each of the 150 psalms, its occasion and probable date; 4, A like index to the prophecies; 5, Chronology of events, according to Dr. Hales; 6, Alphabetical Index.

After such unequivocal praise, we are not inclined to treat harshly a few minor imperfections; but we would suggest to the Author, that when a second edition is called for, (which we hope will soon be the case) the Introductory chapter might be somewhat abridged without injury.

The work is a literary rather than a theological production, and, consequently, is suited to all denominations. As a whole we strongly recommend it; and perfectly coincide in the just encomium of a living critic of established credit,† that the Work is "beautifully printed and carefully executed;" and that to "various classes of readers, especially to clergymen, and those who are preparing for the sacred office," it is all but "indispensably necessary:" i.e. that it ought not to be dispensed with by any who possess the means of obtaining it. We close this article with the following short extract from the valuable introduction.

"Thus is the biblical reader presented with a complete history of the world and the church, from the delivery of the promise to our first parents, in obscure terms, till the

* See *Evan. Mag.* vol. xxvii. p. 287.

† See Rev. T. H. Horne's Introduction to the Scriptures, Supplement to 1st ed. ch. v. p. 139.

dawn of the day of the Messiah approached. The light of prophecy gradually became clearer, till the express testimony of Malachi was given,—"The Lord whom ye seek shall suddenly come to his temple."

* * * * *

"The unlearned will be more able to comprehend those difficulties of Scripture which originate in an ignorance of the occasion on which a psalm or prophecy was written. The passages which seem at first sight to contradict each other, will, by harmonising the several accounts, be clear and consistent; those innumerable false interpretations of single texts, the chief source, perhaps, of popular theological misapprehension, will be obviated, by fixing that primary meaning which was intended to be conveyed to the mind of the persons to whom the passage was originally addressed."

The Vicar of Llandovery: or, Light from the Welshman's Candle. By *John Bulmer*. 12mo. 6*s*. Offor.

THE Rev. Rees Prichard, the good vicar of Llandovery in the seventeenth century, has been already noticed by us in the present Number. This excellent man published a work called the "Welshman's Candle," explaining and inforcing the most important truths of the Gospel in simple Welsh rhymes, which were extremely popular and useful in that principality, being adopted by many of the country people in preference to the silly and licentious ballads before in circulation. In 1771 the Rev. W. Evans published an English translation, which has been little less popular than the original. The Welsh poems we have never seen, nor should we be able to judge of them; but we had once a sight of Mr. Evans's translation; these, to the best of our recollection, appeared to have been indited by the same Muse as the verses of Bunyan, which would long ago have been forgotten had it not been for his immortal prose. Mr. Evans observes, that both Moses and Homer taught the people in verse;—but it was in verse very different from that of the Welshman's Candle.

It must be confessed, however, that verses of a very humble character have sometimes been rendered extremely useful, in a moral and religious point of view: and as it appears Mr. Evans's rhymes were a little too bad for the present age, we hope Mr. Bulmer has been usefully employed in applying to them the file and polishing iron. Verses like these may make a lasting impression of religious truths on young or rustic minds, which, we doubt not, will be to the editor a far more acceptable reward than the bay or laurel of poetic fame. Mr. Bulmer having exhibited the brighter parts only of his original, calls his work "*Light* from the Welshman's Candle;" and the variety of measures introduced will considerably relieve the attention of the reader. To us, however, we must confess, the biographical preface, and the numerous notes at the end, form, by far, the most interesting parts of the volume. We shall subjoin a very short specimen, and to those of our readers who are not too fastidious to relish mediocrity, we can safely recommend them as certainly excellent in their import and design. We think them particularly adapted for village and Sunday-school libraries.

A family, when ordered well,
Will in the fear of God excel;
And all its members yield a light,
Like stars that gild the brow of night,—
To bless the country far and near,
And teach mankind their course to steer.
But this requires a master wise,
Who shall some proper plan devise,
And walk himself in God's own way,
While others own his wholesome sway.

Sea Sermons; or, Twelve short and plain Discourses for the Use of Seamen: which may be read by Individuals in private, or by the Master of the Vessel to his Crew. To which are added, a Prayer adapted to each Sermon, and other Prayers for ordinary and extraordinary occasions; with Hymns suited to various occurrences. By the *Rev. George Burder*, author of Village Sermons. 12mo. 2*s*. 6*d*.

[THE Author's connexion with this Work induces us to copy the following article from the last Number of the *Christian Guardian*, in preference to any other notice of the Work.]

"Among those striking signs of the present times which demand our admiration and our thankfulness, must be reckoned the great work, for great it certainly is, which the Lord is carrying on among the seamen of our land. These long-neglected and extraordinary men have at length caught the attention of a religious public, and many pious efforts have of late been made, and are now carrying into effect, for their present and eternal happiness. It was but a short time ago we had to notice and recommend to our readers the Anniversary Sermon of the "Seaman's Friend Society," preached at St. Bride's church, by the Rev. Richard Marks, vicar of Great Missenden, Bucks, as descriptive of the rise and progress of religion among those who have defended our land. We have now the equally pleasing task of

announcing the appearance of a neat little volume of Sermons for the use of Seamen, by the author of the well-known and popular Village Sermons. The discourses are twelve in number, on the following subjects: 1, "The Wonders of God in the Deep," Psal. xcv. 5.—2, "Seasonable Considerations on the Commencement of a Voyage," Haggai i. 5.—3, "Repentance and Conversion," Acts iii. 19.—4, "The Way of Salvation," Acts xvi. 17.—5, "Noah's Ark," Heb. xi. 7.—6, "The Anchor of Hope," Heb. vi. 19.—7, "The Compass," Psal. lxxiii. 24.—8, "The Storm," Ps. cvii. 23—28.—9, "Thanksgiving for Deliverance," Psal. cvii. 31.—10, "On the Death of a Shipmate."—11, "On seeking the Lord," Is. lv. 8.—12, "The Seaman's Happy Return," Psal. cvii. 30. In these discourses the author has brought forward the great fundamental doctrines of the Gospel in a clear and simple manner, well calculated to inform the seaman's mind, and, through grace, to correct his heart. We think he has introduced his nautical illustrations and references very judiciously, neither multiplying them too far, nor overstraining them beyond the landsman's comprehension; at the same time, we have the authority of a professional gentleman for saying, that these maritime illustrations are nautically correct. A difficulty this which few landsmen ever accomplish.

"The author has occasionally introduced some appropriate passages from the Liturgy of our Church; yet these discourses are what they ought to be to answer their intended purpose, namely, Christian discourses divested of every thing of a party cast or questionable nature. Repentance towards God, and faith in our Lord Jesus Christ, are set before the seaman's mind, and faithfully and affectionately applied to his heart. We cannot but wish them as wide a circulation among the seamen of our ships as his Village Sermons have obtained among the inhabitants of our cottages."

Anecdotes, accompanied with Observations: designed to furnish entertainment and instruction for leisure hours. Selected and compiled by *J. Thornton*. 2 vols. 12mo. 8s. Baynes & Son.

THERE are few of our readers, we suppose, who are not acquainted with the Anecdotes published by the late excellent Mr. *Buck*, on a plan very similar to these volumes; and we were, we confess, much disappointed in finding no allusion to them in Mr. Thornton's preface, though he has selected several of the same anecdotes: and this appeared to us the more extraordinary, as he has made a liberal acknowledgment of his obligations to a more recent publication, namely, the *Percy Anecdotes*.

Taking the work, however, as we find it, we consider the collection as a very good one, and the remarks generally pithy, pertinent, and concise. Many of the anecdotes are also of a date more recent than Mr. Buck's, which were published twenty years ago, or more. The style is neat and perspicuous, and the work certainly well adapted to serious families in the middle classes of society. Of the general character of Mr. Thornton's writings we have had repeated occasion to speak with approbation.

The Young Convert's Apology, &c. By *George Betts*. 12mo. 3s. Westley.

THESE Ten Letters from a Young Convert to his relatives and former companions, contain the best reasons that can be urged in favour of a decided profession of religion: and are written with a perspicuity and fervour which cannot fail to arrest the attention of every reader.

We would willingly give a few extracts from these Letters, but our limits confine us to a mere statement of their titles.

To his Father, who, violently opposing his profession of religion, has threatened to disinherit him; to his Mother, who thinks him too scrupulous in his religion, and who herself expects to be saved by mere morality; to his Brother, an apprentice in London; to his Sister at school; to a Relation who has pious parents, and who hears the Gospel, but still remains careless and destitute of real religion; to a former Companion who rejects and despises the authority of Divine Revelation; to a Young Gentleman who objects to religion in general, supposing it to have a tendency to melancholy and insanity; to an Acquaintance, who disapproves of the leading doctrines of the Gospel as irrational; to a Dissolute Young Man; and, lastly, to a Christian Friend, who has (*had*) been formerly persecuted by the writer.

In a second edition we would recommend the author to omit the few verses at the close, which, by a strange *misnomer*, he has dignified with the character of "Original Poetry."

Memoirs of the late Mrs. Mary Barfield, of Thatcham: with Extracts from her Correspondence; compiled by her Brother, *S. Summers*. 12mo. 3s. Holdsworth.

THE subject of this Memoir was younger daughter of a respectable tradesman in London; and, notwithstanding the highest advantages of religious education, remained gay and volatile till she attained to the age of

maturity. Being *then* excited to an ardent pursuit of *useful* knowledge, her mind was enlightened to discover her own need of salvation, and to seek it as the supreme good. Her conduct became very exemplary; and she improved, to the best practical purposes, all her natural and acquired talents. Removing, at thirty years of age, with her father and mother into Gloucestershire, she watched assiduously over the latter; who, for more than three months, was daily and hourly expected to die. The account of her mother's faith and patience is very affecting and edifying: yet she adds, "that the memorable day of her departure, instead of being the epoch of a more exalted piety, was a time from which she could date nothing that would not prove her insensible to her highest interests." We apprehend the cause to have been, that she placed too great a stress on feelings which naturally fluctuate; and was seeking for evidence of *having* passed from darkness to light, instead of coming as a sinner to Christ for *present* salvation. Her feelings sunk under the exhaustion of her animal powers; and the prop was no longer adequate to her support. In her thirty-third year she entered on the connubial state, with a prospect and transient enjoyment of every comfort that it could yield; but she expired the same year, a few days after her delivery of a still-born infant.

The extracts from her letters are generally interesting, and the narrative is *only* too scanty. We wish that the modest author would enlarge it, by giving more illustration and connexion of the correspondence: and we think that *narration* should be substituted for the *extracts* relating to her marriage. What is perfectly unexceptionable as courtship may still be unfit for exhibition. There is an improper application of the *metaphor* of "casting lots," p. 120; and two of the letters (pp. 47, 52,) are *dated* the year following the author's *death!* We see nothing else to object to but hosts of *stars*, in constellations from four to nine each, which bewilder instead of illuminating the reader. Even *Christian* names are thus turned into astrological puzzles; for what purpose we cannot conjecture! In all books, every name that cannot properly be given at *length* would better be wholly *omitted*. We point out these *paucæ maculæ ubi plura nitent*, that they may be rectified in future editions, to which the book is well entitled. It contains, in a small compass, much that may be profitable to *all* readers; and more especially to one of the most *valuable* classes, unmarried female Christians. To such it presents a bright example, as well as a solemn warning, to make the utmost of their *present* capacity and opportunity of *general* usefulness.

Medicina Clerica: or Hints to the Clergy, for the healthful and comfortable discharge of their Ministerial Duties. In a Series of Letters.

(*Concluded from p.* 108.)

The *first* Letter contains some useful advice on the modes of ventilating, draining, warming, and fumigating churches. The *second* consists of sundry remarks, on the clothing of a clergyman for church—wet clothes, damp beds; of the latter the reverend author very truly says, "Thousands have been *murdered* by damp beds. When a person has got into a bed, and finds it damp, he had better dress himself again, and take off the sheets, and lie down only between the blankets." In Letter III. we have a variety of suggestions on the form of the reading-desk and pulpit,—a description of a convenient stool for kneeling,—attitude for standing, &c. A quotation from Sheridan's Art of Speaking, very properly condemns the usual form of pulpits: "The clergy," says Mr. S. "have one considerable apology, from the awkwardness of the place they speak from. A pulpit is, by its very make, necessarily destructive of all grace of attitude. What could even a Tully do in a tub just big enough for him to stand in, immersed up to the arm-pit, pillowing his chin upon his cushion, as Milton describes the sun upon the orient wave?" Some just observations follow, in Letter IV. on the Prayers—Repetitions—Granville Sharpe's Rubric—Singing—Organs, &c. &c. The next Letter pursues the subject of Pulpits—Supports—Sounding-Boards—Leaving Church, &c. &c. concluding with an admirable quotation from Bishop Burnet on the most useful style of preaching: "That sermon that makes every one go away silent and grave, and hastening to be alone, to meditate or pray over the matter of it in his heart, has had its true effect." In Letter VI, we have some judicious quotations from Tissot, Archbishop Hort, Jones of Nayland, and Job Orton, on the management of the voice. One remark of the Archbishop cannot be too strongly impressed on every preacher's mind:—"There is in every man's voice a certain *ne plus ultra*, whether it be strong or weak, and the great secret of speaking in public assemblies, lies to find out the right key." Then follow very copious and almost laughably minute directions for the removal of hoarseness, with numerous recipes for lozenges—pectoral, liquorice, nitre, patirosa, &c. &c. In these details, the author seems to place undue reliance on a class of remedies (if such they can be called) which are often of doubtful utility, and not unfrequently do harm by filling up

the place of more efficient medicines. We have afterwards "some assistances to the *nerves*," which, however, we cannot recommend to our nervous readers, until they have ascertained the cause of such symptoms, and how far the proposed "assistances" are really adapted to their cases. Probably the majority of persons so affected would be rather injured than relieved by the iron pills recommended by the author. Some other of the recipes are less exceptionable. The Seventh Letter comprises remarks on Baptisms—Weddings—Precautions against taking cold—against Infection—on Sunday-schools, &c. The practice of wearing a wig, a black silk coif, or some covering for the head at funerals, is with great propriety recommended. The Eighth and concluding Letter, abounds with interesting observations on the Visitation of the Sick—Infection—on making useful suggestions—the treatment of the Dying—Premature Interment, &c. We should gladly transcribe Dr. Ferriar's most valuable directions for the treatment of the dying, which the author has inserted in the notes, but our limits have already been exceeded. We will only add in conclusion, that the author has condensed into a small compass much interesting matter, which will be found more or less valuable to ministers of every class, though particularly adapted to those of the Establishment. Those observations which are strictly medical, must be received with great caution: they are frequently vague and indiscriminate, and sufficiently prove that the author is less a physician than a divine. Sometimes, too, hints degenerate into a degree of punctilious refinement scarcely consistent with manly pursuits and habits; yet we would not condemn the minuteness with which the greater number of subjects are treated, because we are convinced it is the result of personal experience, and may enable the reader to appropriate the benefit with more certainty and exactness.

Hymns for Family and Village Worship. By *Mrs. Washbourn*, of Hammersmith. 24mo. 3*s*.

THIS little work contains 154 new Hymns, composed for the above purpose, to which they are well adapted, the language being simple and evangelical, and the versification above contempt. We mean to give one of them by way of specimen at the end of this Number.

London Orphan Asylum. Instituted 1813. 8vo. printed for the Society.

THIS, though an octavo volume, has little in it for review, though much for commendation; as it consists chiefly of a list of 124 children on the establishment, and of about 4000 subscribers, including those to the fund for building a new School-house for 300 children of both sexes.

Notwithstanding this success, however, such is the public necessity, that at the last election of fourteen children there were ninety-one candidates!

The Secretaries of this Asylum are, the Rev. Messrs. Le Bas, J. C. Abdy, and A. Reed. To such an Institution we can do no less than adopt the Psalmist's address to Sion, "We have wished thee prosperity."

The Catechism in Rhyme: illustrated by Facts. By *T. Keyworth.* 6*d*. Hamilton.

THIS is the most entertaining Catechism we remember to have seen, and we hope that the young folks will be so in love with it as to learn it for their amusement; and may it prove a blessing also!

Domestic Religion; or an Exposition of the Precepts of Christianity regarding the Duties of Domestic Life. By *W. Innes*, Edinburgh. 12mo. 3*s*. 6*d*.

WE concur with the excellent author in thinking that amidst the cheering displays of Christian zeal by which the present day is distinguished, "there may be some danger of overlooking the less showy, though not the less important and effective way of promoting the interests of true religion around us, by the silent but powerful influence of consistency of character in domestic life." To guard professing Christians against this danger, we think this little volume well adapted. It exhibits much good sense, and the result of an extensive and accurate acquaintance with human nature, and with the state of the world and of the church. It explains and illustrates, in a very happy manner, the duties of Husbands and Wives—of Children and Parents—of Masters and Servants. We hope it will be extensively useful.

A Winter Season, &c.: to which is added, an *Essay on the Good Things of this Life.* By *J. Fisher.* Fifth Edition. 8vo. 7*s*.

THIS work has reached a fifth edition before it came into our hands; and the winter itself has nearly slipt away before we have been able to attend to it. This, however, can be of little consequence to the author, who had established such a degree

of popularity by his "Spring Day," as to sell five editions of the present work in about as many years. Our recommendation is, therefore, not now needed; but we have no objection to extend to the present volume the same character which we bestowed upon the former; (*Evan. Mag.* vol. xiii. p. 128.) subjoining, however, that instead of those pretty engraved designs in the former volume we have here the author's portrait; and that we do not think he has much improved his *poetic* talents.

A Sermon at the Consecration of the King's Chapel, Brighton, Jan. 1, 1822. By the *Rev. H. Pearson, D. D.* Published by command. 1s. 6*d*. Cadell.

THE loyal preacher having chosen 1 Kings viii. 63, for his text, considers the dedication of Solomon's temple as a warrant and a model for the consecration of Christian temples. We are glad to see the Doctor state with so great clearness the importance of spiritual worship: but after pronouncing a just encomium on our reformers, we were surprised to find him add, that "they steered a middle course, between the opposite and *almost equally* dangerous extremes of popery and of *Calvinism*. That is, "Calvinism is almost equally dangerous" with Popery; and yet no fact in ecclesiastical history is more certain, than that the far greater part of our Reformers went as far as Calvin himself in those principles distinguished by his name: on this point, however, we beg to refer the Rev. Chaplain to the concessions of the anti-Calvinist Edinburgh Reviewers. See above, page 146.

The Sermon concludes with fervent prayers for the king, for his government, and for the country, in which we can join most cordially; but we are sorry that in several other respects the preacher has laid himself so open to animadversion.

A Sermon on the King's Visit to Ireland; preached in D'Olier Street Chapel, Dublin. By *J. Petherick*. 8vo. 1s. Goodwin, Dublin.

THIS is another loyal sermon; but the preacher, after a short compliment to the monarch of the British Isles, immediately turns his attention to the king Messiah, and very evangelically discourses (from Isa. xxxiii. 17) on seeing "the king (Messiah) in his beauty," and rejoicing in his glory.

A Word for the Heathen, &c. Second Edition. 6*d*. Nisbet.

THE first edition of this excellent little book escaped our notice; it contains several facts and observations on the great subject of evangelizing the heathen, which have been collected from the various reports and publications of the day, for the benefit of those persons who have neither time nor opportunity to read the detailed accounts of each society engaged in the great cause of Missions.

The design of the compiler has been evidently, to compress in a small compass information in reference to the actual condition of the heathen world; its prepared state to receive the Gospel, and the remarkable success with which it has pleased God to crown the labours of Missionaries in various quarters of the world, particularly those of the United Brethren in Greenland,—the London Missionary Society in the South Sea Islands,—and the Church Missionary Society in Regent's Town. We think it particularly adapted to interest the minds of the young and the poor, in behalf of those who are perishing for lack of knowledge.

An Appeal to the Public in Defence of the Spitalfields Act. By *W. Hale*. 8vo. 1s. Holdsworth.

THE object of the above Act was, we understand, to prevent the poor journeymen weavers from being compelled to work at wages on which they could not live; and by which practice, in other cases, thousands of paupers have been made. By this law the prices are so fixed as to apportion the labour to the reward. We are glad to see the poor manufacturers have so able an advocate, and trust, that "the blessing of them that were ready to perish" will come upon him.

The Poor Man's Claim to the Bible asserted and maintained by Himself, &c. 8vo. 1s. Westley.

THE rest of the title will explain the nature of this pamphlet, which is a "a dialogue between *Scot*, a weaver, and *Domo*, a popish priest," in the house of a pious friend; in which, as might be expected, the weaver is "too many" for the priest: though the language put into the mouth of the latter is chiefly, we are informed, in the very words lately used by a Rev. gentleman of that profession.

A Catechism on Divine Revelation, and the Evidences of the Christian Religion. By *R. Aylifie*. Designed for the Upper Classes in Sunday Schools. 6*d*. Westley.

HALF a century ago the poor and the middle classes of society might pass through life without hearing a word spoken in favour of infidelity: the superior ranks reserved it as a *bonne bouche* for themselves. But now

there are poor infidels as well as rich and honourable ones; and advocates for Deism are heard in the college and the workshop, as well as in the dining-room of the mansion house. Hence arises the necessity of fortifying the minds of the rising generation of all conditions against the assaults of Deism; and a Catechism containing the evidences of Christianity is a work of high utility for every family and for every school. How many are drawn aside into the tents of Deism, not because Christianity has not arguments sufficient to retain them, but because they were unacquainted with these arguments. To remedy this evil there is not a more effectual method, than to render the learning of a Catechism on the evidences of the Gospel, a branch of Christian Education.

With such a manual, Mr. Ayliffe, who is minister at Stockbridge in Hampshire, has furnished the public; and his exertions entitle him to a high degree of praise. We have not seen one on this subject drawn up with more judgment, containing in so small a compass a greater mass of truth, and, from the mode of composition, so perspicuous, and so easily learned and remembered, which we consider a most valuable quality in such a work. A Sunday scholar at the present time has not completed his course of religious instruction, unless he has learnt such a catechism as this: and there is not a pious mother who shall teach it to her sons and daughters, but will cordially thank us for our recommendation of Ayliffe's Catechism.* A cheaper form of it, we understand, is prepared for Sunday Schools.

LITERARY NOTICES.

Rev. Mr. Redford, of Uxbridge, proposes to publish, *by Subscription*, an 8vo. vol. (6 or 700 pages) of Choice and Rare Tracts, connected with the History of Nonconformity.

Mr. Burder's Village Sermons are now being translated into Gaelic for the use of the Highlanders; also into the Malay language.

In the Press, or preparing for it, 1. The Scripture Character of God; or, Discourses on the Divine Attributes. By the Rev. H. F. Burder, M. A.—2. Elements of Thought: for the use of Schools. By J. Taylor, Jun.—3. Thoughts on the Duty and Importance of Free Communion among Christians; particularly with respect to the Universal extension of the Gospel.—4. An abridged edition of Conder on Nonconformity. In one vol. 12mo.—5. Tales and Dialogues, in Prose and Verse. By J. Jefferies Taylor.—6. A new edition of Keyworth and Jones's *Principia Hebraica*. In two vols. 12mo. The Grammar and the Analysis to be sold separately.—7. Popery, the Mystery of Babylon. By a Clergyman.—8. Annals, including the Life of Lady Glenorchy. By the Rev. Dr. Jones.—9. Travels along the Mediterranean, and parts adjacent. By R. Richardson, M.D. 10. An improved edition (from Original MSS.) of Mr. Boston's Memoirs. By Mr. Brown, of Whitburn: who begs to acknowledge two large Donations of Religious books from a London Bookseller, for the use of the *Scotch Highland Libraries*.

SELECT LIST.

A Treatise of the Gospel Constitution. By the late Rev. W. Bennet: with a Short Account of the Life and Writings of the Author: by N. R. Pugsley. 8vo. 8*s*.

The Carnival of Death: a poem, in two cantos. By T. Bailey, author of What is Life? 12mo. 4*s*.

Elements of Self-improvement. By the Rev. T. Finch. 12mo. 5*s*.

Fuller's Scripture Examiner. Part II. 1*s*.

Leifchild's Lectures on the Beatitudes. Second edition, 8vo. 7*s*. 6*d*.

Selections from Archbp. Leighton's Works. 18mo. 3*s*. 6*d*.

Report of the Committee of Friends for Promoting African Instruction. 8vo. (with plate) 2*s*.

Christian Unity: a Sermon before the Trustees and Ministers of Lady Huntingdon's connexion at Spafields. By T. Young, Margate. 8vo. 1*s*. 6*d*.

An Easy Method of reading Hebrew with Points: on a sheet of drawing paper. 1*s*. 6*d*.

Fisher's Catechism: an elegant edition.

Incidents of Childhood. 2*s*. 6*d*. bound.

Harry Beaufoy. By Maria Hacks. 2*s*. 6*d*.

Religious Declension. By T. Wood, (Sheffield). 12mo. 3*s*.

Memoirs of the Life of the Rev. W. Tennant, of New Jersey, his remarkable Trance, &c. 18mo. 1*s*. 6*d*.

The Opening Bud: a Memoir of Adkins Lancaster. 18mo. 4*d*.

Some Account of Miss S. J. C——. By the Rev. J. Scott, M. A. 12mo. 6*d*.

A Compendium of Information on the works of Creation and Providence. 18mo. 6*d*.

The Tawny Girl: illustrating the benefits of Education. 18mo. 4*d*.

* We have previously recommended two or three similar publications, and leave our readers to compare them.—See *Evan. Mag.* Vol. VI. 348.—XXVII. 47.—XXVIII. 158.

RELIGIOUS INTELLIGENCE.

LONDON.

BOARD OF CONGREGATIONAL MINISTERS IN AND ABOUT LONDON.

[*Extracts from their Rules.*]

THE Congregational Board is an union of Ministers of the Congregational (or Independent) denomination, residing in and about the metropolis; and is formed to take cognizance of everything affecting the interests of that denomination, as well as the interests of religion in general.

"The ordinary business of the Board shall be transacted at Monthly Meetings, to be held on the Tuesday after the first Lord's day in every month, at six o'clock precisely. Five members shall be a quorum.

"In order to protect the friends of religion from imposition, and, at the same time, facilitate the application of those persons who are concerned in the erection or enlargement of places of worship, the Board will sign such cases as are presented for that purpose; provided, the case, and deeds vesting such place of worship in the hands of trustees, for the use of the church and congregation to whom it belongs, shall be (by the Board) examined and approved.

"It is especially required of every member of the Board, that he refrain from signing any case before it has been approved by the Board."

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1822.

W. SMITH, Esq. M.P. *Chairman.*
J. GUTTERIDGE, Esq. *Deputy Chairman.*
J. COLLINS, Esq. *Treasurer.*

J. Christie,	S. Favell,
B. Shaw,	H. Waymouth,
J. Stonard,	W. Titford,
J. Bentley,	J. T. Rutt,
R. Wainewright,	R. Winter,
B. P. Witts,	T. Wood,
W. Freme,	G. Hammond,
W. Marston,	J. Benwell,
W. Esdaile,	W. Hale,
J. Addington,	W. Burls,

T. Stiff, Esqrs.

JOHN WEBSTER, Esq. *Secretary*, Queen Street, Cheapside, to whom Letters are addressed.

PROFANATION OF THE SABBATH.

[*Inserted by request.*]

SEVERAL friends of religion and morality, grieved to witness the awful profanation of the Lord's Day in the metropolis, and other great towns and cities, are desirous to make an effort to suppress, or at least to restrain the evil. They propose to form a temporary Association, consisting of Clergymen and Laymen, both in and out of the Establishment, to investigate the subject; and then, if necessary, to apply to the Legislature for such an alteration in the laws respecting the Sabbath day, and especially relating to TRADING, as may render them more effective, and protect this sacred day, as far as possible, from profanation.

From their friends in the country, and especially from Ministers resident in large towns, or cities, they invite information and assistance; and intimate to those who reside *in or near London*, that they shall be happy to enrol their names in the list of the Committee, which at present consists of twenty-five gentlemen of the greatest respectability. Such communications, and any promises of pecuniary assistance, are to be directed to *Mr. John Wilks, Jun.* 36, *New Broad Street*, who will submit them to the Committee, prior to a public Meeting, which it is probable will be held in *May*.

Usefulness of a Tract in promoting the Observance of the Sabbath.

EVERY lawful attempt to promote the sacred observance of that day, which the Lord has called his own, must be considered by the Christian as useful; and the success of such an attempt must be regarded as highly beneficial, both in an individual and a relative point of view.

Among the various ways in which the Sabbath is violated, the sale of different articles is one of lamentable extent. The existing law seems totally inefficient to prevent or restrain this iniquitous practice, because the fine which it enacts is comparatively trifling, and the exacting of this trivial penalty is often attended by peculiar difficulty.

Scripture and experience unite to prove, that the most effectual way to prevent the practice, as well as the spread of error, is that of *circulating Divine Truth*, either by diffusing the Word of

God itself, or principles and reasonings drawn from that word.

It was related at the last Anniversary of the Boston Auxiliary Religious Tract Society, by a minister present, who said, "A humble shopkeeper, resident in a hamlet a few miles distant from Boston, was regularly in the habit of selling his goods on a Sunday, till a tract was put into his hands called 'Sabbath Occupations,' by a person whom I employ as an agent for this purpose. This tract produced on his mind such a conviction of the sin and evil of the practice, that he resolved to profane that sacred day in such a manner no more; and though he had many difficulties and trials to struggle with, he still persevered in his resolution, and his shop has ever since remained closed on that day of rest. A poor aged man in the village, who occasionally made purchases at this shop on the Sabbath, applied one Sunday evening for a bread-loaf, as he had none in the house: he was refused admittance, and he was so forcibly struck with the idea that the people should refuse to profit by his custom, that sooner than be a temptation, or throw a stumbling-block in their way by visiting another shop, he was determined that nature should make a sacrifice, and that he would go supperless to bed. These people are now regular attendants on the means of grace, which they once totally neglected; and it is to be hoped that they will thus be brought to the saving knowledge of the Truth. A few days ago, I was assured by this shopkeeper, that he felt no diminution of profit on account of closing his shop: and even if he had, he would rather have his pocket a little less filled, than have the curse of God upon such unhallowed gains. Here then is a proof of the beneficial effects of the gift of a single tract, and also a proof that 'Godliness has the promise of life that now is, as well as of that which is to come.'

TRACTS FOR FOREIGNERS.

To the Editor.

SIR,

I THANK you for inserting in a former Number an article relating to the circulation of Evangelical Truth among the Foreigners residing in, or frequenting, this metropolis.

I now wish to inform you, that several Societies and individuals, comprehending ministers of the Gospel, visitors of the sick, and Sunday-school teachers, (particularly the latter) have pledged themselves to render assistance in the performance of this work.

Some good has already resulted from their exertions; but it has been found impossible to visit the foreigners in their obscure habitations without incurring a large expense. It is therefore hoped that the friends of the Gospel generally will assist in this important undertaking; and more particularly that the parties pledged will perform their promise.

Lists, signifying the number of Foreigners supplied (and discriminating the countries to which they belong, when it can conveniently be done) may be collected and filed at the Society's Depository, 56, Paternoster-row, and at 15, Castle-street, Oxford-market: and, no doubt, the religious public will be glad to be informed, in the next Annual Report of the parent Society, that to a great number of Foreigners the Gospel has been thus proclaimed. Yours, &c.

A FRIEND TO FOREIGNERS.

*** Our readers need not be told that a great variety of Religious Tracts have been printed by the Society in different languages, for the use of foreigners, viz. eighteen in *French*, twelve in *Dutch*, four in *Spanish*, two in *Portuguese*, six in *Italian*, seven in *German*, three in *Danish*, and one in *Swedish*; there are also seven in the *Irish* language. See the Society's last Report; also the List of Tracts, which last may be had gratis.

SETTLEMENT.

THE public settlement of the Rev. J. Hargreaves, (late of Ogden, in Lancashire) over the Baptist church in Little Wild-street, took place on Wednesday, March 13. Mr. Hoby commenced the service by reading and prayer; Mr. Griffin delivered the introductory discourse, &c.; Mr. Pritchard prayed; Mr. Davis, of Walworth, delivered a discourse to the pastor and the people from 1 Thess. v. 12, 13; and Dr. Winter concluded the service in prayer.

RECENT DEATHS.

MARCH 14, 1822, at Penryn, the Rev. James Bakewell Wildbore, in his 80th year; thirty-six years minister of the Independent congregation at Falmouth.

March 19, at Melbourn, Mrs. Crole, the much respected relict of the late Rev. Anthony Crole, aged 74.

NOTICES.

Floating Chapel off Wapping Stairs: Port of London Society, for promoting Religion among Seamen.

MR. JOHN TOWNSEND, of Bermondsey, is expected to preach on the Morning of

Good Friday, 5th inst.; and Mr. John Campbell, (lately from Africa) to preach in the Afternoon.

On the same day, Bethel Chapel, Lower Road, Deptford, having been closed for the purpose of erecting Galleries, we hear will be re-opened: when three Sermons will be preached; by Mr. Renwick, from Edinburgh, Mr. Stodhart, of London, and Mr. Alexander Fletcher.

The London Welsh Auxiliary Bible Society will hold its Ninth Anniversary at the Paul's Head tavern, Cateaton Street, on Tuesday, April 30. Sir Watkin Williams Wynn, Bart. M. P. the President, will take the Chair at 12 o'clock.—Seats will be provided for Ladies.

On the same day we understand that Mr. Thomas's Chapel, in Southwood Lane, Highgate, is intended to be Opened; when the Rev. Rowland Hill is expected to preach in the Morning, and the Rev. Dr. Collyer in the Afternoon.

PROVINCIAL.

LIVERPOOL SEAMAN'S FRIEND SOCIETY AND BETHEL UNION.

THE exertions of this Society have already produced pleasing effects, as will appear from the following extracts taken from No. 3, of their proceedings.

Extract from the Fourth Report of the Public Worship Committee.

"The Committee have pleasure in stating, that the preaching on board the ship William has been regularly attended during the last month, with much apparent desire to profit thereby; and the ministers who have kindly officiated, have universally expressed themselves highly delighted with the behaviour of the multitude assembled to hear the Gospel preached."

The following, though in broken English, speaks volumes:—

"Nov. 6.—A captain of a foreign vessel passing over the Old Dock bridge, observed a colour under the arm of one of the Bethel flag-officers, and stopped him to inquire. "Vat flag be dat?" "A Bethel flag, Captain." "Ho! dat flag be goot flag. I know now vat make no bad vomans, no bad mans quarrel on de Sabbat." "What do you mean, Captain?" "Vat do I mean! vy, I be soom voages from Holland to dis port, an alvay lay de Galliot in de Salt-hoose Dock, on de end of Bridge-street; an alvay on de Sabbat pastnoon de mans and de vomans in dat street dit alvay be fiting an makin riot like de vicked devils. Dis time, I says to steersman, on de Sabbat, no fiting, no riot, no makin vickedness all pastnoon, all de hoosen shute, an no vomans an no mans in de crews to talk an makin de riot. I dit much vonder de goot cause; now I know dat flag do all de vonder—is done much goot at Hamburg dat goot flag. I see it at de mast top every day."

Jan. 30, 1822, a Public Meeting was held for the formation of a Religious Tract Society, at Wells, in Norfolk. The Tracts to be lent, and changed weekly. The ministers of the different denominations attended, and addressed the meeting, composed chiefly of Methodists and Independents.

Religious Intolerance aggravating Agricultural Distress.—"It is stated to us as a fact, that a reduction of 10 per cent was made at the last rent day to all the tenants of Sir Robert Eden, Bart. at Arkendale, near Knaresborough, except to five or six of them who had subscribed their mite towards the erection of a small Methodist chapel at that place, and from whom the allowance was withheld." *Leeds Mercury*, Jan. 26. 1822.

ORDINATIONS, CHAPELS, &c.

Nov. 8th, 1821, Mr. D. T. Carnson, (late student at Blackburn Academy) was ordained over the Congregational Church Fishergate Chapel, Preston, Lancashire. Mr. Walker, of Preston, commenced the service; Mr. Roby, of Manchester, delivered the introductory discourse; Mr. A. Carnson, of Cotherstone, offered the ordination-prayer; Mr. Fletcher, Theological Tutor of Blackburn Academy, gave the charge from 2 Tim. vi. 20; and Mr. Hacking, of Poll Lane, concluded. The services were held in Grimshaw-street Chapel, which was kindly lent on the occasion.

The service in the evening was begun by Mr. Edwards, of Elswick; Dr. Raffles, of Liverpool, preached to the people from Ezra x. 4; and Mr. Griffiths, of Kirkham, concluded with prayer.

Jan. 30, 1822, a new Chapel was opened at North Molton, Devon.; the central spot of the labours of Mr. Gray, agent of the Home Missionary Society. Mr. Gardiner, of Barnstaple, Mr. Poole, Home Missionary, and Mr. Bromley, of Appledore, preached on the occasion. Messrs. Meek, Gribble, Tawstock, and Gray, engaged in prayer. The place, which will accommodate 200 persons, was crowded. Mr. Meek has exerted himself to obtain means for its erection, but though built on an economical plan,

a considerable debt still remains, which, it is hoped, the friends of Home Missions will assist in liquidating. Contributions received at the Home Missionary Rooms, London.

March 10, the Rev. Samuel Burrows, late student at Newport Pagnell, was ordained to the pastoral office over the Independent Church at Market-Bosworth, Leicester. Mr. Abel, of Bardon, commenced the service with reading and prayer; Mr. Hartley, of Lutterworth, delivered the introductory discourse, and asked the usual questions; Mr. Chater, of Kibworth, presented the ordination-prayer; Mr. Alliott, of Nottingham, gave the charge, and (in consequence of the indisposition of Mr. Webb, of Leicester) also addressed the people; and Mr. Green (Baptist) concluded the solemn service.

NOTICES.

The Annual Meeting of the Herts Union is intended to be held at St. Alban's, April 4, as mentioned in our last. Mr. R. Hall to preach.

The next Half-yearly Meeting of the Middlesex and Herts Union is intended to be held at Mr. Thomas's place, Enfield. Mr. Maslen, of Hertford, to preach in the Morning, on "The trials, duties, and advantages of aged Christians."

The Half-yearly Wilts Association is to be held at the Tabernacle, Trowbridge, on the Tuesday in Easter week. Mr. Raban, of Westbury, to preach in the Morning, on "Divine Influences;" Mr. Jay in the Evening.

The Bucks Sunday-school Union is intended to be held April 17th, at Mr. Horn's Meeting, High Wycombe. Rev. Jenkins Thomas, of Oxford, to preach. A Public Meeting for business at the Town Hall immediately after.

The Suffolk Society in aid of Missions is to be held at Sudbury on the 23d, 24th, and 25th of April.

The Half-yearly Meeting of the Hants Association is intended to be held at Ringwood, on Thursday, the 25th inst. Mr. Bristow, of Wilton, to preach on "The necessity of Divine Influences," &c.

The next Half-yearly Meeting of the New Association for the Southern parts of Lincolnshire and the Isle of Ely, is appointed to be held at Long Sutton, on Tuesday, April 30. Mr. Holland, of St. Ives, to preach in the Morning, and Mr. Haynes, of Boston, in the Evening, on "The necessity of Divine Influence."

MISCELLANEOUS.

SEVERAL very desperate attempts have lately been made, especially on the Sussex coast, to land smuggled goods. On one of these occasions, a sentinel, having first been severely beaten by a smuggler, drew his pistol and shot one of the assailants dead. In other cases, the king's officers have been wounded or killed. A vessel, armed for the purpose of smuggling, with a crew of twenty-three men, laden with spirits, was lately taken when upon the point of being boarded, in which case many lives would, probably, have been lost. And now, will any persons who "fear God and honour the king," venture to encourage, by purchasing or using contraband goods, a set of men who set the law at defiance, and are frequently the occasion of violence and murder?

A LITTLE Girl, three years of age, was lately killed at her uncle's house in Wood-street, Cheapside, by her brother, who was only seven, by his wantonly firing a pistol at her, which he had taken from the mantle-piece of the room in which they were playing. The pistol, it is said, was kept loaded by the master of the house to defend himself against thieves. But the frequent recurrence of such fatal events should caution all persons against leaving fire-arms within the reach of children.

IRELAND.

AMONG the causes of the present unhappy state of this country, Mr. Robert Steven, in his pamphlet, entitled, "Remarks on the present state of Ireland," observes, page 25, that "The vast number of parishes which are without any resident clergy, is an obvious hindrance to the march of education, and cannot fail to involve the church of Ireland in a solemn responsibility." He then adds, what from some quarters we could not have believed:—"It will scarcely be credited that there is, at this very time, in one district, *a space of one hundred square miles* (and that not in a thinly inhabited or mountainous part, but in one of the finest counties in Ireland) *in which there has neither been a church nor resident clergyman in the memory of man!*"

Mr. Steven is aware of the excuse urged by the non-resident clergy in this case: "We have no cure: there are few or no protestants in the parish." To which he answers, "Have your *Catholic* parishioners no souls?" And again: "I ask, in the name of reason, of re-

ligion, and of common honesty, if you have no cure, *why then do you exact your tithes?*"

Mr. Steven informs us, p. 36. that the opposition made to protestant schools has, in some places, been most outrageous: "The enemies of education have, in one place, burned a very excellent school-house, and a master's dwelling-house, and afterwards proceeded cruelly to *card* the master,* in doing which they broke two ribs on one side, and one on the other, so that his life was despaired of. In a multitude of instances, the whole artillery of the church, as far as it is allowed in that country, has been opened on the unoffending parents who dared to exercise the unalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatenings the most appalling, have continued their children at the schools of the (Hibernian) Society; others, alarmed and terrified, with grief have confessed that they must withdraw them." Page 37.

We gladly refer to the whole pamphlet, which makes out a very strong case indeed, in favour of the London Hibernian Society, and which will, we sincerely hope, procure such an addition of subscribers as shall enable the Society to extend its valuable and highly useful labours far more widely, so as to meet the "*growing desire of the Catholic parents for the education of their children.*"

*** The population of Ireland is stated, in the late census, at 6,846,949.

AMERICA.

NEW YORK.

Dickenson College, Carlisle, Pa.—The Rev. Dr. Mason, of this city, has been appointed President of this Institution, and has entered on the duties of his office. The Rev. Alexander M'Clelland, of this city, has received the appointment of Professor of Rhetoric and Belles Lettres, and of the Philosophy of the Human Mind; Mr. Vethake, (late of Princeton College) that of Professor of Natural Philosophy and Mathematics; and Mr. Burns, (late from Scotland) that of Professor of Languages. The talents, character, and experience of the faculty, will place Dickenson College on an elevated scale among her sister institutions in our country.

* "This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and backbone are bared. Mortification and death frequently follow." p. 36.

REVIVALS OF RELIGION IN PITTSBURGH.

Mr. William Goodell, who is accepted as a missionary to be sent hereafter to Western Asia, is at present discharging an agency, for the Board, in Ohio, having passed through the states of New York and Pennsylvania. In the early part of December he spent some time at Pittsburgh; and, under date of the 10th, gives the following account of a deep seriousness, which had just commenced:

"From Tuesday to Saturday, I attended twelve or fourteen public meetings, which were generally much crowded, and the whole assembly often more than melted into tears. After public worship, one evening, in the Rev. Mr. Swift's church, professors of religion and the awakened were requested to tarry to converse, a few moments, on the state of religion in their own hearts; and those who did not wish to be conversed with on the state of their souls, were requested to retire from the house; and in the mean time, the people of God were requested to pray for those who might thus retire. In a moment, the heads of the professors of godliness were dropped, as in the attitude of prayer. All was silent and solemn as the recess of the tomb; and, to our overwhelming astonishment, not an individual left his seat. The *whole congregation* tarried; and, as we went from aisle to aisle, and from pew to pew, we found hardly one who was not anxious to know what he should do to be saved. Christians are wide awake; and begin to hope, that the skies are about to pour down righteousness upon all this thirsty land, as rain upon the tender herb, and as showers upon the mown grass."

SLAVE TRADE.

By a recent decree of the Spanish Cortes, all Spanish vessels employed in the Slave Trade are to be forfeited, and the owners, fitters-out, masters, and officers, condemned to ten years' labour on the public works. All foreigners entering Spanish ports with slaves on board shall be liable to the same penalties, and all slaves found on board shall be set free.

Notwithstanding the laudable and energetic efforts of our own country, and the professions of other countries, we find that this nefarious traffic is still carried on to a prodigious extent, and, in some cases, with accumulated, and almost unprecedented barbarity.

MISSIONARY CHRONICLE
FOR APRIL 1822.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

THE Directors have pleasure in announcing to their numerous friends, that the difficulty which they had felt, and which they expressed in the last Chronicle, in reference to the place for the Public Meeting for business, has been completely obviated for this year, by the kind offer of Surrey Chapel, where, by divine permission, the TWENTY-EIGHTH General Meeting of the Society will be holden, for transacting the business of the Institution.

The Parish Church which will be occupied this year, is that of St. Ann, Blackfriars, the use of which has been kindly granted by the Rector and Churchwardens.

The other public services will be holden at the usual times and places, the particulars of which will be given in our next.

The Committees, &c. of the Auxiliary Societies in and about London, are respectfully reminded that their Annual Meeting will be holden at the City of London Tavern, on Tuesday April 2, at half-past Six o'clock in the evening.

Prayer, in reference to the approaching Anniversaries, recommended.

I HAVE noticed in your interesting work different remarks upon the importance of Prayer for the general outpouring of the Holy Spirit. The more the Scriptures are studied, the more will Christians be induced to make this the subject of their daily petitions. There are, however, seasons which in a peculiar manner call for this duty. One of these is, that now near approaching.—The Annual Meetings of our various religious Societies. Whoever reflects upon the circumstances connected with these Meetings, that discourses are to be preached in which the whole earth has an interest; that reports are to be read relating to the affairs of almost every class of benevolent institutions; that speeches are there to be delivered which require the energies of the wisest mind, and the exercise of the most enlarged affections; that persons of different ranks are there assembled from all parts of the land, the tone of whose religion is likely to be much influenced by these Meetings;—whoever reflects upon these and other important circumstances must feel how highly desirable it is, that the preachers, the speakers, the active officers of the Societies, and the whole assemblies collected at these seasons, should be under the special influence of the Holy Spirit. Indeed it is impossible to calculate the benefits which might arise if an abundant measure of these gracious influences should be granted to the Annual Meetings which are intended soon to be held in Dublin, Edinburgh, and London. Permit me then, Sir, through the medium of your valuable work, to draw the attention of the Christian public to this subject, and to suggest the propriety of heads of families bearing those meetings in mind in their family devotions, and of all Christians doing this in their secret prayers. It is the smallest return we can make to those zealous men who come forward on these occasions, to pray that the spirit of wisdom and of counsel, the spirit of love and of peace, may rest upon them; that they may receive an abundant blessing themselves, and may be the favoured instruments of communicating abundant blessings to others. The very thought that sincere Christians are thus engaged, will animate them in their work, whilst the Meetings themselves will become more interesting from the hope that a peculiar blessing may rest upon them. I would also take the liberty of suggesting, whether the Clergy and other Ministers might not very advantageously preach upon this subject. There would be something very pleasing in the idea, that previous to these general Meetings, the pulpits throughout our land were inculcating the benefit of Prayer for an enlarged measure of these gracious influences. May then this Spirit of Prayer be general! May the Lord arise and bless our assemblies, and may "they who tarry at home divide the spoil."

INDIA.

CHINSURAH.

Extract of a Letter from Mr. G. Mundy, 10 Oct. 1821.

(Abominable Idolatries.)

THE DOORGA POOJAH (festival of the worship of Doorga) of which you have no doubt repeatedly heard, was celebrated during the whole of last week; and whilst our ears were stunned with the din of idolaters, our hearts were pained by beholding iniquity, like a mighty torrent, rolling down our streets. Let not the highly-favoured inhabitants of the British isles think that the description given by St. Paul in the first chapter of his Epistle to the Romans, applies merely to the worshippers of Jupiter, Mars, or Venus, in the ancient cities of Rome, Athens, or Corinth; alas! we are constrained in India to behold these abominable deeds practised, to their full extent, by the worshippers of Kallee, Doorga, Sheva, &c. &c. in Bengal. O that our God would appear, and grant that his gospel which produced such glorious effects in the days of the Apostle, may be attended with power equally victorious in this benighted land! We do not despair; but labour, wait, and pray, not doubting that the eyes of some future labourers will be blessed by beholding such delightful events. It may be feared that in the most important part of our duty we are deficient, namely, in prayer; and may I be allowed to suggest that perhaps British Christians themselves do not afford us that assistance which they might, by their united, fervent, and persevering supplications, to bring down the blessing of God upon our endeavours. This, this is the weapon by which the work must ultimately be accomplished.

Female Education.

A native Female School was commenced about six months ago, under the care of Mrs. Townley and Mrs. Mundy. It has hitherto been kept in a room in the Fort, kindly afforded by the Governor. But the situation has proved rather unfavourable to the attendance of the children; and hitherto only *seven girls* have been collected. But even this number is not to be despised, considering the great prejudices which exist here with regard to female education. We are happy to say that these can now begin to read and write, and have committed to memory the whole of the Catechism composed by Mr. Pearson, *which are extraordinary acquisitions for a female in Bengal!*

A new school-room has just been erected in a populous neighbourhood, and will be opened when the holidays connected with the late Poojah are expired, we anticipate then a considerable increase of numbers.

Preaching.

In addition to the distribution of Tracts, and other efforts, our two chapels are open every evening. The congregations are numerous, but alas! the same glorious truths which in England convert multitudes, are heard here with an indifference which is truly astonishing; and the grossest absurdities are frequently opposed to them: so that none but those who are actually engaged in the work can conceive what faith, patience, forbearance, and love, are requisite to enable us to persevere. The principal aim of our opposers is to excite our anger; and they are perfectly astonished on finding, as generally they do, all their efforts to provoke us fail; in their esteem it is almost miraculous to see any person, especially a European, abused and insulted, and yet preserve his temper: so that frequently, after the service, they will applaud the Missionary's forbearance.

All the members of the mission family, both here and in Calcutta, are through mercy in good health, although the season has been unusually hot and unhealthy. Messrs. Adam, Gogerly, Bankhead, and myself, have all had severe attacks of the bilious fever. Mr. Bankhead was taken ill immediately after his arrival in Calcutta. May the Lord establish the health of all his servants, and enable us to work diligently for him, and send more labourers into his vineyard.

G. M.

BELGAUM.

Mr. TAYLOR, missionary at Belgaum, has transmitted the First Annual Report of an Association formed there, by the British chiefly, for the promotion of evangelical religion (of which some mention was made in our Chronicle for February last). We rejoice to find that subscriptions and donations have amounted to more than 500 rupees (about £63.) of which they have transmitted to the London Missionary Society R. 210; to the Bible Society at Bellary R. 125; to the Tract Society there R. 70; and to the Bombay Bible Society R. 70.

Many copies of the Scriptures have been distributed by this Association, and a great number of Tracts in five different languages. The manner in which they have been received, and the eager desire expressed for more, lead the Association to hope they have proved useful. Among other instances, a Brahmin who had read the Scriptures and Tracts, said that "formerly he believed the

native shastres to be true; but now he felt his faith shaken, and thinks that ours is the true religion," and added, he was convinced that many would embrace it, if they were only made perfectly acquainted with it. Another Brahmin has recently manifested no small concern about the welfare of his soul. He attends religious instruction, reads our books, and convinced of the sin of worshipping idols, he professes to have relinquished the practice; he has put away his household-gods, and begins to pray to the true God. Present appearances indicate that he is sincere. A few other natives also, who appear to be under some concern for their souls, are inquiring after the truth.

Mr. Taylor adds, "You will perceive that a large field presents itself here for the active exertions of more Missionaries than one. I sincerely hope the Directors will be induced to send one or two more labourers to occupy this station. I feel myself quite unequal to all the duties which actually require my attention. Prospects of usefulness among professing Christians here are pleasing; the attendance, particularly in the Fort, is quite animating. Some, I trust, have been turned from darkness to light, and from the power of satan unto God, among the soldiers.

Last month a *Reading Society* was established here. This I hope will be the means of doing good. A few useful books which the Directors sent out for the Bellary Mission, have been sent to me; these I have put into circulation, and shall feel exceedingly obliged by a few more.* I bless the Lord for having directed me to this station. I feel happy in the work I have to do, and have much encouragement to persevere. The Lord make me diligent and faithful."

BANGALORE.

Extract of a Letter from Mr. Andrew Forbes, one of the Missionaries at Bangalore, to Dr. Bogue, July 9, 1821.

I AM chiefly employed in the study of the language, and have commenced the translation of a Catechism for the use of schools. I am also at present devising means for the formation of a school on the British system, which may contain between two and three hundred children—an object which I hope to be able to accomplish. I have every reason to conclude that such an institution would be the means of unspeakable good. Bangalore presents an ample field of usefulness; yet nothing can be done without the language. A few months ago, I witnessed the opening of a temple, where many heathens were present. I began to read the Scriptures to them, when they all stood up, and appeared very anxious to hear what I had to say. It began to rain, and they allowed me to stand in the porch of the temple, where I continued to read, and the heathen priest of the temple to burn incense to the idol.

* Suitable books, in good condition, for this or any other station, will be thankfully received at the Missionary Rooms, 8, Old Jewry, London.

SURAT.

Mr. FYVIE has sent home a journal of his proceedings in the month of June last, in which are many pleasing particulars. We transcribe one of them.

June 21. Preached in the evening to a congregation of natives at our preaching-house. Many Brahmins were present. They are generally the most troublesome hearers, but to night they behaved very well. They appeared to be delighted with Christ's Sermon on the Mount. Various questions were asked in the time of reading, which afforded opportunity for considerable discussion. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a Mediator, they replied, "This is true; we must have a Mediator." I said, "Who will be our Mediator?" They replied, "Some holy man." I then said, "But who will be *his* Mediator; you have said, all men are sinners, consequently, all holy men are sinners." They admitted this, and said, "The question I had asked was a very deep one, and required wisdom to answer it." I replied, "We require a person who was without sin to be *our* Mediator," and I was going to tell them of Jesus Christ, when one said, "Yes, Jesus Christ, who is God's equal, became incarnate; the sins of mankind were cast upon him, (imputed to him) and by dying he made atonement for our sin, and whosoever believes in Jesus, becomes interested in his Mediation." I was delighted to hear this from the lips of a heathen. Truth will make its own way. Many other remarks were made in the course of the evening which much encouraged me.

Mr. Fyvie confirms what his colleague, Mr. Skinner wrote (see Chron. for March, p. 124.) that they had finished the Translation of the New Testament into the Guzerat language, and were diligently employed in printing Tracts in the same, together with elementary books for the native schools. Mr. F. says, "Since I last wrote, I have prepared sixteen discourses on the leading doctrines of the Holy Scriptures in Guzerat, which will make a little volume in octavo. The Parables of Christ, &c. will be printed at

some future time. We wish to begin the printing of the Old Testament soon.

Our schools are as follows: English school, 30 boys; Native school, 70 boys: total 100 boys. We have the prospect of some more new schools. We are all, through the mercy of God, at present in pretty good health. W. F.

Aug. 8, 1821.

BERBICE.

Extract of a Letter from the Rev. John Wray; dated 21 *Jan.* 1822.

I HOPE we do not labour in vain. The Lord is adding one and another to his church. A few nights ago two slaves who have long attended the chapel applied to me for baptism.

Gabriel, a slave, when explaining the meaning of baptism to another said, "the water that Massa put upon us is a mark that we put our hearts upon Jesus Christ, and that we are sinners and want pardon through what Jesus Christ do for we. [In prayer he begged] that God would keep us from curse, from swear, from steal," &c.

Tom, another slave, said, "I thank God that Jesus Christ came to die for we sinners, that He was wounded for we; if He had not come to die for we, we must have been sinners always, and have been punished; but Jesus Christ came to die for we, and help we, and I thank God for what he do for we."

He prays with a fluency and propriety which astonishes me, for he is an African born, and naturally heavy; but he is a man of an excellent character. A few nights ago I asked him whether he could understand what he read in the Bible; he answered that he understood Luke xv. Isa. liii. Matt. xxvi. and xxvii. and the Psalms. He expressed his surprise that so many gentlemen, who can read and understand every thing; should be so negligent of religion, and that so few of his fellow-slaves should feel an interest in it. He said, "My time is short in this world, and I must soon live either in happiness or misery, and I wish to live to God here, that I may go to heaven when I die."

In his prayers he generally makes use of the words of the Prodigal Son; and often expresses himself thus, "Pardon we poor sinners; give we new hearts; help we to understand thy word; teach we to pray."

Gabriel and *Tom* keep a meeting once a week in the house of the former, for reading the Scriptures, catechising and prayer. The poor old man (Gabriel) has lost an eye, and having broken his spectacles, can scarcely manage to read his Bible; perhaps some good ladies at Hackney will send us a few pairs for old people, as they did formerly.

In a subsequent letter, Mr. Wray says, "This week we began to enclose our new school-room. In it we shall be able to teach nearly 200 children. It will cost nearly £100. His Excellency the Governor, and his Honour the Fiscal have each subscribed five joes towards it, and also some respectable planters."

We are sorry to hear that the health of Mrs. Wray is in a very precarious state. Mr. and Mrs. W. have lost two lovely children in the course of one year.

RUSSIA.

Abstract of a Letter from Mr. Knill; dated St. Petersburg, Jan. 1, 1822.

YOU have heard of our school. The most interesting thing which I have to communicate is in connection with this institution, which is as follows:—A person came in one Lord's Day morning, to get her son into the school; and in order to see me, she came to the chapel, where she had never been before. Many years had elapsed since she heard a sermon; and this was the last she was to hear; for she went with a friend to dine, was taken ill, and while we were at chapel in the evening she died. This solemn visitation roused her daughter and son-in-law from a dreadful state of depravity. They came to the funeral from a place about 30 versts distant, and it being Wednesday evening, they all came to chapel. The woman went out in the middle of the sermon, but the husband sat it out. I did not know they were present, and had never seen them in my life. But the Lord knoweth all things, and his Spirit seems to have operated very powerfully on their hearts. The woman remained in St. Petersburg, and came to chapel on Sunday, but went out in the middle of the sermon again; and in the passage she exclaimed, "There is no mercy for me!" Two pious people went to her and conversed with her. The next Lord's Day the husband came again, and on Monday called on me, with with every appearance of penitence. He was formerly a precentor in a Relief Kirk in Scotland; but some years ago, in Moscow, his companions induced him to renounce Christianity, and one of the rebels threw his certificate into the fire. It is remarkable that the person who burned this man's certificate, soon after committed suicide. Well, my dear Sir, I have the most cheerful hope, that both of them are now in a fair way to heaven. The change is

very remarkable. They have already set up family worship in their house, &c. &c.

This has also brought about another event which has long been near my heart, but which I could not accomplish; viz. to preach in the village where they reside.

Wonders of grace to God belong,
Repeat his mercies in your song.

Extract of another Letter from Mr. Knill, 4th Feb. 1822.

THERE can be no doubt that the Lord is bringing many persons to himself in this city. Among the German inhabitants, especially, there is much concern awakened relative to spiritual and eternal things. This has been chiefly through the instrumentality of a Roman Catholic priest—a zealous and heavenly-minded man who preaches in German frequently, and from house to house, and holds a Missionary Prayer Meeting in his own house on the first Monday of the month. He also distributes copies of the sacred scriptures, &c.

Mr. Knill lately waited on his Excellency the Governor-General of Siberia, who expressed his great satisfaction with the conduct of the Missionaries, and was pleased to say, "I was greatly edified by their love, zeal, and promptitude, of which I was an eye-witness. I am fully persuaded of the purity of their intentions, and feel particularly interested in their welfare. You must promise to let me hear of them frequently."

Mr. Knill reports that the school, which by appointment of the Emperor, he superintends, goes on prosperously. It already contains 130 boys. The scriptures (says Mr. K.) which they learn, and the examples they behold, will, I hope, prove a lasting blessing to some, and diffuse widely the knowledge of divine things.

Mr. Knill lately made a collection in his congregation for the Missionary Society, which amounted to 350 rubles, and additions were expected. A collection made in January 1821, with some liberal donations from three ladies, amounted to 579 rubles.

AFRICA.

WE are glad to learn from a private letter from Mr. J. Monro, who went out to Africa last summer, as an assistant Missionary, that he and his family arrived at the Cape, November 16, after a very good passage of about 12 weeks, in the Nautilus, Captain Tripe, who behaved to him in the kindest manner.

The public papers contradict the report, mentioned in our last, of renewed hostilities made by the Caffres on the colony of the Cape; we hope, therefore, that the unpleasant intelligence was unfounded.

Death of Mrs. Smith of Cape Town.

WE are much concerned to state that a letter has just been received by the Rev. J. Campbell, from the Cape, informing him of the death of that truly excellent and venerable woman, "A mother in Israel," departed this life Nov. 25, 1821, aged 72. The loss of this valuable person will be severely felt, as she was an active and generous friend to all the Missionaries. We hope to give a fuller account of Mrs. Smith in a future Number.

BY a letter just received, we are informed that Dr. Philip returned to Cape Town, from his journey of three months into the interior, on the 26th of December last, and was then indisposed. His disorder, a sore throat, &c. increased to an alarming degree, but by the blessing of God on the medical help he received, he was in a convalescent state, and though weak, was expected soon to be restored to health.

MADAGASCAR.

Arrival of Prince Rataffe at the Mauritius.

BY a letter just received from his Excellency Governor Farquhar, dated the 5th December 1821, we have the satisfaction to learn that Prince Rataffe, with the Rev. Mr. Jeffries and the Artisans, had arrived at Port Louis. The Prince was about to proceed immediately to Tananarive, the residence of his royal brother Radama, although the season of the year was unfavourable to persons who pass through the low countries; on which account, the Missionaries were persuaded by the Governor to wait at the Mauritius for a more suitable opportunity.

PROGRESS OF THE MISSIONARIES ON THEIR VOYAGES.

Ship Windsor Castle, Capt. Lee.

At Sea, Lat. 37. Lon. 16. Nov. 25, 1821.

BY a letter just come to hand from Mr. Crisp, Missionary, appointed to Madras, we are informed of his welfare and that of his companions. He says, "In our Captain and fellow passengers; in our supplies and accommodations, we are as comfortable as we can wish to be."

Ship Hadlow, at Sea, N. Lat. 0. 25. Dec. 26, 1821.

IN a letter just received from Mr. Alex. Fyvie, on his way to India, to join his brother Mr. William Fyvie, at Surat, he says, "In the first part of our voyage we had bad weather and heavy squalls; but we are very

comfortable on board, and hope that our exertions for the spiritual good of those with whom we sail will not be altogether in vain. Capt. Cragie is exceedingly kind to Mrs. F. and myself. We are now approaching the Line. O how hot it is! yet the weather seems to agree with us very well. Mrs. F. has recovered from her sea-sickness, and we hope in due time to reach our desired haven in safety."

BAPTIST MISSIONARY SOCIETY.

Female Education in India.

In a letter from Mr. Rowe, Baptist Missionary at Digah, to Mr. Saffery, April 14, 1821, he says, "In this school there are now seven girls, and three others are expected.—I fear our Lyme friends are too sanguine in their expectations respecting native female improvements; and that they do not sufficiently consider the many impediments that lie in the way. The object itself is new, and has to contend with deep rooted prejudices. In all things the natives are influenced by the most selfish principles, and they cannot easily divest their minds of the idea that others must be influenced by the same sordid motives. When some of the females had attended our schools for a considerable time, and had made a considerable progress, by advancing so far as to write the Nagree alphabet pretty well, their parents have taken them from school, under the idea, that learning would do them no good. In the Dinapore School there are seven girls, four of whom belong to one family, and three to another. Their progress is as good as can be expected. The whole of our schools contain twenty-seven girls. Our discouragements are mingled with encouraging circumstances, and we will persevere in the strength of the Lord. Aid us by your prayers. I was much affected a little time since by the relation of a circumstance concerning a poor Hindoo female. I was looking at some small temples near our house, built in commemoration of women who have sacrificed themselves on the funeral piles of their husbands, and on the very spots where the tragical scenes took place, and which are therefore called Suttees. Looking at one of them, I enquired of a bystander for whom it had been erected. Sahib, said he, the woman in commemoration of whose Suttee that temple was erected, refused to be buried with her husband when he died; but twenty years after, she collected together every thing she had that belonged to her deceased husband, and burnt herself with them in that place! What but the light of the gospel breaking in upon the mind of these infatuated people, can put a stop to these horrid practices!

MORAVIAN MISSIONS.

We often regret our inability, for want of more room, to present our readers with full accounts of the state and progress of Missions under the patronage of other societies; but we can assure them that it is merely the want of sufficient space which prevents our so doing. We constantly endeavour to give some general view of their proceedings, and now extract, from No. 94 of the Periodical Accounts of the United Brethren, a few particulars.

LABRADOR.

Here the brethren have three stations,—Okkah, Nain, and Hopedale.

Extract of a Letter from Okkah, Aug. 8, 1821.

"The blessing of the Lord has rested upon the preaching of the gospel of a crucified Saviour, which, by the grace and power of the Holy Spirit, always approves itself the power of God for salvation to all that believe; of which many encouraging instances might be quoted. Thirteen adults have thus been added to the Christian Church; ten were admitted among the candidates; twelve to the Lords's Supper, and eight among the candidates for it. We request you to present to the venerable British and Foreign Bible Society our most cordial thanks, for the valuable present of Esquimaux New Testaments, sent to us by the ship. They are a treasure of immense worth. Our worthy fellow-labourer, Brother Jacob Nissen, and his wife, return this year to Europe, after having most faithfully served this mission for twenty-four years."

From Nain, August 24, 1821.

"To the praise of the glory of His grace, we may declare with truth, that the gospel has not been proclaimed by us in this place in vain. We have again seen many encouraging proofs, that the Spirit of God guided both the whole congregation and the individuals, into a more thorough knowledge of its blessed truths, for their own advancement in true piety, and in the love of their Saviour. Since the return of the ship last year, five adults and six children have been baptized; four received into the congregation; three admitted candidates for baptism, and six made partakers of the Lord's Supper. The congregation consists of 172 persons.

"The fifty years jubilee of the Mission in Labrador, was celebrated on the 9th of August, with the Lord's rich blessing upon us and our dear Esquimaux. In all the services of the day, a spirit of joy and thanksgiving prevailed throughout the whole congregation. We praised Him with heart and voice, for all the wonders he has wrought in

behalf of the Mission in Labrador, during half a century, in which He has led, preserved, and blessed us abundantly. His mighty arm has protected us in many dangers, and the preaching of His cross has been attended with power, and the demonstration of His Spirit in many heathen hearts.

"On the 21st the Clinker sloop of war, Captain William Martin, arrived here from Okkak. Her commander had been directed by the Governor of Newfoundland, Sir Charles Hamilton, to visit the three settlements of the Brethren on the coast of Labrador, to inquire after the welfare of the Missionaries and their Esquimaux, and to offer them any assistance in his power. We consider this visit as permitted for the benefit of the Mission, and thank the Lord that we found in this officer a man of such a christian and humane character."

From Hopedale, September 4, 1821.

"If we take a retrospective view of the effects of the preaching of the Word of the cross in this place, during the past year, and consider what the Lord has done for our dear Esquimaux flock, we may well exclaim: "What shall we render unto the Lord for all His benefits!" Many are, indeed, our infirmities and imperfections, but He has nevertheless glorified His name among us, and caused His grace to be made manifest in the hearts of our people. Blessed be His name, that we may declare with truth, that He has here also a flock of sheep whom He knows by name, who hear and know His voice, and follow Him in the path of life. Among our youth we see many plants of the Lord's own planting, though we always rejcice over them with trembling, knowing how much they are exposed to seduction. The number of our congregation is 73 baptized adults, 51 of them being communicants; 60 baptized children, nine candidates, and nine yet unbaptized. In all 151 souls.

"*August* 27, We had the joy to see the Harmony arrive safe in our harbour. But we were not a little astonished, and even perplexed, when, instead of one, we beheld two ships approaching towards us; nor could we conceive what might be the meaning of so unexpected an appearance. We were however soon made aware, that the second arrived with the most friendly intentions. It was his Majesty's sloop of war, Clinker, of 16 guns, commanded by Captain William Martin; sent by his Excellency, Sir Charles Hamilton, Governor of Newfoundland, to survey the Labrador coast, and expressly to visit the settlements of the Brethren on it; and by personal inspection to be informed of their real state of which very unfounded and unfavourable reports had frequently reached Newfoundland, through our neighbours in the south. The Captain spent most of his time on shore with us, and took special notice of every particular relating to this mission."

Extract of a Letter from Brother Kohlmeister.

"SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the Sacred Scriptures throughout the world, of their own accord, began to collect seal's blubber, by way of making up a small contribution towards the expences of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offerings, deeply affected us. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends, who printed the Bibles for them, that more heathen might be presented with that Book, '*so far more precious than anything else in this world.*'"

CHURCH MISSIONARY SOCIETY.

Shocking Superstition in India.

THE following is an affecting instance of the delusive power of idolatrous superstition on the minds of the Hindoos, related in a letter from the Rev. H. Fisher, of Meerut, to the Secretary of the Church Missionary Society:—

A Fakeer was observed by the road-side, preparing something extraordinary; which, having never been observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of

times; so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length, Anund turned to Matthew Phirodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection, as well as of gratitude to God—"Ah, my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person,) Jesus! Jesus! my God! my Saviour!" It was very affecting.

NEW ZEALAND.

THE Rev. Mr. Marsden, as most of our readers know, has paid a second visit to New Zealand, in order to promote the Mission undertaken by the Church Missionary Society. His information, together with that of the Missionaries themselves, Messrs. Butler, Kendall, and others, has brought the Society acquainted with the real character of the natives, who appear to be excessively addicted to war, and probably will continue so to be, until some regular government be established among them, or the influence of the gospel dispose them to peace.

It has been ascertained that the horrid practice of feeding on human flesh is not uncommon. We shall insert some brief extracts from the printed accounts:—

"In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

With respect to the body of the Chief, it is cut up in small portions, and dressed for those who were in the battle, under the immediate direction of the Chief who retains the head; and, if he wishes to gratify his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. They not only eat the flesh of the Chiefs, but are wont to take their bones, and distribute them among their friends; who make whistles of some of them, and fishhooks of others. These they preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen: believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god, of the departed spirit.

When they have got possession of a Chief and his wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areekee, or High Priest, then calls out to the Chiefs to dress the body of the man for his god; and the Priestess, who is also an Areekee, gives the commands to the wives of the Chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted. The Areekees then take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed, and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification, and to display, publicly, to the enemy, their bitter revenge."

Reflecting on these horrid practices, one of the Missionaries says, "Oh! that the Christians, in highly-favoured England, did but well know the spiritual and temporal wants of this fine race of heathens!—they would pray earnestly, and would throw open their purses, so that there would be no lack of labourers for this desert, which shall one day be as the garden of the Lord, though at present, all is darkness and the shadow of death."

SUTTEE NEAR CALCUTTA.

"On Wednesday, Aug. 8, 1821, Tarranee Churn Bonnerjee, a man of considerable wealth and respectability, died at Sulkea, about one o'clock, after a long illness of nearly a year's duration, apparently much regretted by the native population. This melancholy event gave occasion to another human sacrifice, in the person of the wife, or rather widow of this Baboo.

The victim was an uncommonly pretty woman, of 17 or 18 years of age, and in appearance and aspect so interesting, that her unhappy and untimely fate created an unusual degree of sympathizing pity in a surrounding mob of thousands. The high rank of the deceased, and the great personal beauty of the victim, gave unusual interest and importance to this Suttee, and rendered the tragical spectacle very imposing. The devotee was the only daughter of a man of caste equally high with her deceased husband, and of greater fortune: so that that fear, which too often embitters a widowed life, the fear of unknown privations and distresses, and all the whips and arrows of poverty, scorn and neglect, could have had no influence in leading to this self-offering of a life, which might have been protracted for many years in the comfortable enjoyment of affluence. But such, alas! is the unaccountable delusion of those female votaries of superstition, that nothing on earth appears capable of arresting the mad design of destruction when once taken. The blandishments of fortune, the sight of sorrowing friends, the potency of maternal affection, the prospect of the most excruciating death, all, all seem lost and dead in their estimation. It is lamentable, however, to observe, that in this instance, as in most instances of the kind, I fear, the unhappy woman was hurried to her doom in the first paroxysms of her grief. I have stated that her husband's demise occurred about one o'clock; and at five, the widow was called to the awful pile. Such indeed was the zeal and anxiety of the surrounding relatives to close the abominable rite with the setting sun, that in despite of the Tannah's interference, they would not wait the arrival of the usual orders from the magistrates. In fact, it is probable that she was committed to the flames even before any report reached him of the circumstances at all; and at six o'clock the glowing ashes of this interesting individual were all that could be seen.

I need not describe the ceremonies of the melancholy occasion; they have become trite, and can afford no pleasure in the perusal: suffice it therefore to say, that this fair victim met her doom with magnanimous fortitude. After distributing alms, to the amount of 15 or 16,000 rupees, she performed the usual *Poojahs*, and went into the the pile with so much steadiness and composure, as to attract general admiration, which was accordingly expressed in loud shouting of *Hurry bool!* Her sufferings must have been short. No noise was heard: no strugglings seen."—*Asiatic Journal.*

FRANCE.

Much having been reported in the public prints respecting disturbances in Paris, in consequence of the exertions of certain Missionaries, we think it necessary, to prevent misconceptions derogatory to the character of such Missionaries as are sent from this and other Christian countries to the heathen, to state that the *French Missionaries* (if preachers in their own country can be properly so called) are priests of the Roman Catholic church, generally eloquent men, admired for their talents and zeal, who are authorised to go from place to place, to recal the attention of the French people to the concerns of religion, and probably to all the dogmas of the Popish superstition. These exertions (whether mingled with political objects or not, we cannot tell,) appear to have excited the anger of the populace, who are said to be stirred up to riot by young men, students and lawyers, of infidel principles.

Liberality of a poor labouring Widow.

We have been informed, that, just after a Missionary Meeting held in the country, a poor woman called at the lodgings of a minister who had been engaged at that meeting, and told him she had been prevented from attending it, but hoped she was not too late to present a little contribution she wished to make to the Society. The poverty of her appearance induced the minister to say he feared she could not afford to give any thing; but the poor woman assured him that though she was a widow, and had four children to support by the mangle which she worked, she had contrived to save a little; and that she should be exceedingly grieved if he should refuse to take it. She then untied a bundle she had brought with her, and produced 330 farthings, saying that she had laid by one farthing every day for the year past, excepting those days in which illness had disabled her from working.

Does not the liberality of this poor widow resemble that of the woman whom our Lord commended, who cast two mites, (her little all,) into the sacred treasury? And what is the wealthy man's annual guinea, compared with this poor widow's—*Six and Tenpence halfpenny!*

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 February, to 16 March 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

A Donation by the late Mrs. Eliz. Braithwaite, of Islington; per Rev. J. Yockney	100	0	0
A Friend in Need	100	0	0
A Friend to the health of the Vineyard	30	0	0
An old Man.—Donation	10	10	0
A. B. Ditto	5	0	0
Martin Ware, Esq. New Bridge Street, Life Subscription	10	0	0
Providence Sunday School, Hill Court, Shoreditch; by Mr. Forrester, Superintendent	1	13	0
Thomas Fowell Buxton, Esq. M.P.—Donation	10	10	0
Rev. Rob. Winter, D. D.—Donation	10	10	0
M. R. E.	10	0	0
A Visitor to the Missionary Museum	1	1	0
The Eighth Half-yearly Collections of the Aldermanbury Postern Missionary Association; by Miss E. Fenn	14	17	8
Second Half-year's Penny Subscription of a private Family in Tabernacle Walk	0	15	2
Three Donations; by Mr. Broughton	3	0	0
A few Friends; by Mrs. Philipps, Clapham	12	0	0
Subscriptions and Donations Collected at Union Meeting, Borough; by Mr. S. Leete	23	9	6
Three Bank Notes enclosed in one of several Evangelical Magazines, sent as a present to the Society.*			

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

South Wales Auxiliary Missionary Society.—Rev. David Peter, Carmarthen, Treas.

Milford.—Rev. Mr. Warlow.

Collection	9	10	0			
Auxiliary Contributions	2	7	0			
Annual Subscriptions	8	7	0			
				29	4	0
Trewen.—Rev. Mr. Williams.						
Collection	3	17	1½			
Sunday School	2	2	10½			
				6	0	0
Brinberian.—Rev. Mr. George.						
—Collection	2	19	8			
Sunday School	1	4	10			
Maenclochog; by ditto	2	1	0			
Bethesda; ditto	1	4	6			
Newport; ditto	4	0	0			
College Green Sunday School	1	13	5			
				13	3	5
Mr. Culham				1	1	0
Horeb.—Rev. Mr. Griffiths.—						
Collection	2	15	6			
Sunday School	1	18	0			
Carmel; by ditto	1	2	0			
				5	15	6
Penygroes.—Rev. Mr. Evans.						
Collection	4	5	2			
Sunday School	3	5	6			
Hebron; by ditto	5	7	0			
Sunday School	3	2	4			
				16	0	0
Ffaldybrenin.—Rev. Mr. Jones. —Collection	1	6	9			
Carried forward	1	6	9	62	3	11

* As no advice of the abovementioned Notes was transmitted with the Magazines, it seems probable they were sent in mistake. Should this prove to be the case, the Donor may receive them again by applying to the Home Secretary, No. 8, Missionary Rooms, Old Jewry, and producing the numbers of the Notes, or any of the Names written thereon. If no application be made within two months, reckoning from the 1st of April, the amount of the Notes will be carried to the account of the Society.

Brought forward	1	6	9	62	3	11
Sunday School	1	16	10			
Ysgerdawe; by ditto	0	9	8			
Sunday School	1	1	5			
Capel yr Erw; ditto	0	14	4½			
Sunday School	0	6	1½			
				5	1	1

Collections by Rev. Messrs. Edwards and Jones.

Newport.—Hope Chapel	4	0	0			
Rev. Mr. Lewis	1	1	0			
Mill Street Chapel.—Rev. Mr. Davies	2	19	8			
Mr. C. Brewer	2	0	0			
Caerleon.—Rev. Mr. Williams	0	8	9			
Elmen.—A Friend	0	5	0			
Mr. R. Thomas	0	10	0			
New Inn Chapel	5	6	0			
Pontypool.—Rev. Mr. Jones	4	0	0			
Blaenavon.—Ditto	1	11	7			
Nantyglo.—A Friend	1	0	0			
Ditto	0	5	0			
Beauford's Works.—Ditto	1	0	0			
Thendal's Works.—Ditto	1	0	0			
A Friend	0	2	6			
Ditto	0	2	0			
Mynyddyslwyn	1	8	8			
White Cross.—Rev. Mr. Hughes	4	0	0			
Mr. Williams	1	0	0			
Cardiff.—Rev. Mr. James	1	4	0			
Mr. T. Charles	0	5	0			
Bridgend.—Rev. Mr. Jones	2	4	8½			
Brinymenin.—Ditto	1	0	7			
Bethel.—Ditto	0	11	3			
Taibirion.—Rev. D. Jones	1	6	3			
Lanharan.—Ditto	1	13	6			
Lantrisant.—Ditto	0	15	0			
Langynwyd.—Rev. W. Beynon	0	14	7			
Lymar.—Dilto	0	17	8			
Melyn-lwnt	0	14	0			
Neath	5	8	0			
Llydach	0	12	0			
Brintey	1	1	0			
Lwmllynfell.—Rev. Mr. Davies	5	0	0			
Alltwen.—Ditto	1	14	9			
Mynyddbach.—Rev. Mr. Evans	2	13	9			
Neath.—True Friend's Society	0	5	1			
Three Crosses.—Rev. Mr. Evans	2	3	0			
Storehouse lwmnedd.— Rev. Mr. Lewis	2	5	6			
Bethesda.—Rev. Mr. Williams	3	19	1½			
Baran.—Rev. Mr. Howells	1	16	9			
Gadrerbas.—Rev. Mr. Edwards	1	5	0			
				71		
Rhydybont.—Rev. Mr. Jones. —Collection	3	15	0			
Capel Nanni.—Ditto	2	1	6			
				5	1	
Tresgarn.—Rev. Mr. Griffiths	5	10	0			
Two Annual Subscriptions	2	0	0			
				7	10	0
Neuaddlwyd.—Rev. Mr. Phillips	7	11	2			
Sunday School	4	14	0			
Students at the Seminary	2	2	0			
Lilcenim	1	14	1			
Nebo	0	18	9			
Talybont; by Mr. M. Rees	1	1	0			
				18	1	0
Little Hawen.—Collection by Rev. Mr. Luke				1	10	0
Thetson.—Ditto by Rev. Wm. Davies				3	10	0
Ebenezer.—Ditto by Rev. G. Griffiths	1	12	0			
Tynydwndwn.—Ditto	1	12	0			
Llanfair.—Ditto	0	16	0			
				4	0	0
				179	19	4

shire.—Maidenhead.—Penny-					
a-week Collection at the					
New Chapel	6	7	3		
itto at Little Wick Green ..	2	1	0		
				8	8 3
th Buckinghamshire Auxiliary Mis-					
sionary Society.—Rev. T. P. Bull,					
Treasurer.					
uckingham.—Penny-a-week Society at					
Rev. W. D. Aston's Meeting				7	8 0
ewport Pagnel.—Rev. T. P.					
Bull.—Collections after Ser-					
mons by Rev. Messrs. Camp-					
bell and Stratten, of London	26	0	0		
enny-a-week Society	10	10	0		
roduce of a Family Box for					
the Missionary Society	1	6	0		
	2	2	0		
itto.....					
unday School Children.....	1	13	2		
ubscriptions and Donations..	9	8	10		
				51	0 0
arold.—Rev. J. West	1	1	0		
unday School	3	9	9		
enny-a-week Society	3	2	0		
issionary Box.....	1	1	0		
wo Friends	0	10	0		
				9	3 9
ney.—Rev. G. Gauntlett				0	10 6
toney Stratford.—Collection.....				2	5 0
ranfield.—Collection				2	9 5
				72	16 8
mberland.—Wigton Auxiliary Mission-					
ary Society; by Mr. Wm. Baxter..				10	0 0
rsetshire.—Pymore Hill, near Bridport.					
—Produce of a Missionary Box,					
from Young People; by Rev. James					
Cope				1	7 0
rbyshire. — Chesterfield.—					
Beaver Place.—Mr. Cook					
and Friends.....	4	15	8½		
ollection after Reading the					
March Chronicle	0	5	8		
issionary Box.—Miss Mellor	0	14	0		
itto.—Master Marshall	0	11	9½		
				6	7 2
-Saffron Walden.—Rev. W. Clay-					
on.—Collected after Sermons, by					
the Rev. Rowland Hill, and Rev.					
John Campbell, in addition to					
28*l.* 13*s.* reported last Month.....				16	16 0
uecestershire.—Bristol Juvenile Mission-					
ary Society ---Mr. R. Ferris, Treas.				30	0 0
nt.—Dover.—Rev. W. Mather					
and Congregation.—Sub-					
scriptions and Donations	20	5	0		
Juvenile Society. — Mr. J.					
Mummery, Treasurer	19	7	3½		
Sion Chapel, Sunday School.—					
Mr. T. Moule	1	12	0		
River Sunday School.—Mr. G.					
Gold	0	12	0		
Missionary Box at Sion Chapel	0	15	8½		
Collection after a Sermon, by					
Rev. T. Jackson, of Stock-					
well, (already acknowledged)	3	0	6		
				45	12 6
Sandwich.—Rev. Mason Anderson.—					
A Missionary Box for the Year 1821..				6	11 6
ncashire.—Preston Auxiliary					
Missionary Society, Half-					
year's Contributions.....	21	14	1		
Clifton Branch Society; by					
Mr. H. Crook	8	8	0		
Kirkham.—Ditto	2	6	5		
Preckleton and Warton.—Ditto	1	7	5		
Newton.—Ditto.....	0	11	5		
Penwortham.—Ditto; by Mr.					
F. Martin	1	19	8		
				36	7 0
Middlesex.—Hammersmith Auxiliary Mis-					
sionary Society.—Rev. D. Wash-					
bourn's Chapel.—Mr. D. Nisbett,					
Treasurer.....				49	0 0

Whetstone & Totteridge Auxiliary Mis-					
sionary Society.—Mr. B. Rouse, Treas.				5	14 6
Feltham near Hounslow.—Rev. Sam.					
Woodham and Congregation				3	13 0
Norfolk.—Great Yarmouth, No. 1.—Per					
Mr. Watson, Astey's Row, Islington;					
by Rev. T. Lewis				22	0 0
Salop. — Shrewsbury Auxiliary					
Missionary Society.—Rev.					
T. Weaver, Treasurer.					
Annual Subscriptions, &c.....	47	0	7		
Swan Hill Sunday School Boys	2	6	0		
Ditto Girls.....	2	4	2		
Juvenile Association at Swan					
Hill Chapel; by Mr. Bury	46	9	2		
Hadnal.—Friends at; by Rev.					
R. Everall	2	0	1		
				100	0 0
Somersetshire. — Poundisford Park.—T.					
Welman, Esq. for the Native Teacher					
"Charles Noel Welman,"—Second					
payment.....				10	0 0
Bath British and Foreign Missionary So-					
ciety, second Remittance this Year;					
by N. Thorley, Esq.				25	0 0
Sussex.——Lewes Tabernacle					
Auxiliary Society. — Fe-					
male Branch.—Miss Eliz.					
Penfold, Treasurer.					
Weekly Subscriptions.....	28	0	3		
Donations	0	11	0		
Sunday School Children	1	4	8		
Missionary Box.....	0	5	7		
Sale of Missionary Hymn Books	0	0	3		
				30	1 9
Male Branch.—Mr. H. A. Hilton, Treas.				18	6 4
Brighton Contributions at the					
Countess of Huntingdon's					
Chapel, with Interest derived					
from the Savings' Bank	32	7	0		
An Annual Subscription.....	1	1	0		
				33	8 0
Alfriston. --Half-year's Amount of Con-					
tributions, from the Juvenile Mis-					
sionary Society; by Rev. G. Betts....				17	10 0
Surrey —Kingston.—Young Ladies at					
Misses Biden's Boarding School ..				2	3 0
Wiltshire.---Wilton. --- Rev. J. Bristow					
and Friends.....				15	0 0
Worcester.—First Fruits of Self Denial;					
by the Rev. E. Lake				1	0 0
Yorkshire.—Hull.—Legacy under the Will					
of the late Mrs. Mary Thornton.—					
(Less Duty, &c. 8*l.* 6*s.* 8*d.*)—Mr.					
Wm. Hall, Rev. Jos. Gilbert, and					
Mr. John Thornton, Executors				80	0 0
Scotland.—Dumfermline Missionary Society.					
—Mr. James Alexander, Jun. Treas.				10	0 0
Irvine Female Auxiliary Bible Society,					
for the support of a Female School in					
India, to be called the "Irvine Fe-					
male School;" by Mrs. Janet Howe..				15	0 0
Greenock Auxiliary Missionary Society.					
—Mr. R. D. Ker, Treasurer.—Mr. A.					
Laird, Secretary.....				15	0 0
Dunkeld Juvenile Missionay Society;					
Rev. John Black.....				15	0 0
Mid Calder Bible and Mission-					
ary Society.....	10	0	0		
Mr. Geo. Hastie; by Mr. Jas.					
Nisbet	1	1	0		
				11	1 0
Aberdeen, from Mr. W. Thomson; by					
Mr. Nisbet				11	0 0
Remitted by Rev. J. Thomson, Paisley.					
Cambraes Bible and Missionary Associa-					
tion; by Mr. Jas. M'Kirdy, Secretary				4	4 0
Largs Auxiliary Missionary Society; by					
Mr. John Lyle, Secretary.....				5	0 0
Jersey.—St. Helier. — Rev. Mr.					
Perrot	9	1	10½		
St. Aubin.—Rev. P. Messervy	7	0	4½		
				16	2 3
Less Discount.....				1	7 3
				14	15 0

Collected on board the Ship "Daphne," by Edw. Noakes, Esq. Ten Spanish Dollars; per Rev. T. Lewis 2 1 8

St. Petersburg.—Rev. R. Kulll, Missionary.
Collection at the Chapel, January 15, 1821 ..... 518 rubles
Two Ladies 50
A Lady 11
579

For the Education of Native Females in India.

A Friend at Kingswood; per Rev. Mr. Thomas, of Enfield	5	0	0
A Lady, at ditto; per Rev. T. East	5	0	0
A Servant Maid	2	0	0
Irvine Female Auxiliary Bible Society; by Mrs. Janet Howe (see preceding List of Contributions)	15	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Mr. Dicker, Lewes	1	0	0
Mr. William Smith, Frampton, Gloucestershire	3	3	0
Mr. Richard Miller, Poole, Dorset	3	3	0

The Thanks of the Directors are presented to the following:

To Mr. W. Sainsbury, for 27 vols. Evan. Mag. half bound, 4 vols. Christian Mag., 1 vol. Life of Hervey, and 1 vol. Dr. Hawker's Sermon on the Divinity of Christ, ditto.—S. S. Surrey for 4 Parts Benson's, Partrick's Sermons, &c. 1 vol. Whiston's Chronology, 1 vol. and 3 other old Books.—Mrs. Whitworth, History of China, quarto, and 2 other old Books.—Wm. Pearson, Esq. for 700 English Tracts.—Mr. H. C. 24 Plain and Easy Catechisms.—Mrs. Brasier, for Owen's History of the British and Foreign Bible Society, Dr. Lloyd's Theology, Bates's Observations, Townsend on Prayer, Mrs. Turner's Triumph of Fa 1 vol. each, and 2 other old Books.—Mrs. Keymer, per Rev. T. Lewis, 23 Numbers Christian Observer, 18 Numbers Christian Guardian, &c.—Mr. Wm. Townsend, for a quantity of Haberdashery for Taheite.—M Murray, for a Hamper of Wearing Apparel.—Mr. C. Redden, Newport Pagnel, a Piece of Calico for Fe Hottentots.—T. U. for a few Articles of Wearing Apparel.—A Female Friend, for a Box of Articles, for M Crook, Taheite.—Mr. Keymer, S. S. Surrey, Mr. James Clement, Mrs. Murrays, Mrs. Whitworth, Anon mous, and Mrs. Brasier, for 695 Numbers Evangelical Magazine

POETRY.

[*From the Boston Recorder.*]

ON THE DEATH OF THE REV. SAMUEL WORCESTER, D.D.

THE north can boast a soldier's fame:—
On Abraham's heights the hero fell,
While victory crown'd his glorious name,
And WOLFE resounds from lyric shell.

The mortal blow had struck the chief,
When, faint, he caught the word, "They fly!"
Who flies? Who flies? he question'd brief;
The foe! The foe! the quick reply.

'Twas then a fierce and glaring beam
Shot from the hero's dark'ning eye;
It shone, for once, like lightning's gleam,
That bursts in fire from midnight sky.

Go, ye idolaters of war!
And boast your hero's envied fate;
With trophies deck the conqu'ror's car,—
And shout the soldier's name so great.

The soldier of the Cross I boast,
Who sleeps beneath the southern clod,
In glory falling at his post—
THE HOLY BATTLE GROUND OF GOD!

A mightier chief than Wolfe, I ween,
Of loftier soul, more flaming zeal,
With eagle eye more vast and keen,
With sword of better temper'd steel.

How blest to fall like WORCESTER dear!—
Within the heathen camp to die,—
The shouts of victory in his ear,—
Heaven in his kindling rapture'd eye!

MAINE.

MISSIONARY HYMN.

[*From Mrs. Washbourn's Hymns, p. 136.*]

BRITAIN, convey the blessings round
Which God has multiplied to thee;
Send to the earth's remotest bound
The precious balm of Calvary!

How shall his banish'd ones believe
On Him of whom they never heard?
Or how the truth of God receive
Until they hear his written word?

How shall their gloomy veil be rent,
Till preachers point to Jesus' blood?
How shall they preach unless they're sent,
And arm'd with power by Israel's God?

Look to the fields already white!
The harvest scene will surely come,
When we shall welcome, with delight,
Full sheaves of heathen converts home.

The swarthy nations, here unknown,
Shall the white robes of glory wear
And join our songs around the throne
To Him who lov'd and brought us there!



Rossi sc

Revd. J. Honywill.

Melksham.

Publd by E. Wedlake, Stationers Court, May 1822.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

MAY 1822.

MEMOIR OF THE LATE CHARLES GLOVER, Esq.

THE subject of the following Memoir was born at Tamworth, Staffordshire, on the 15th of January 1763. His father was a builder, who dying a few years after his marriage, left a widow and two young children, of whom Charles was the youngest. His education was very much neglected, for though he went to the public Grammar School of the town five years, he gained but a very scanty portion of intellectual improvement. As his mother had determined on his succeeding his father, she had him bound apprentice to a person of the same profession, and then took a partner to manage her own business till her son came of age. This arrangement involved her in difficulties, and debts were contracted which Mr. G. at a future period of his life discharged; and he frequently observed, that he never felt more happy than when exerting himself to pay his mother's debts.

From very early life he had a profound regard for the authority of God, which became the means of guarding him against those evils to which youth in general are exposed. His natural disposition was amiable,—there was a frankness in his manners which all admired—he was superstitiously attached to all the forms and ceremonies of the established church which he regularly attended, and had his mind embued with a proportionable degree of positive hatred to Methodism. As his conduct was upright before men, he thought that the eye of God discerned no imperfection in it; thus while he endeavoured to establish his own righteousness, the indignation he felt against the Methodism of the day, gave him a high degree of mental satisfaction. Having a taste for reading, he sometimes read to his mother and a few friends on a Sabbath evening; and on one occasion, when a sermon which he had just read was very much admired, he turned to the title page to ascertain the author, but on seeing the name of George Whitfield, he was taken suddenly ill, and retired to commit the obnoxious volume to the flames. But his conscience suggested, that it would not be right to destroy what all acknowledged to be excellent. There was now a contest between conscience and prejudice; at length he resolved to spare the book and burn the title page; and the volume thus disfigured by prejudice, was preserved by Providence to be as an angel of mercy to a child of disobedience.

After the term of his apprenticeship was completed in 1774, he went to Norwich, where he laboured

for some time as a journeyman. Here being thrown into a larger circle, and less in awe of the scrutinizing eye of pharisaical bigotry, he sometimes indulged his curiosity in going to hear the Rev. Mr. Glasscott, who preached at Lady Huntingdon's chapel; but such was the enmity of his *good heart* against the truth as it is in Jesus, that he made sport of the Minister who proclaimed it.—As he was going with a friend to see an execution, he met Mr. Glasscott, who said, "Oh that young men would take warning by the fate of those who are now going to die." This appropriate remark subdued his prejudices, and though he had previously regarded Mr. G. as a hypocrite, he now thought there could be no hypocrisy in his wishing that he might not end his days on a gallows.

From this time he attended the preaching of the gospel more regularly; light gradually broke in upon his understanding, and his heart began to disclose its hidden mysteries of iniquity.—In the following year he removed to London, where he sat under the ministry of the Rev. Mr. Romaine, of whose sermons he was accustomed to speak with peculiar pleasure, to the close of his life. Returning to his native county in the year 1776, he entered into business on his own account, married and settled in Birmingham. As he was a good workman, punctual in his engagements, and rarely allowed the ultimate charges of his profession to exceed the original estimate, he soon rose to a high degree of public confidence, and acquired wealth without injuring his reputation as a Christian or a tradesman. Having lost his wife in 1796, he remained a widower seven years; when he entered the second time into the marriage state with Miss Mansfield of Derby; and the following year he declined business, in the possession, (to quote his own language) of three good things which seldom fall to the lot of one man,—"A good conscience, a good constitution, and a good fortune."

But though he had done with the commerce of the world, he did not retire into obscurity, to spend the remaining years of his life in inglorious ease. Possessing an active mind, a natural sportiveness and vivacity of disposition, a rich and chaste imagination, endowed with spiritual gifts of a superior order, glowing with a high degree of love to the dear Redeemer, and yearning over the moral degeneracy of his unenlightened neighbours, he erected a small chapel on his premises at Spring Hill, where he used to dispense the word of life on the Sabbath evening to an attentive audience. Here the poor and the rich mingled promiscuously together, forgetting during the hallowed hour of devotion, the arbitrary distinctions of society, penetrated, enlightened and consoled by the truth which they felt to be the power of God unto salvation. "We have many pretty things in this court, (said the pious Mrs. Mansfield, then residing at Spring Hill) but none so ornamental as these poor people, seeking the salvation of their souls." As Mr. G. was at this time a member of the established church, his assumption of the ministerial office, and the irregularity of his conduct in presuming to preach the gospel of Christ without episcopal ordination, subjected him to the severe animadversions of his more bigoted brethren; but his noble mind had gained her freedom from the bondage of human opinion, and seeing the people perishing for lack of knowledge, he exerted himself to the extent of his ability to save them, not doubting but the grace of life would prove as

* See *Evan. Mag.* May, 1807, p. 562.

efficacious, when conveyed by the instrumentality of a lay preacher, as through the medium of a dignified ecclesiastic. Nor did he confine his principles within the pale of any denomination of Christians, but diffused them abroad in their sacred operation, esteeming it an honour to proclaim salvation from any pulpit, and cheerfully contributing his substance towards advancing the cause of the Redeemer in any place, and amongst any people who revered him as God over all. When at Teignmouth with his family in 1817, he preached in a chapel in the neighbourhood, which was then without a Minister; and a young lady who had been living without God in the world, ascribed her conversion to the first Sermon he delivered. In 1819, he visited Tenby, South Wales, where he was surrounded by the gay and the fashionable, but he was not ashamed to identify himself with the cause of Christ; and at the request of the Methodists, who were held in absolute contempt, took possession of their chapel, in which he preached two or three times a week during his stay in that modern Sardis.

His course through life, if not brilliant, was steady; and though he had attained the summit of his desires, and was in possession of a larger share of felicity than most enjoy, yet the prospect which eternity opened to his view, enkindled the most rapturous feelings in his breast, which accustomed him to speak of his dying hour with undisturbed composure. The following extract from his Diary, which is dated July 1818, will give the reader a correct specimen of the elegance and the spirituality of his mind, and demonstrate beyond the force of any argumentative reasoning the superior worth of that faith which can raise its possessor into such a region of bliss.

"Gracious and indulgent Lord! whilst looking through the window into this pleasant garden, I am blessed with the sight of my dearest wife and beloved sister, taking their evening walk, looking after their innocent charge, gathering seed, and cropping the fading flowers. With emotions of gratitude and thankfulness I exclaim, Happy saints! peace be unto you! may your innocent amusements continue—may you long live in the enjoyment of your garden, and your God! May you escape those snares and temptations which may assault you when I am taken from you, and removed to my Father's house! May His indulgent care, whose gracious providence brought you to this place, still preside over you; and may a grateful remembrance of the many happy days we have spent together in this sequestered spot bind your hearts still closer to Himself;—may He be your guardian, protector, and guide! I must, according to the course of time, soon leave you, or you me; but it will be only for a time, a short space, and then we shall assuredly meet again, to enjoy a blissful immortality with Him and his; with his whom we have known and loved on earth; and with Him, whom, having not seen, we love imperfectly, yet sincerely in this lower world. To you, my dear wife and beloved sister, I must one day say Farewell!—yes; I am daily bidding you the farewell, not of sorrow, or anguish, or regret, —but of serenity, of peace, and of love. Happy indeed have we been in life, and shall we be less happy in death? O, no! In looking through this window I behold you with pleasure, because I behold you happy; but even to you also I must one day say, Farewell! I begin to be more familiarised, and less affected with these words, 'farewell' and 'death,' than I had used to be; permit me, then, my dear friends, to indulge myself in the sacred pleasure of repeating them, for if it be a pleasure to die, as I hope it will, why not enjoy the pleasure of dying daily. Yes; and you also, my fond attachments, you must all be loosened, in order to be dissolved, ere long: and why not gradually loosened, in order to be broken up, and receive still stronger attachments, over which even death itself shall have no control. Every prudent man wishes to have his day's work performed before he lays himself down to rest. I also am desirous of having my 'farewells' finished in good time, that, when the night of death shall come I may have nothing to do, but to die. Farewell, then, ye sacred walks, ye fruitful trees, and fragrant flowers! Farewell, thou time-piece dial, whose faithful shadow has oft admonished me of moving time! be faithful still, and say to all who follow me,

"My master's hour is up, and he is gone, nor can you long remain." And thou, famed image, Ceres, standing firm on thy proud pedestal, as if protectress of the shady bower, shall I bid thy sculptured form farewell? whatever thou wast to pagan Greeks, to me no idol hast thou ever been. Farewell, thou pleasant garden and convenient house! your kind accommodations I have long enjoyed, and blessed the hand which gave them! but my heart has been above them all, and my affections fixed on Him who made you all. And to you, my faithful servants, I would bid a fearless and a short farewell! hoping and expecting, ere long, to meet you safe in heaven, where distinctions and death shall alike be done away, and spirits part no more! My commands have, I hope, been reasonable; yours hath been a willing and cheerful obedience, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God.' May this fear and holy circumspection be constantly increasing when I am removed from you; and should you at any future time be tempted to sin against Heaven, (which God forbid) remember you once had a master who watched for your souls. Farewell, my friends and my acquaintance! each time I meet you I say Farewell! not knowing we shall ever meet again in this land of shadows; 'for what is our life? it is even a vapour, that appeareth for a little time and then vanisheth away.' And you, mine enemies, where are you? I hope I have none,—so that on your account I need not reserve a single farewell. But I forget myself; one enemy I have, and one alone—the enemy of all mankind; with him I will not shake hands, but hold my peace till I arrive on yonder happy shore, and then I will exultingly shout, 'Grim Death, farewell!' I am leaving a paradise on earth to enter the paradise of God, and of glorified spirits. I leave not earth with regret, or in disgust, far otherwise; for my Lord hath favoured me above many: I am still as it well becometh me, contented and happy, willing to continue as long as He shall be pleased to appoint this earth as my abode. Yes, Lord! thou hast given me much, but promised me more;—I am rich in possession, richer in reversion,—hence my expectations are elevated. I have a hope full of immortality, which nothing below can satisfy; things seen and temporal court my esteem, and bid high for my affections, but are outbidden by things unseen and eternal!

- - - - 'Yes, blessed Jesus!
Thou art, of all thy gifts, thyself the crown.'

Thou hast been the source of my happiness, and the centre of my joy from my youth up. Before I received these great temporal blessings I was happy in thy love alone, and shall be so again when these are all left behind.

- - 'Blessed Redeemer!
E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.'

And shall be after I have passed the barrier of death: for when I cease to breathe I shall not cease to live; my soul will still continue in active existence, though unseen by mortals. All the time I have sojourned upon earth its actings and operations have been perceived through the medium of the bodily organs, but itself has never been rendered visible; and yet, though unseen, it did really exist, and shall for ever live, when death itself is dead. But, O my soul! however conversant with life, what knowest thou of death? Thou hast never grappled with this king of terrors;—true; but my Saviour hath, and overcome Death also, not only in his own body, but in his body the Church, yea, in his weakest and most enfeebled members.

But death may, and often does appear in most dreadful array; and this may be my case. Indeed it may: I have no claim, no merit,—I am a poor, timid, distrustful, unworthy creature, and have been through life; yet God hath wonderfully supported me, and brought me through difficulties and dangers innumerable. In looking back, I can truly say, "Thou, Lord, hast brought affliction upon my loins, hast caused men to ride over my head,—hast brought me through fire and through water,—and yet, after all, hast brought me out into a wealthy place." I know that God is a sovereign, as well in death as in life, and from the many and great favours with which I have been blessed in life, I may, perhaps, be less favoured in death; but even this is no argument against faith; I may both fear and feel much, and if He be pleased for a time to leave me in that awful hour to my own weakness, (as he justly may) the conflict of expiring nature (though not on a cross) may be dreadful indeed: *still* it is but a *conflict*, and conflicts, in the very nature of things, cannot last long. That cloud which separates me from the view of my earthly friends having once passed, I enter glory. Faith in the blessed Redeemer bids me be fearless; and past experience also seems gently to whisper, 'Be of good courage, fear not.' Why art thou now, O my soul! rejoicing in hope, whilst many, at this moment in perfect health, as thyself, and Death apparently at a distance, are nevertheless full of trembling expectation and "a fearful looking for of judgment and fiery indignation," while Hope is as an anchor to my

soul? I will therefore bless God, and take courage, and say to my soul, "Be strong," yea, "be strong." Let me not forget how awful and frightful the most distant prospect of death used to appear, but now, blessed be God, it is not so: with many of my dear friends have I lately parted, and looked into their graves without dismay. Death's visage is changed, and his countenance seems to brighten as he approaches; and however timid and weak in myself, why should I distrust a faithful God, who has never yet failed me? What is this noise in my ears, but the distant shout of death?—and this trembling of the hands, but his nearer advance. Yes; thou invader of mankind! I understand thy summons, and am waiting thy approach. What a mercy, that the sound in my ears is not the sound of terror in my heart;—that this shaking of the hands is not the shaking of guilt, of excess, nor of intemperance, but only the weakness of the tremulous nerves,

'Which, pluck'd a little more,
Will toll my bell,
And set my ransom'd spirit free.'

If I have one earthly wish more predominant than another, it is this, that I may discover no cowardice in death, nor dishonor God by a fretful impatience at bodily pain; nor suffer the last enemy to surprise me unawares, or take me by the throat as a reluctant criminal, but that I may meet him, and welcome him with the smile of holy fortitude, of faithful prayer, and fervent praise. But all must be left to the disposal of Him who doeth all things after the counsel of his own will. I ought not to have a single wish,—'it is mine to obey, it is His to provide;' it is mine to be watchful, and prayerful, and circumspect; to keep a conscience void of offence, and to dress up my soul for the marriage feast in that marriage garment provided by my Lord, which will beautify and fit me for the converse of angels and glorified spirits. Thus may I be working out my own salvation, experiencing Thy divine power, working in me both to will and to do—looking to Jesus for that grace, both promised, and provided, and treasured up in thy blessed self, to enrich and adorn thy believing people: and thus looking, and thus living the life,—why should I fear dying the death of the righteous, and finding my last end and blessed eternity to be like his? One thing is certain,—having once passed the boundary of death I have nothing to fear, having not a doubt of a blissful immortality; surely, then, He who now enables me to look on the other side the grave with hope, cannot want power to keep me on this side devoid of fear. Ere long, I hope with calm serenity to say, Farewell thou sun and moon! Farewell, ye stars of light! and thou, mighty molehill, earth, farewell! In the anticipation of this hope may we live, in the comfort of it may we die.

Amen, and Amen."

He abhorred that versatility of religious opinion which is incessantly changing from one communion to another; and had, for the space of more than forty years, been a steady and zealous member of the Established Church; yet within the last few years of his life his sentiments underwent a progressive change, and though he continued to admire her excellent Liturgy, he began to doubt of her divine origin. A particular friend put into his hands "Graham's Review of Ecclesiastical History," which he read with the closest attention, and felt persuaded that ecclesiastical establishments of every description are anti-scriptural; and as he was too independent to suffer prejudice to control his judgment, he quietly seceded; avowed himself a Dissenter, and joined the church of Christ which worships in Ebenezer Chapel, under the pastoral care of the Rev. T. East.

The following extract from his diary, which bears date Mar. 10, 1821, will throw open to the reader's view the state of his mind when first attacked by that disease which terminated in death.

But a few weeks since I was remarking, that I could scarcely bring myself to conclude that I was in years, feeling nothing like decay, either in body or mind; but this week has brought me a true token, a watery swollen leg. Yes; my dear friends! but be not cast down; look not so sad my dearly beloved wife and sister, rather let us rejoice that I have been so long preserved in the use and enjoyment of my health and my limbs—let us rejoice that this disease, whatever it may be, has not been brought on by imprudence or intemperance, but by the permission and appointment of an all-wise God. "Disease invades the chastest temperance."

This may be the advanced guard of Death! well, be it so; I have nothing to fear, but

every thing to hope. To me, "to live is Christ," and, I trust, "to die will be gain." It is true I may, as I often have done, fear afflictions, and tremble at the approach of the king of terrors; for they are the effects of sin, for which I ought to be greatly humbled; yet I have an interest in the second Adam, the Lord from Heaven, who conducts his people to Heaven. Lord! thou knowest I have delighted to honour thee in life; O! suffer me not to dishonour thee in death by impatience, fretfulness, or discontent—for thou knowest I am naturally a poor, timid, fearful, unbelieving creature. I have sometimes wished to depart in sleep, that I might not dishonour thee in my last moments, but this is unbelieving cowardice:

"Only receive my soul to Thee;
The manner and the time be thine."

Why should I distrust a God so faithful and so kind,—who hath dealt so bountifully with me through life? where shall another be found who hath received so many blessings and benefits?—where shall be found a family, and friends, and servants, so dear, so peaceful, and so happy! Surely I have been blessed above many, and have more than faith to support my creed. What know I of sickness or sorrow, or pain or adversity, compared with others? I am laid under the deepest obligation to love and serve my God. O! that I could be always praising, instead of distrusting—for even now Unbelief is suggesting, "But how shall I stand if it should please God to bring me into deep waters!" Hitherto "I have only ran with the footmen, how shall I contend with horses?" Lord! "may thy grace be sufficient for me." In the swelling of the Jordan of death, "may thy strength be made perfect in my weakness." I have, indeed, great reason to distrust myself, my sinful self, but no reason to distrust a faithful God;—nor have you, my dearest wife and sister; He has given you much, and he will give you more grace; will supply all your need out of his abundant fulness;—He will support you under all circumstances, and in all dangers. We must part from each other for a time, but never from our best friend, either in time or in eternity. His grace hath enabled us to bear up against the storms of prosperity, and He is almighty to sustain us in the hour of adversity, "able to save to the uttermost." May we trust and not be afraid, for "the Lord Jehovah is our strength and our song, and will be our salvation." Yes! my dear friends! I am to continue with you His appointed time, and I am willing to stay with you, for I have every possible tie that heart could wish to bind me to earth, and to you; but when my Father, my Friend, and Redeemer, says

"Come, come away;—
I must, I would obey:"

You must, you would resign; yea, and follow me too, for there

"Our best friends and kindred dwell,—
There God our Saviour reigns."

He, who best knows when to bring us into this world, and when to unite our hearts, knows best when to take us out:

"Peace, then, our angry passions still,
Let each rebellious sigh
Be subject to His sovereign will,
And ev'ry murmur die."

And will ye, my dear friends! attempt to make the rent mantle of flesh more lovely by the clothing of a fringed shroud, or the decoration of blooming flowers? Vain attempt! yet kind, as flowing from that principle of love to its once animated spirit, now fled, now happy!

Weep not for me thou lovely widowed wife! weep not for me thou lovely widowed sister! weep not for yourselves! we are all safe, and shall soon be all happy together; separated yet undivided, even in death. We met on earth to live in love and peace,—we meet in heaven to part no more! Our union on earth was *sweet*, our separation shall be *short*, and our re-union *eternal!*

He lingered on for several months, exciting the hopes and fears of his friends, till August, when his latter end was obviously drawing near. To an intimate friend he observed, "I have not ecstatic joy, but possess solid peace, and the fullest confidence. I have not any fear of death; I have carefully examined every point, and I find every thing right for both worlds." When in health he occasionally expressed a wish that he might depart suddenly, if consistent with the will of God, being apprehensive that if long afflicted he might be impatient. A friend who had heard him thus express himself, remarked to him, when sitting by his bed-side, "You now find how groundless your fears have been lest you should not have patience in affliction." He replied, "It is wonderful how God supports;

it is not my own doing." He said, when extremely ill, "I am in a great storm, but with Christ in the vessel I shall weather it in safety." A friend remarked, "It will be all rest, and peace, and happiness above;" he answered, "It is all peace and joy in God *now*." Mrs. Glover said to him on one occasion, "Are you capable of enjoying spiritual meditations?" "O yes, at times; but when I begin to think of my mercies I am obliged to stop, the recollection of them overpowers my weak frame." At another time he observed, "It has been my ambition, when in health, to glorify God; and now it is my ambition to glorify him in great suffering." On a friend saying "I am sorry that you should be teased by taking medicines;" he replied, "It is the will of God, and that is right."

His medical attendant observing to him that there was some peculiarity about his pulse, he replied, with his accustomed cheerfulness, "There is one point about my pulse which I understand, that every time it beats it leaves the number less; and it would be wrong in me to wish it otherwise. I do not like the term, dangerous illness; how can it be called dangerous when a person is going to heaven!" To one of his family he said, "You have often refreshed me, particularly by reading the word of God. Oh! what a divine fulness do I see in that precious word! every sentence is a subject for me." When his afflicted wife said to him, "Whatever God does must be right," he replied, "Do you ever keep to that!"

On Sabbath, August 26th, he departed this life, between one and two in the morning, and on the following Friday he was interred in the burying-ground belonging to St. Mary's Chapel.

In marking some of the more prominent features of Mr. Glover's character, we shall perceive that he was habitually influenced and governed by a high regard for the authority of God, which was, in his opinion, increased rather than diminished by the redemption made by Jesus Christ. Hence, in the ordinary transactions of trade, as well as in the more sacred exercises of devotion, he endeavoured to please God by acting not only uprightly in the sight of men, but conscientiously in His sight. He paid great respect to the Sabbath because God had appointed it as a day of rest. General de Lancy having nearly completed an arrangement with him one Saturday evening, for the erection of the Government Barracks in Birmingham, said, "Well, Sir, nothing more can be done till tomorrow morning. Meet me on the spot at 10 o'clock, and we will finish the business." Mr. G. replied, "I will meet you on Monday morning, Sir, as early as you please, but I never transact business on a Sunday." "But mine, Sir, is Government business, and I cannot be detained; and if you do not choose to meet me at the time I mention, give me back the papers, and I'll find some one that will." The papers were immediately returned, and Mr. Glover was about to leave the room, when the General's countenance suddenly changed, and with a look of mingled surprise and approbation at the decision of conduct he had just witnessed, he exclaimed, "I'll wait till Monday, Sir."

Such was the anxiety which he felt for the spiritual welfare of his men, that he uniformly summoned all that were at work in the shops into a room, when he devoted a portion of his *own* time to reading and to prayer every morning. Such a practice excited the contempt and the ridicule of

many who profess and call themselves Christians; but can we for a moment suppose that it excited either in heaven?

This zeal for the salvation of his fellow-men, who were involved in a state of moral degradation and misery, burnt with a steady ardour in his breast, and impelled him to consecrate all his talents to promote it. And here I cannot forbear to mention his epistolary correspondence with his friends, which was rather extensive, and the extracts which I have taken from some of the letters which have been sent me, will demonstrate, how well qualified he was to avail himself of this method of instruction and impression. To a young lady who had acknowledged him as her spiritual father, he thus writes:—

"Permit me to leave with you a few admonitions, which may contribute to your well-being when the hand that writes them shall be palsied in death.

First, then, hold sin in perfect abhorrence, however specious or splendid. The Apostle says, "Abstain from all appearance of evil;" and it is in vain we pretend to avoid sin, if we avoid not the occasion of sinning.

"Make the Scriptures your daily delight and study; read them much, meditate on them more: they are given by inspiration of God, and are able to make you wise to overcome sin, wise for the purposes of life, yea, wise unto salvation, through faith in a crucified Redeemer.

"Be not hasty in the choice of a companion for life: that which is done hastily is seldom done well: and, permit me to say, beware of taking so important a step without the consent of your mother. True happiness is not necessarily connected with a state of marriage; but it is inseparably connected with a state of grace. Be very earnest with God in secret prayer—be very watchful over your heart; guard well your thoughts; be not hasty in any matter; have an eye to the glory of God: hold in high estimation a tender conscience—consider it as one of the greatest blessings; sacrifice all for it: let no promised advantage, no sinful compliance, tarnish the lustre of its divine polish. I charge you to meet me in heaven."

To another friend he thus writes:

"We were sorry to be disappointed of seeing you and Mrs. F. at the music meeting. The music was very grand and full. "I know that my Redeemer liveth," was sung well; but I have heard it better pronounced, and more harmoniously modulated with the faltering tongue and quivering lips of the dying saint on his death-bed: that is a time and place where it is often sung to great advantage;—it is the music of the soul, conscious of its own felicity—it is the admiration of surrounding friends, and the joy of holy angels, waiting to convey the happy spirit to the abodes of bliss!

"My Redeemer"—sweet words! may we learn to articulate them with the heart pronunciation; more full and distinct every day we live, to our own comfort and God's glory."

His mind was so habitually under the influence of the unction of the Holy One, that he could pass from the commerce of the world to religious conversation or devotional exercises with the most perfect ease; and while he detested the cant of hypocrisy, he passionately admired the fervour of piety. He examined the scriptures with close and patient attention; and though he disdained to call any man Master, yet his religious tenets were those usually denominated Calvinistic; and however some may feel disposed to impugn them as hostile to the interests of morality, they inspired him with exalted conceptions of the purity and equity of the Divine government, and laid a solid and permanent basis for that moral excellence which so long adorned his personal and relative character. His humility was conspicuous

amongst his virtues, and gave o each an additional lustre; but benevolence was the ruling passion of his heart, and, having obtained a respectable fortune, he gave himself full scope for its exercise. When pleading the cause of the Redeemer in a public assembly, a few months before his decease, he entered on a full exposure of the various excuses which some advance to protect their honour, while they keep their money; and the impression produced by his speech, which discovered an accurate knowledge of the human heart, was very powerful. "I will contribute when I can better afford it." Ah! this is the plea not of poverty, but cupidity. I have made my observations on Man as I have passed through life, and I always found that he who is unjust in a little, has carried the same spirit with him when he has had to do with much: and permit me to say, in reference to the cause of benevolence, that

"If you tarry till you are richer,
You will never give at all."

To those especially who move in the higher circles of life, and are enabled, from the extent of their resources, to partake of all the gratifications and amusements of society, the prospect of dying throws a gloom over the whole of their possessions, and they shrink back from all serious meditation on the subject in silent horror. "How mortifying!" said a person, when conversing with a friend, "that after one has realised a fortune, and just begins to enjoy it, Death comes and puts an end to all one's happiness!" "I should do," said another, "very well if it were not for that Death." But death was invested with no gloom when presented to the imagination of Mr. Glover; because he knew in whom he believed, and most ardently longed to see Him that he might be like him. A remote allusion to that "blessed interview" would spring a mine of exquisite feelings in his breast, and he would eagerly pursue the solemn theme till he had enkindled similar emotions in the breasts of others, and involuntarily compelled them to join him in the exclamation of the poet;

"To Jesus, the source of my joy,
My soul is in haste to be gone;
Then bear me, ye angels on high,
And waft me away to his throne."

Some objects look most fascinating at a distance, but others conceal their beauties till they are examined closely; and the same remark applies to character. In public life he was eclipsed by many, but as a domestic man he was surpassed by none. Within the precincts of home he unfolded all his moral charms, and such was their power that they irresistibly subdued every heart which came within their influence.

His constant aim was to make every one happy who stood connected with him; and he could do that more easily than most. His manners were so familiar, his temper so cheerful, his friendship so genuine, his attachments so constant, and over his spirit there was such a sweet unction, that though an irreligious man would have felt himself breathing in a wrong atmosphere, had he been compelled to have lived with him, yet no Christian could pass an hour in his company without deriving some spiritual benefit, and, on returning, would say, "Happy saint! blessed, and made a blessing!"

Though he left his old religious convictions, and became a Dissenter, yet this circumstance did not burst asunder any bond of private friendship: as his mind was too deeply absorbed in the essential truths and facts of Divine Revelation to allow him to feel the contracting influence of a sectarian

spirit; yet he often confessed that he found the change productive of much personal enjoyment. He lived nearly two years to enrich the church of Christ at Ebenezer Chapel by his example, and then died to take possession of the honours awarded him by his Lord and Judge. His pastor improved his decease by preaching a sermon from Psal. xxxvii. 37, and the concourse of people who attended, including many of the most respectable inhabitants of the town, demonstrated the high estimate in which his character was held, and the regret which his death had occasioned.

ON THE SUCCESS OF MISSIONS TO THE HEATHEN.

The unbelieving Jews are, with much propriety, the objects of benevolent concern to Christians in the present day. All means are employed to make known to them the only Saviour, and to prove to their conviction, that He whom their fathers crucified is both Lord and Christ. The exertions made for their spiritual good have been accompanied with some success. The circulation of the Hebrew New Testament among them is one mean well calculated to rouse their attention, and, under the blessing of God, to bring them to the faith of Christ. "The Jews, who in great numbers frequent the annual fairs in Leipsic, have lately become eager for copies of the Hebrew New Testament."*

Attempts have also been made, and, we trust, not altogether in vain, to make known to the deluded followers of Mahomet the truth of the Gospel.

The Bible has been translated for the use of Roman Catholics, and the zeal with which it is circulated by Roman Catholics themselves, calls for gratitude and praise to that God who "has the hearts of all men in his hands; and, like rivers of waters, can turn them whithersoever he pleaseth."

But, besides the Jewish unbelievers and the deluded votaries of Mahomet and Antichrist, there are countless multitudes of heathen who live in the habitations of horrid cruelty; on the lintels and doorposts of whose dwellings the Christian may see, as it were, this motto written, "Where no vision is, the people perish!" Among these, heathen Missions have been established; and however successful they have hitherto been, we have abundant reason to believe that they will be more and more successful.

The success which we are warranted to expect will attend missions to the *Heathen*, properly so called, is two-fold, *ultimate* success, and, in comparison with it, what may be called *present* or *earlier* success. The former of these will be common to these missions, with every scriptural scheme for the enlargement of the kingdom of Christ: the latter will, as to degree at least, be peculiar to missions to the heathen.

There is no doubt that the period will come when the Jews shall believe in the crucified Jesus, and shall own him as king in Sion, when Antichrist and the false prophet shall be overthrown, and when the fulness of the Gentiles shall come in. The success of the Gospel in its universal spread, and the consequent glory of Christ and the felicity of mankind, are not only the great encouragements to engage in missionary undertakings, but are the encouragements which the Holy Scriptures present to our minds.† Then shall the Gospel be

* See last Report of the British and Foreign Bible Society.

† See Ps. xviii. 44, xlv. 12, lxviii. 31, lxxii. 10; Isa. xii. 5, xxiv. 16, lx. 6, 7, and lxvi. 19.

ultimately successful;—an *ultimate* success that may be more or less distant.

But there is, in comparison with it, a *present* or *earlier* success which missions to the heathen will obtain, and which present us with powerful inducements to support them with zeal. Ere the final restoration of the Jews take place, ere the destruction of Antichrist and Mahomet shall be completely effected, and, ere the fulness of the Gentiles be come in, we may look for abundant success to evangelical labours among the heathen.

Not only has the first rejection of the Jews opened up a way for the spread of the Gospel among the Gentiles, but it rather appears that their casting-off, as a nation, will continue; not, indeed, *till the full conversion of the Gentiles*, but till the Gospel of salvation be preached, with much success, to every Gentile nation under heaven. Their continuance as a nation, in their present state, seems necessary till the Gospel be fully spread among the heathen, when the final restoration of the Jews will bring in the full glory of the latter days. The present state of the Jews is one proof of the truth of Christianity. Their dispersion among the nations, with their distinctness as a people, demonstrates the truth of Scripture prophecy, and is itself an evidence that the Messiah promised to the fathers is already come. On this subject we have the following express revelation: "I say then, Have they (that is, the Jews) stumbled that they should fall? God forbid: but rather, through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead! For I would not, brethren, that ye should be ignorant of this mystery; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."* According to ancient prediction, the full salvation of the Gentiles shall be consequent to the final restoration of Israel: but in the passage just quoted, the *riches* of the Gentiles is distinct from the *fulness* of the Gentiles; the one is the consequence of the fall of the Jews, or of their first rejection, the other is the consequence of their final restoration. In this passage there is a double harvest of the Gentiles spoken of; the first called their *riches*, (ver. 12.) as consisting in the preaching of the Gospel to all nations, by which they are enriched with knowledge and grace; the second, called the bringing in *their fulness*, expressive of a more glorious conversion of many to the true faith of Christ in the latter age of the world, which is to be occasioned by the conversion of the Jews.† Here, then, is our present encouragement to zeal and activity in exertions to evangelize the heathen. We live in the days of the riches of the Gentiles, looking forward to the reaping of the first harvest. We may therefore expect early success in all attempts to evangelize the heathen.

It may be farther observed, that the extensive spread of the Gospel among the Gentiles shall precede the final destruction of Antichrist and Mahomet. (Rev. xiv. 6, 7, 8.) Whatever may be the time appointed for that destruction, which God hath reserved in his own power, and whatever interpretation may be given to the dates in Daniel's prophecy, and John's

* Rom. xi. 11, 12, 15, 25.

† See the learned Appendix of Dr. Whitby to the eleventh chapter of the Romans.

Apocalypse, it is certain that the reigns of Antichrist and Mahomet are already begun, and are not yet ended. Consequently, Protestant Christians are the two witnesses, (Rev. xi. 3.) who not only shall testify for Christ in the days of persecution, but who shall *prophesy*, shall spread with success the glad tidings of salvation among the Gentiles, during the one thousand two hundred and threescore years before the destruction of the Antichristian empire: here, also, we have the *present* prospect of success to our attempts in evangelising the heathen. The declaration of Christ shall be fulfilled in the order of its announcement. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv. 14.

If we attend to facts, we shall find the success which has already attended the preaching of the Gospel to the Gentiles remarkably abundant. This it has been (to go no farther back) ever since the æra of the Reformation of religion in Europe. We have only to recollect the success of Eliot, Brainerd, and others, among the American Indians; of the Moravian Missionaries among the Greenlanders, Esquimaux, &c.; and of the Missionaries of the London Missionary Society in Africa and in the islands of the South Sea, &c. Wherever mere Gentiles, however low the degrees of their civilization may have been, have been the subjects of faithful missionary instruction, the labour has not been in vain. God has been, as he will ever be, faithful to his promise. "In His name shall the Gentiles trust."

If the above observations be correct, they may be profitable for our direction. By attending to them there is some reason to hope that we shall not be employed in unproductive missions. We will follow the path pointed out by the word of God and by the aspects of his providence.

They may be profitable for our encouragement. We look forward, for our excitement, to the triumphs of the latter-day glory; but we look forward, also, to what may be considered an *earlier success* to missionary labours among the Gentiles. We may expect good accounts from time to time, which will not only refresh the hearts of Christians already zealous in the cause of Missions, but which will rouse the attention and excite the zeal of others. They will perceive that missionary labours among the Gentiles are receiving the countenance of Heaven, and that the kingdom of our Lord and Saviour is enlarging, by the gradual conversion of the heathen, till the time arrive "when he will appear in his glory to build up Zion."

Mid-Lothian. W. F.

TO BRITISH CHRISTIANS.

Amidst the many truly important institutions, which are at once honours and benefits to our country, it is presumed that a Society to render the highest benefit to *Sailors* will be thought to be well deserving of support. No empire can vie with Britain in traffic on the sea, and none equal victories and greater rule on the ocean. Under the blessing of Divine Providence, our independence and honour as a nation, and our prosperity as a commercial people, depend mainly upon seamen. No nation is under equal obligations to sailors;—none more interested in their real welfare. Scarcely is there an English family but in one way or another is concerned for some member of it on the ocean; and, universally, ALL are indebted for their comforts and enjoyments, in a large measure, to

seamen. It is, therefore, natural to look to all for some assistance when an attempt is making to render real service to sailors. To the merchant, the ship-owner, the underwriter, the appeal is direct: to others, as parents or relatives, as fellow-subjects, as fellow-Christians, the appeal may be more indirect, but cannot fail to be felt when the mind permits due consideration of the subject. It is to benefit *Sailors*, and, through them, to render service to many others, that the Port of London Society has been established, with the high aim of promoting religious knowledge among them. Beside the gift of small religious tracts, a chapel afloat has been provided for them; and in this hundreds assemble voluntarily every Sunday, for the public worship of their Maker, and to hear instruction from the Holy Scriptures. Here they are exhorted to cease from evil, and to learn to do well; to deny ungodliness, and to live soberly and righteously; to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Since the public attention has been awakened to this good work, many friends and new associations of Christians *have appeared*, in many places, on its behalf, and the Divine blessing evidently crowns it with signal success. The morals of seamen are greatly improving; and there is a hope, apparently well founded, that at no very distant period this class shall change its long disgraceful character of licentiousness and thoughtless folly, for that of morality, and even for general and remarkable piety. Should this be the happy issue of the present exertions for their benefit, *they* will not be the *only*, although they will be the *principal* gainers. The merchant, the ship-owner, the underwriter, the tradesman, the manufacturer, will share the advantages derived from the happy change. Especially will parents whose children take to the sea, find their hearts more at rest as to the minds of their offspring; wives and daughters will feel less anxiety for their husbands and fathers, when they know that the ship's company, in the fear of God, are sober and careful; and that the blessing of Him who can say to the storm, "Peace!" and it shall become a calm, is sought by those on board as well as by the anxious and affectionate relatives on shore.

It pleases the Almighty to work his ends by means, and it is in the diligent use of means that we are to expect the Divine blessing. He has said, "Go ye into all the world and *preach the Gospel to every creature.*" Also, that "faith cometh by hearing;" and when the voice of Inspiration puts the question, "How shall they hear without a preacher?" and, "How shall they preach except they be sent?" the duty of all is too plainly inferible not to be perceived. All who can help to send a preacher should aid to send him. Individuals may not be able each to send one, but they can contribute toward the fund for the purpose. And in this view, and in the most respectful manner, the Committee ask support from their fellow-Christians, to the efforts of the Port of London Society for promoting Religion among Seamen.

It is the Christian religion, and no sect or party, which this Society seeks to promote. It causes to be preached to sailors, in language suited to their rank in life, and in plain intelligible terms, salvation through the atonement by our Lord Jesus Christ; and insists upon good works, as the only undoubted proof of real and saving faith. It recommends to their perusal the Holy Scriptures, and imparts to

them that true cheerfulness, with which a good hope of Heaven for their eternal portion is so calculated to inspire them.

Noblemen, and clergymen, and ministers, and merchants, and public companies, have contributed to this noble purpose, so that the first outfit of the Chapel is nearly all defrayed; but the carrying on of the work will require money for repairs, and shipkeepers, and boat hire, and lights, and a variety of indispensable charges, from £250 to £300 per annum. This is a small sum compared with the number of Christians who can and are willing to give an annual subscription. It is the humble but earnest request of the Committee, that you will be pleased to favour the Society with your name as an Annual Subscriber. Should you incline rather to prefer a donation, it is intended to fund, in the names of trustees, all donations or bequests of £20 or upwards, and to use only the interest for the current expenses. As the Committee are conscious that no bye-end actuates them, and as they are giving not of their property only, but of their time on the working days of the week, and also on every Lord's Day throughout the year; and as they are always under anxiety for the success of this great matter, which, in the course of God's providence, appears to have come under their management, so they can with confidence appeal to their fellow-Christians for their aid. The object is worthy of the best exertions, and the souls of seamen have been long neglected. Until now, opportunity has not been offered to enable individual Christians to assist; but *it is now* offered. Let not a neglecter of it say, sinfully, "I know thee to be an hard master, and therefore I will not serve thee;" but, under the impression that the Lord loveth a cheerful giver, rather let Gratitude say, while giving liberally to this great design, "Lo, O Lord! I can offer thee only of what thou thyself hast given."

A Friend to Sailors.

PRAYER FOR THE GRACE OF CHARITY.

(*From the Rev. T. Gouge.*)

Prayer is a special means on our part to be performed for attaining unto this grace of charity. I say, earnest and fervent prayer unto God for the same; for as He is the fountain and author of every good gift, so he hath sanctified Prayer, as the means of obtaining every good gift from him.

"Be earnest, therefore, with God in prayer, that he would be pleased to give thee a compassionate heart towards the needs and necessities of the poor members of Jesus Christ; so, an open hand, that thou mayest freely and liberally contribute unto them, according to their necessity and thy ability. Beg of God, that as he hath blessed thee with some competent estate, so he would add this mercy, to give thee an heart to give out proportionably to what he hath given thee, and that in testimony of thy love and thankfulness unto him.

"But, alas! how few are there that are mindful in their prayers unto God of this grace of charity! How few are there that ever begged of God, that he would be pleased to implant this noble grace of charity in their hearts! If, upon examination, thou findest thyself to have been faulty therein, go, take up a new resolution, to be earnest with God in prayer for this grace especially, and never give over till thou find it in some measure wrought in thy soul, till thou find thyself upon all good occasions ready to distribute, and willing to communicate to the needs and necessities of thy poor brethren."

ANECDOTE.

Wonderful interposition of Divine Providence.

MAXIMILIAN, emperor of Germany, conversing one day in his coach with Johannes Crato, who was his principal physician, and a learned protestant, was lamenting the division of Christians, and asked Crato which party approached the nearest, in his opinion, to the apostolic simplicity. Crato replied, that he thought that honour belonged to the brethren called Picards, (the same as were called Waldenses and Albigenses). The emperor said, "I think so too." This being reported to them, afforded them much encouragement, and induced them to dedicate to him a book of their devotions; for, during the preceding year God had marvellously preserved him from the guilt of their blood. Joachim, a Novo Domo, chancellor of Bohemia, went to Vienna, and would give the emperor no rest until he procured from him a mandate for the revival of a former persecuting ordinance against them. Having obtained his commission, as he was leaving Vienna, and passing the bridge over the Danube, the bridge gave way and fell, when Joachim and all his retinue were plunged into that great river; and all were drowned except six horsemen and one young nobleman, who, perceiving his lord in the water, caught hold of his gold chain and held him up till some fishermen came to their assistance; but they found Joachim dead, and his box, containing the persecuting mandate, had sunk beyond recovery. The young nobleman who survived was so affected with the hand of God in this affair, that he joined in their religion, and the persecution dropped.

Baxter.

OBITUARY.

MR. EDWARD ANDREWS,

Son of Mr. J. Andrews, artist, Olney, died on Wednesday, Sept. 19, 1821, in the twenty-second year of his age. The subject of this Memoir had, from his infancy, been accustomed to attend the house of God, and many years before his death under the ministry of the Rev. John Stittle, one of the Independent ministers in Cambridge, he received those deep convictions of sin, which the hand of Time never could erase; the agency of the Eternal Spirit co-operating with the Word having sealed them on his heart. From this time he was inclined to private prayer, and frequently was found in the place where prayer was wont to be made in social meetings; yet, like too many real Christians, he lost his first love, and became too much conformed to the temper and spirit of the world, until the melancholy affliction which terminated his days was perceived to be undermining the vigour of his healthy frame; and even, indeed, through the first portion of this affliction he seemed given up to apathy and indifference: the admonitory conversation of his friends appeared unwelcome, and led them to fear that he was "alienated from God." Before his departure, however, this cloud was happily dispelled. On the Monday night, two days before his death, distressing fainting-fits arose, which so distressed his vital powers that those who surrounded him expected he was on the verge of life. A little recovering from faintness, he desired certain of his relations might be sent for; when they arrived, one of them asked him how he felt in his mind, to which he replied, "Ah! my dear friend, happy, happy, happy! I have got the *prop*:" referring to that fine hymn of Dr. Watts

> "How can I sink with such a *prop*
> As my eternal God?"

About five on Tuesday morning several relations were present, when he respectively seized their hands, and addressed them in language, whether of warning or comfort, which he thought appropriate to the con-

dition of each in the Sight of God thanking them for their kindness and sympathy, and commending them to the kind Father of mercies: "he hoped," he said, "the short remaining time he had might be spent in the praise of God;" "for," added he, "God has been kind, very kind to me; one who deserved eternal punishment, yea, eternal torments; and my having obtained mercy is encouragement for all.

"Dying is easy with such support and comfort as I now experience." He said he had prayed for this respite from pain and spiritual darkness, and, Oh, what a favour! it was given in answer to prayer. He thanked certain of his friends for their attempts to liberate his soul from "the bondage of corruption," as well as for what had been done medically for him; and then, in the spirit of pure and undefiled religion, he hailed them as fellow-travellers to the kingdom of God. Then, clasping his hands and closing his eyes, he offered up a fervent prayer, entreating God to be his companion and guide through the short remnant of his life, and to preserve his calmness and inward peace; and that his death might be beneficial to those who survived him; commending himself and them to God's propitious care. In this devotional exercise he three times engaged during the Tuesday. When he saw his friends weeping, and particularly one with whom he had intended soon to enter into a connubial relation, he said, "Do not weep, it grieves me: I am happy." Then addressing himself to God, he said, "O thou Almighty Judge,—thou kind Redeemer,—thou art faithful to thy promise; I have proved thee so:—the same yesterday, to-day, and for ever." When he talked long his cough became troublesome, and he found it necessary to take a little soothing mixture which lulled him to sleep; but on awaking he would cry out, "Ah! this is time lost in sleep;" and immediately expressions of praise and gratitude flowed from his lips to God for allowing him space, feelings, and occasion to converse with his friends, that, after his decease, they might not sorrow as those without hope. "Amidst sins," he said, "which rose mountains high before his view, he felt a sense of pardon which countervailed their guilt." Enquiring about two o'clock on Wednesday morning, if his dear father and mother were satisfied that he was going to everlasting bliss, and being assured they were, he kissed his friends around, and bidding them a final earthly adieu, his aspiring and immortal spirit "languished into life."

Olney. T. A. Y.

RECENT DEATHS.

MARCH 13, at Sutton-Coldfield, Warwickshire, in the 86th year of his age, the Rev. JOHN RILAND, A.M. who had been thirty-two years rector of that parish, and for many years previously minister of St. Mary's Chapel, Birmingham.

His eminent worth, his integrity, simplicity, zeal, and extensive *usefulness*, will cause his memory long to be cherished, especially in the county where he so successfully laboured for nearly half a century.

March 30, died suddenly, the Rev. JOHN WILLIAMS, Vicar of East Testead, Hants. On Saturday morning Mr. W. called at Mr. Adey's, a grocer at Turnham Green, to wait for the stage to Testead, when he entered into conversation with Mr. A. on a variety of philanthropic topics, in which he felt much interested; as the abolition of the Slave Trade, the Peace Society, the new systems of Education of the Poor, &c. and expressed his hope, that, by these means, knowledge would universally prevail. When he had uttered this, his last wish, he fell back, and instantly expired!

Mr. Williams was Afternoon Lecturer at Chiswick Church for nearly twenty years, and was universally respected for his piety, evangelical principles, and benevolent conduct. But, though an impressive and faithful preacher, he was never popular, owing to an asthmatic complaint under which he laboured. He was attentive to visiting the sick, and enforced a strict observation of the Sabbath.

REVIEW OF RELIGIOUS PUBLICATIONS.

Travels in South Africa; undertaken at the request of the London Missionary Society; being a Narrative of a Second Journey into the Interior of that Country. By the *Rev. John Campbell.* 2 vols. 8vo. 1*l.* 1*s.* Westley.

So important was the visitation of churches, formed of converted heathen in distant countries, that the very chief Apostles of Christ devoted to this purpose a large portion of their time and labour. In this manner Peter appears mostly to have been occupied. He visited not only the churches in Palestine and Syria, but probably the greater part of all that lay between Babylon and Rome. His two Epistles were addressed to Christians dispersed over many of the intermediate provinces. The former bears the date of Babylon, in its ruins; and the latter seems to have been penned at Rome, the rival of its greatest splendour. The missionary labours, which are now still more widely extended, bear no slight resemblance to those of the Apostolic age; and their fruits certainly do not stand less in need of watchful and tender cultivation. Those ministers of Christ who cordially accept and faithfully execute commissions to inspect remote missionary stations, thereby render to His cause a needful and important service, and are intitled to the gratitude of their fellow-Christians, whether at home or abroad. The repetition of so arduous an undertaking will probably fall to the lot of few beside the author of these volumes: yet his example presents strong encouragement to those who have once surmounted its difficulties and hardships. Though in his latter journey he penetrated much farther than before into the interior of Africa, he either had less to suffer in doing so, or was much better qualified to sustain it. Both, indeed, we believe to have been true. Experience, valuable as it is in all situations, is so, perhaps, most of all, in that of a traveller. In his noviciate, mole-hills may seem mountains; in his more advanced course, mountains sink to mole-hills before him.

In four introductory pages Mr. Campbell dismisses what has filled several bulky quartos; a voyage to the Cape of Good Hope, and a journey through the length of the colony. This is now extended beyond the Great Fish River, to the Keiskamma; the *Koussi* nation (nicknamed Caffres) having been compelled to retire within that boundary, as the depth of the former river was found insufficient to secure the colonists against their incursions. They usually pastured their herds westward of that river; whence they either expelled the *Gonaka* Hottentots, or so intermingled with them as to efface their distinction as a tribe. We cannot, indeed, account for the use of sounds by the *Koussies*, that characterise the Hottentot language, unless the whole country which they still occupy once belonged to the latter nation. Their personal appearance greatly differs: and the customs of the Koussies resemble those of the *Bootshuanas*, in whose speech there is no affinity to that of any Hottentot tribe. Both the Koussies and Bootshuanas practise circumcision, and several other customs that were used by the Jewish nation; yet we do not (with the author) conclude them to be of Israelite descent, but rather to be Abraham's posterity, either by Ishmael, or by the sons of Keturah.

A Mission was established among the *Matchappies* (a powerful Bootshuana tribe) in consequence of Mr. Campbell's visit to their principal town, Lattakoo, during his first travels. A post so much advanced could not be exempt from danger; and it was not established without difficulty. Its spiritual fruits, as yet, are small; as was reasonably to be expected where an unwritten language must be acquired. The Dutch, which has spread to most of the Hottentot tribes, terminates fifty leagues short of Lattakoo. But there is an universal and *truly* philosophical language, that of the *conduct*, more intelligible and more forcible than speech, and more penetrating, though it travels slower, than *sound*. The transformation of the *Bastaard Hottentots* at Griqua Town from lions to lambs, surmounted the prejudices, and dissipated the alarms of the Matchappies: and the pacific, benevolent, firm, and prudent conduct of the Missionaries, whom they at first reluctantly admitted, has impressed them with respect and esteem; and has excited in other tribes of their nation an earnest desire for missionaries to reside also with *them*.

Although the number of stations among the *heathen*, that are occupied by the London Missionary Society, greatly exceed those of similar Institutions, we doubt whether any of these affords a fairer prospect of ultimate utility than that which has thus been established among the Bootshuanas. This nation consists of numerous tribes, with little apparent variations of dialect; unless the Koussies on the eastern, and the Damaras on the western coast, are to be reckoned among them. Including these, they form a zone, of unknown latitude, across the whole continent of Africa: and, though so widely extended over a country very partially

capable of cultivation, yet they are not dispersed, but mostly congregated into towns of many thousand inhabitants, in the habits of social intercourse, and the practice of useful arts. Their cities, indeed, are little more than groupes of well-hutted encampments, like all that have yet been discovered in the interior of Africa: seemingly for the better convenience of removal, in case of the failure of water. Even this disadvantage, however, if naturally irremediable, may be considerably relieved by progressive civilization: and, at all events, every benefit arising from *collective* population is presented to missionaries among them.

It hardly gives us more pleasure than *surprise* to discover among this interesting people no trace of desolation by the *Slave Trade*. Though unhappily accustomed to warlike expeditions, their object is to steal cattle, not *men*.

The Matchappies, even already, have renounced this ruinous practice, having been induced by the missionaries to refrain from all aggressive hostilities. Other tribes approve, and are likely to follow the example. Their distance from the colony seems also, hitherto, to have preserved them both from spirituous liquors, and from the use of firearms. Of the latter, indeed, it is only the *partial* possession that is destructive. When duly civilized, the substitution of musketry for the poisoned arrow of the Bushman, and the more formidable assagay of the Kaffre, might rather be desired than feared while beasts of prey abound.

One of the few periodical publications that yet persist in the unblushing calumny of evangelical Missions, has lately acknowledged some of them to "have been incidentally useful in making geographical discoveries; and we are not sure" adds the sagacious writer, "that we may not hereafter be indebted to them for a further knowledge of South Africa." Had he been honest he would have confessed that such a debt, to no small extent, had already been incurred. Geography is well known to be the *only* subject on which the Review alluded to can pretend to superior information. Its conductors, therefore, could not be ignorant that "Evangelical Missionaries," of whom they still affect to speak with derision, *have* obtained geographical information of very high value to the government of the Cape. They could not but know that Mr. Campbell and his companions had penetrated to "that undiscovered country from whose bourn no traveller" had ever before returned. Of an armed escort, accompanying men of science, that attempted to explore the tracts passed and repassed by Mr. Campbell not an individual returned to say, "I only am escaped alone to tell thee!" At the same time, we earnestly hope that the obligations thus conferred will be enhanced by the qualification of every missionary to ascertain the latitude, variation, and longitude of the post which he occupies. It might easily be comprised in his preparatory course of studies.

Wishing to assist, not to forestall, the perusal of Mr. Campbell's volumes, we shall not attempt to pursue his arduous progress. We think it equally demonstrative of his perseverance and his judgment. He appears never, for a moment, to have lost sight of his great object. His "heart, and soul, and mind, and strength," were evidently devoted to it. Every page and paragraph of his work furnishes useful information of persons and things around him. The least inviting parts of it, which we think to be the biographical sketches of principal natives, and the tales related by them, are still of manifest utility; the former, to subserve to their scanty history; the latter, to evince their extreme want of instruction. Our readers need not apprehend repetitions, either of the author's former observations, or of details that have been given in the Missionary Reports. General information was what the public had a right to expect: and he has perspicuously and ingenuously apprised us of what he obtained; and how and when he acquired it. An uniform edition of both his voyages, sufficiently cheap for very extensive circulation, appears to us greatly to be needed; as they mutually illustrate each other. Of the embellishments, none but a map would be necessary; and this might be much improved.

A History of the Island of Madagascar: comprising a Political account of the Island; the Religion, Manners, and Customs of its Inhabitants; and its Natural productions: with an Appendix, containing a History of the several attempts to introduce Christianity into the Island. By *S. Copland.* 8vo. 10*s.* 6*d.* Burton & Co.

THE great island of Madagascar, one of the largest islands in the world, has lately become more interesting than ever, especially to the religious public, by the recent and promising endeavours of the London Missionary Society to introduce the Gospel amongst its numerous inhabitants; and this we find, by the author's Preface, induced him to undertake this History. It is, therefore, with great propriety dedicated to William Alers Hankey, Esq. the respected Treasurer of that Society.

This work is confessedly a compilation and arrangement of those copious materials which the author could collect from Flacourt,

Drury, Rochon, Benyowsky, and several other writers; together with the accounts of the missionaries who have recently settled in Madagascar, and who have received the kindest support from that truly enlightened and benevolent gentleman who governs the neighbouring island—the Mauritius; whose paternal attention to this object, in its connexion with the great cause of humanity, (the abolition of the Slave Trade in that part of the world) is above all praise, and which entitle him to the cordial esteem of every Christian philanthropist.

Mr. Copland must have devoted much time and labour to the production of this volume, as a mere inspection of the contents of the twenty-four chapters of which it is composed will abundantly evince. The discovery—the divisions—the soil, climate, buildings—the dress and manners of the people; their classes, their religion, their wars, arts, government, general history, and the natural history of the country, form the principal subjects of a volume of nearly 400 pages, illustrated by a map of the island.

The author appears to us to have performed his task with very commendable diligence and skill; and it is but justice to recommend it to our readers, especially to those who feel concerned for the evangelization of this very important and interesting island.

The Whole Works of the Rev. John Howe: with a *Memoir of the Author.* Edited by the *Rev. John Hunt*, Chichester. vol. 8, royal, 16*s*; demy, 12*s*.;—the 8 vols. royal, 5*l*.; demy, 3*l*. 15*s*.

Of the writings of Howe there is but little danger of speaking in terms of undue commendation. They are characterised by elevation of mind, originality of conception, continuity of thought, richness of scriptural sentiment, and fervour of devotional feeling. There is, it must be confessed, occasionally, a degree of obscurity, as well as of prolixity in his style; but these imperfections are amply redeemed by excellences but seldom paralleled. When the "whole works" of any voluminous writer are presented to the public, it is to be presumed, that some treatises will be found more interesting and valuable than others; and in the present case, the discerning and attentive reader will find no difficulty in selecting those productions of this great writer which may be most accordant with his taste, and most beneficial to his mind and heart. It is with peculiar satisfaction that at length we announce the completion of this valuable edition by the appearance of the eighth and last volume; and we gratefully acknowledge our obligations to Mr. Hunt, for presenting to the readers of sound and scriptural theology a treasure, which we hope ministers and candidates for the ministry, and many private Christians will eagerly procure and highly prize. We owe much to the Editor for enriching this edition by several valuable works of Mr. Howe, *never before published*. These additional productions, contained in the two last volumes, bear the obvious impress of the author's powerful and affluent mind; and although not prepared by himself for publication, instead of diminishing his well-earned reputation, will serve to promote and extend it. In one respect these posthumous works may be more acceptable to some readers than even his more finished and laboured productions; because there is a greater degree of plainness and perspicuity in the style of expression, especially in the Sermons, of which the concluding volume chiefly consists. In the first part of the volume we have the conclusion of the valuable Lectures on the Principles of the Oracles of God. These Lectures are forty-five in number; and although some subjects are necessarily dismissed without that profound discussion by which Mr. Howe's writings are usually distinguished, yet many important topics are treated in a manner the most masterly, satisfactory, and instructive. After the Lectures, we have seven Sermons "On the Gospel Commending itself to every man's Conscience;" six Sermons "On the Gospel hid to those who are Lost;" fourteen Sermons "On Hope;" ten on "Friendship with God;" and thirteen on "Regeneration." These subjects are obviously of the highest importance; and they are exhibited by one "who, being dead, yet speaketh," in a manner admirably adapted to convince, to impress, and to edify the mind. To this concluding volume there is prefixed a Memoir, with Addenda, occupying about eighty pages. It is written in a neat and manly style, and cannot fail deeply to interest the reader. From this Memoir it will appear that the *Character* of Howe is not less to be admired than his works. It combined almost all the elements of greatness and of goodness; and it exemplified, in a most striking manner, the high and holy principles of truly Christian philosophy, under circumstances which subjected those principles to the severest test. We are indebted also to Mr. Hunt for giving additional value to his edition by a Table of such Scriptures as are illustrated in the course of these works, and also by a copious Index of Subjects. We hope that the blessing of God will abundantly accompany the perusal of these admirable volumes; and that the Editor will have reason to

rejoice in the extent of their circulation, and in the interest excited throughout our churches in favour of an author of such peculiar and transcendent excellence.

The Triple Aim: or, the Improvement of Leisure, Friendship, and Intellect; attempted in Epistolary Correspondence. 8vo. 10s. 6d. Gardiner & Son.

In the Advertisement prefixed to this volume the Author thus speaks:—

"Curiosity, it may very naturally be supposed, will induce some persons to ask, 'By whom were these Letters written? and why are they published?' an answer to these questions, however, is respectfully declined, because it could be of no real advantage to the inquirers, inasmuch as it would impart no real importance to the Work."

With regard to these questions, we are of one mind with the author; but we apprehend that most readers will agree with us in the opinion, that, in reference to some of the Letters, a greater measure of information respecting the circumstances alluded to in them, than the Letters themselves furnish, is quite a desideratum. We admit that the truth and importance of opinions are independent of the personal history of him who utters them. We do not want to have the name of the writer, nor any such intimations respecting him as would lead us to discover his name; but while reading his Letters, we must confess that we have repeatedly wished for a few words of explanatory narrative which might have divested the incidents mentioned, and the criticisms advanced, of their enigmatical form. We stated that the sentiments of the author were independent of his personal history: it does not follow, however, that they are all independent of the facts to which he alludes: on the contrary, some of his reflections, being made on certain tenets and certain books, cannot be understood without knowing what those tenets and books are. Many of the letters convey all necessary information touching the facts of the case: in other letters, a person well acquainted with the religious and literary world may supply the requisite information from his own knowledge; yet there are a few letters, and several parts of letters, which, to the greater number of readers, will be insolvable riddles. Nos. xxix and xxx. may be cited as instances. In the event of a second edition being demanded, we would suggest to the author the propriety either of prefixing to such letters a few sentences which might serve as a clue to their meaning, or of suppressing such letters altogether. Justice, however, requires we should distinctly state that it is but to a small proportion of the book that these observations apply: the greater part of the volume consists of disquisitions, usually conducted with much acumen and logical accuracy, on various, and, mostly, interesting topics in religion, morals, manners, and metaphysics. The writer appears to be a man of sound judgment, who has read much and thought more; of decided piety, and of correct views; endowed with a philosophical spirit, ever urging him to investigate the causes of the phenomena, natural or intellectual, which come under his observation; one who is disposed to "call no man master upon earth;" and yet not so much enamoured of originality of thought as to prefer a new error to an old truth. With regard to other matters, we learn from his writings that he is a family man, that he is engaged in commercial pursuits, which compel him to be frequently absent from his beloved home, and that in the course of his journies these Letters have been written.

Cain: a Mystery. By *Lord Byron.*

Among the bold attempts of Infidelity to "turn the Truth of God into a lie," no one that we can call to mind, of ancient or modern date, contains so much impiety as this poem, which is called a *Mystery*, in allusion to the Scriptural dramas of the fourteenth and fifteenth centuries. It is a foul and scandalous libel upon the character and operations of that Being whom angels admire and adore: and the libel is couched in terms, and carried on with a spirit which too plainly prove that it contains the sentiments of the Author, as well as those of Lucifer, whom he has conjured from the regions of darkness to express them. No one expected that a fallen angel could be "made to talk like a clergyman;" but when the author adds, "I have done what I could to restrain him within the bounds of spiritual politeness," the impious witticism can only be received as an aggravation of guilt, already of a deadly, ghastly hue.

It would appear that Lord Byron, displeased with the Lucifer of Milton, because, with all his malignity against God, he never fails to betray his own desperately evil and wretched character, resolved to exhibit him in a form, and assign to him sentiments and expressions which would tend to justify himself, while he retained all the power, and much more of the disposition than Milton gave him, to revile the character of the Deity, and reprobate his word and works. No Christian parent apprehends injury to his children from their reading all that Milton's Lucifer says against God, since the author,

with equal piety and wisdom, has made him appear throughout in his real character,—as "the father of lies." But no Christian parent can fail to apprehend injury to his children from their reading the speeches of Lord Byron's Lucifer, since the noble (or rather ignoble) author has drawn the portrait with the art to conceal, as much as possible, the evil attributes of the Fallen Spirit, while he has allowed him the fullest scope in ascribing to the Divine Being some of the worst of his own malignant qualities and passions.

We should not have noticed this profane work but for the sake of guarding our readers against its insidious design and pernicious tendency. It is lamentable to observe, that when a production of the press is so vile as to forfeit the protection of the law (which we hear this has done) it should instantly be published in cheaper forms, and circulated to a wider extent. We could not, however, in duty to our readers, pass it by without seriously cautioning them against it.

We have no wish to depreciate the talents of this noble author; but talents alone cannot command esteem. His Lordship also appears to be well read in the worst part of ecclesiastical history, the writings of the ancient heretics, and to have borrowed much of his reasoning, and even imagery, from the Gnostics and Manicheans, who taught the doctrine of two first principles—a good and evil deity. From the Gnostics sprang the sect of *Cainites*, who were the apologists for the first murderer, a circumstance which Lardner thought incredible; but his incredulity would have been cured could he have seen the poem now before us, the author of which has plunged into depths of iniquity perhaps never before fathomed. May he live to repent his impieties, and his heart be bowed in penitence before that "High and Holy One" whom he has thus outrageously blasphemed.

Discourses delivered at the Ordination of the Rev. J. S. Brooksbank to the pastoral office at Edmonton and Tottenham Chapel, Nov. 7, 1821. 2*s.* Hamilton.

THE introductory discourse is by Dr. Winter, containing an answer to the inquiries, 1, What is a Christian church? 2, Of what description are those who sustain important offices in it? and, 3, How are they to be invested with those offices? The Charge, founded on 2 Tim. ii. 1, was delivered by Mr. Brooksbank, Sen. and the Sermon to the people by Dr. Collyer, from Col. iii. 15, "Let the peace of God rule," &c. All the discourses were well adapted to the occasion, and will furnish matter of edification to every reader, but are peculiarly interesting to the young minister ordained, and to his flock, whose prosperity we sincerely wish.

The Protestant Religion Vindicated; a Sermon, preached at Preston. By *J. Fletcher, M. A.* 8vo. 1*s.* Baldwin.

THIS Sermon originated in a series of Sermons against Popery, by different ministers in Lancashire, occasioned by the zealous exertions of some Roman Catholic Priests. The other ministers engaged in the controversy were, Mr. Thomas, of Chorley, Dr. Raffles, and Mr. Roby; and those who know the advocates will certainly not tremble for the cause. Mr. Fletcher, in particular, whose Discourse is now before us, is acute, temperate, and argumentative; and we know of no discourse, within the same compass, that we should prefer to put into the hands of an intelligent Catholic, or a doubting Protestant. It contains a clear statement of fundamental protestant principles, and a concise, but correct history of their developement at the time of the Reformation.

Letters to W. Wilberforce, Esq. M.P.

To which is added, an *Answer to Melancthon*, his Vindicator; demonstrating the inconsistency of a Protestant Christian, and the impolicy of a British Legislator in advocating the Roman Catholic Claims By *Amicus Protestans.* 8vo. 5*s.* 6*d.* Simpkin & Marshall.

THE conduct of Mr. Wilberforce, in advocating the Catholic Claims, appears to this writer highly inconsistent; and this he endeavours to prove by showing that modern Catholics are just as inimical to the spread of the Scriptures and religious knowledge as were their predecessors. Of this he gives a variety of striking instances; though it must be acknowledged there are some illustrious exceptions in the persons of professor Van Ess, and a few others. We are not disposed, nor have we room to enter into this controversy. We have no question, nor has this writer, but Mr. Wilberforce is perfectly conscientious, and, we hope, open to conviction; we trust, therefore, that himself and other members of the legislature will pay a due attention to the facts and arguments here adduced; and we pray that they may be directed to a wise and prudent as well as just decision.

The Forgiveness of Sin; a Sermon. By *William Vowles.* 8vo. 1*s.* Westley.

UNDER the first head of discourse, *the doctrine of the forgiveness of sin*, Mr. Vowles considers, its author, its object, the medium through which it is granted, the manner in which it is bestowed, and its extent. Under

the second head, which is the *influence* of the doctrine, he shows how admirably it is adapted to promote that filial fear of God which leads to obedience. The subject is then applied to two classes of persons,—to those who are chargeable with presumption, and to those who are inclined to despair.

Themes like these, which are and should be repeatedly brought forward by every minister of the Gospel, can never lose their interest, except by the fault of the preacher. When exhibited, as in this Sermon, with simplicity and pathos, in their mutual connexion, and with forcible appeals to the conscience and the heart, they will not fail to excite attention, and, with God's blessing, to do good.

Early Piety Exemplified, in a brief Memoir of Miss Mary Anne Mabbs; with Extracts from her Devotional papers. By the *Rev. J. Thornton.* 18mo. 1s. 6d. Baynes & Son.

We know not by what accident this excellent little article of female biography has so long escaped us, having been printed in 1820; it was certainly from no neglect of the judicious and useful author, whose works we always read with pleasure, though we do not deal in uniform panegyric; and in our last Number, p. 151, we mentioned an omission which we could not account for. We have since, however, understood that it was inadvertent, and we doubt not will be remedied in another edition, which we hope is at no great distance, considering all his works as well calculated to instruct and entertain;—especially young persons of liberal education and serious habits. This little book will particularly interest young and pious *females.*

Two Letters on the subject of the French Bible published by the British and Foreign Bible Society, with a Postscript, &c. By *John Owen, A. M.* 8vo. 1s. Hatchard.

The editor of "The Christian Remembrancer," (a high-church periodical publication) having thought fit to charge the above Society with publishing a translation of the Scriptures not uniformly orthodox, Mr. Owen felt it his duty to repel the charge. The Society are happy in having so able an advocate; and those who feel interested in the question will, we persuade ourselves, here meet with ample satisfaction.

The Advantages of Church Fellowship, and the Duties of Church Members. By the *Rev. Samuel Hackett.* Third edition, 12mo. 9d. Hurst & Co.

The present edition of this Tract is published at the request of "various ministers, and other friends" of the author. The design as stated in the Preface, is to assist in preventing such uneasinesses as have frequently arisen in churches, through ignorance, on the part of the members, of their obligations in their social capacity. The plan pursued is, first, to exhibit the advantages of church fellowship, which are clearly enumerated under six sections; and then to explain the duties of members. Here are noticed, Duties to the Universal Church; Duties to the particular Church of which we are members; Duties of Pastors and of Deacons; General and Special Duties of Members.

A Treatise on the Faith and Hope of the Gospel. By *W. Romaine, M. A.* 12mo. 3s. 6d. Maxwell.

We notice this volume at present only for the purpose of correcting a mistake into which the Publisher has been inadvertently led, for he has ascribed the work to the late Rev. W. Romaine; whereas, in fact, it was written by the Rev. Benjamin Ingham, of Yorkshire, and published by him about the year 1770. The writer of this article has been in possession of the book more than forty years, and it was noticed in a Memoir of Mr. Ingham, which appeared in this Magazine in August, 1814, page 308. The copy from which Mr. Maxwell printed the present edition was found, as we are informed, among some waste paper sold by the late Mr. Romaine, and, by a friend accustomed to hear him, *supposed* to have been written by Mr. R. but suppressed, lest it should give offence on the subject of Eternal generation, &c.; but it seems to us highly probable that Mr. Ingham might send a number of copies to the disposal of Mr. Romaine, who was about that time intimate with him, (see the Note to p. 308, above referred to); that Mr. Romaine had never made any use of them, and that at length they were disposed of as waste paper. We can readily acquit the publisher of any intent to deceive; he was, doubtless, himself deceived, and it is probable that apparent similarity, both of style and general sentiment, induced the publisher, in connexion with the circumstances before mentioned, to conclude that the work was from the pen of Mr. Romaine.

Christian Unity: the substance of a Sermon before the Trustees and Ministers of the connexion of the late Countess of Huntingdon, at Spafields, &c. By *T. Young,* of Margate. 8vo. 1s. 6d. Burton & Smith.

Last year the trustees and ministers above-mentioned commenced an Annual Conference, at which this Sermon was delivered.

(See our last vol. p. 430.) Mr. Young has chosen a subject of growing importance: for in the degree that Christians extend their endeavours for the salvation of mankind, so is it proportionably important that they be not divided by discord among themselves. From his text (Ephes. iv. 3.) Mr. Young considers, 1, The Occasion of this Exhortation to Christian *Unity*.—2, Wherein Christian Unity consists.—3, The Character by which it is distinguished,—the Unity of the *spirit*.—4, The Zeal with which it should be promoted, "endeavouring to help," &c. All which topics Mr. Young has discussed with considerable ability, and in a truly Christian spirit.

The Christian Visitor to the Sick; containing appropriate Addresses to Select Classes of Persons in Affliction. 12mo. price 1*s.* 6*d.* boards. J. & C. Evans.

OUR numerous readers will consider this little, unassuming, anonymous publication sufficiently recommended, when we inform them that it is offered to their notice under the sanction, and with a prefatory address of the Rev. T. Craig, of Bocking. The object of the benevolent author is to encourage and assist even the most humble Christians in the discharge of a duty which no one, who deems himself a follower of the Lamb, can conscientiously neglect.

It contains thirteen short, but very serious and seasonable addresses, to different characters; viz. to the Hardened Sinner, to the Unawakened, to the Alarmed, to the Self-righteous, &c.; which are calculated to arrest their attention in the season of affliction, when the mind is supposed to be most susceptible of useful impression. Having read these Addresses with unqualified approbation, we cannot hesitate to express our hope that they will obtain an extensive circulation.

LITERARY NOTICES.

Preparing for the Press.—Clavis Græca Biblica; a Short Introduction to the Greek, with a Lexicon for the LXX, New Testament, and Apocrypha; Significations both in Latin and English. By the Rev. T. Andrews, of Trowbridge.

The Life and Times of Daniel de Foe, with an Account of his Writings, and Anecdotes of his Contemporaries. By Walter Wilson.

In the Press, and speedily will be Published, 1. Sermons by the late Rev. Noah Hill, of Old Gravel Lane; with his Funeral Sermon and a Memoir, by the Rev. J. Hooper, A. M.—2. A second volume of Biblical Fragments. By Mrs. Schimmelpenninck.—3. Journal of a Tour from Astrachan to Karass, on the Russian lines, north of Caucasus; with the Substance of many Conversations on Religion with Mahommedan Effendis, Mollas, &c. By the Rev. W. Glen, Missionary at Astrachan.—4. A Cabinet edition of Dr. Paley's Works. 4 vols. 24mo.—5. A third vol. of the Preacher; or Sketches of Original Sermons.—6. The Young Christian's Remembrancer, (Lives of Pious Young Persons). 18mo. with Embellishments.—7. A Vindication of the Two First Chapters of St. Matthew and St. Luke. By a Layman. 1 vol. 8vo.—8. The Wonders of the Vegetable Kingdom displayed. By the Author of "Select Female Biography."—9. Letters and Conversations on Preaching: with Examples.—10. *Uriel:* a Poetical Address to Lord Byron, with other Poems.—11. Dangerous Errors: an interesting Tale.—12, R. Baynes's Catalogue for 1822, of Divinity. Sermons, History, &c.

SELECT LIST.

TRAVELS along the Mediterranean and parts adjacent; extending to Jerusalem, Constantinople, Athens, the Ionian Isles, &c. in 1816-18., with the Earl of Belmore, &c. By R. Richardson, M.D. 2 vols. 8vo. with Plates and Ichnographic Plans. 1*l.* 4*s.*

Napoleon, (a Poem against War,) and other Poems. By Bernard Barton. 8vo. 12*s.*

Sermons on Repentance and Faith. By the Rev. J. Carlile, Dublin. 8vo. 9*s.*

Memoirs of the late Rev. J. Hervey, A.M. By the Rev. J. Brown, Whitburn. Third edition, with large Additions. 8vo. 10*s.* 6*d.*

Kempis on the Imitation of Christ. Translated by J. Payne, and recommended by Dr. Chalmers.

Dr. Chalmers's Christian and Civic Economy, No. II.

An Inaugural Lecture, delivered by D. K. Sandford, A. B. Greek professor in the University of Glasgow.

The History of Thirsk, with its Antiquities, Notices of Eminent Men, &c. By J. B. Jefferson. 8vo. 5*s.*

Memoirs of Miss Mary Ann Burton, of Kentish Town. 12mo.

Essays on Intellectual and Moral Improvement. By J. Flockhart. 3*s.* 6*d.*

Elements of Thought: adapted for Schools. By J. Taylor, jun. 12mo. 4*s.* 6*d.*

Tales and Dialogues, in Prose and Verse. By Jefferies Taylor. With Six Engravings. 3*s.*

Roses from the Garden of Sharon. 8*d.*

A Treatise on the Sabbath. By the Rev. J. Glenn, Porto Bello.

Report of a Committee for managing a Fund for promoting African Instruction. 2*s.*

Progress and Reward of Sin. A Sermon on the Execution of J. T. at Winchester. By J. Ridlake, Andover. 12mo. 9*d.*; fine, 1*s.*

Unitarianism a Perversion of the Gospel of Christ: a Sermon delivered at the Independent Meeting-house Ringwood. By Alfred Bishop. 8*d.* or 7*s.* per dozen.

RELIGIOUS INTELLIGENCE.

LONDON.

HOMERTON ACADEMY.

THIS ancient edifice, in which the oldest collegiate Institution for the Ministry among Protestant Dissenters has been long maintained, was lately surveyed by professional men of the first eminence, and was found to be in such a state of decay as to be dangerous to its inhabitants, and incapable of being kept up, for even a few years, without an improvident waste of its funds, which, though lavishly expended in palliative repairs, must soon prove totally ineffectual. Under these painful circumstances, the Patrons of the Academy have felt themselves obliged to resolve on a new erection. Props are put to the old building, in the hope of preserving it in a tenantable state till the new house shall be ready for the resident Tutor and the Students. The intended edifice is to be of a plain and substantial description: but, with the employment of all prudential economy, and, deducting the estimated produce of the old materials, the cost is calculated at £7000. The funds and annual subscriptions are already inadequate to the support of the number of students which has existed during several years: consequently this great expense can be sustained only by a very extensive and urgent appeal to the liberality of the religious public. This appeal, it is hoped, will be well received, when it is considered that this Religious Seminary has, for a century past, been the instrument of supplying many churches in every part of England with faithful and useful pastors.

Extract of a Letter from a Gentleman lately returned from St. Helena, to the Rev. Dr. Bogue.

DEAR SIR, *Jan.* 30, 1822.

"I have taken the liberty of requesting your acceptance of the accompanying Volume of your Essay,* which was once in the possession of Napoleon Buonaparte, which circumstance, I think, I mentioned when I had the pleasure of seeing you at your house, on my return from St. Helena. I trust it had been perused by that extraordinary man, who, although he ever lived professedly, as well as practically, without God in the world, or any belief in his name, yet was often observed to be engaged in secret prayer, whilst lingering on his dying bed, and known to have joined in prayer with the priest who lived with him, and who was considered an amiable man, and to have made a profession of his faith in Christ, through whom he prayed to the Father. But whether *his* were the prayer of true faith or not, can be known only to God the Judge of all."

* Essay on the New Testament.

THE friends to the cause of Christ in Dublin, England, and Wales, who have long been concerned to have an English and Welsh Ministry (Independent) in that important station, Holyhead, are respectfully informed, that Mr. William Griffith, of Carmarthen College, will, God willing, commence his labours there after next Midsummer vacation. It is hoped he will meet with support, and that such a place of worship will be erected as the situation demands.

WE are glad to find, by the notice of the Annual Meeting in our List, that the Congregational School still goes on, though in a languishing state, for want of that support which its utility and importance justly demands.

RECENT DEATHS.

ON Monday, March 4, died, at Reading, Mrs. Jeary, widow of the late Rev. O. A. Jeary, formerly of Rodborough Tabernacle, Gloucestershire.

March 26, 1822, died, at Manchester, T. Reyner, Esq. of Ashton-under-Lyne, in his 59th year. His death was awfully sudden. He arose from his bed in the morning in the enjoyment of health, and in less than half an hour the vital spark was extinct! He was a liberal supporter of the cause of Christ at Ashton, and his death will long be deplored. He has left a widow and seven children.

April 9, Mr. Thomas Wilson Cope, eldest son of the Rev. Dr. Cope, Tutor of the Evangelical Academy, Dublin.

We hear that the Rev. Mr. Antony, of Bedford, died a few days since, after a very short illness, in the prime of life.

PROVINCIAL.

ORDINATIONS, CHAPELS, &c.

THE Independent Church and congregation at Andover having been for some time without a stated minister, the Rev. J. Bidlake, the health of whose family rendered it expedient for him to resign his charge at Teignmouth, Devon, was invited to visit them last summer, and receiving a unanimous invitation to settle with them, he accepted it, and entered on his pastoral engagements in the month of September following. The hope of the Divine blessing, then indulged, has not been in vain, and is still encouraged.

At Peterhead, Lord's Day, Jan. 20, 1822, a large and commodious Chapel (lately occupied by the Antiburgher Seceders,) was re-opened for Divine Worship by the Rev. J. Robertson, of Crichie, Old Dean, when three suitable Discourses were delivered; from Eph. ii. 1—10, Zech. iv. 6, and Acts xiii. 38, 39. The attendance was very considerable, especially in the evening. We understand a very lively interest has been excited in Peterhead, which is now a populous and flourishing town, by the labours of various Independent ministers. This Chapel will afford comfortable accommodation to a numerous audience, in a place where, hitherto, evangelical preaching has been painfully deficient.

Mar. 27. The Rev. M. Caston, from Gosport Academy, was ordained over the Independent Church of Christ at Node Hill, Newport, Isle of Wight, lately under the care of the Rev. D. Tyerman, (one of the deputation to the South Seas). On the preceding evening the Rev. T. Adkins, of Southampton, preached from Matt. vi. 10. On the following Morning the service was opened with prayer and reading by Mr. Guyer, of Ryde. Mr. Reynolds, of Romsey, delivered the introductory discourse, &c.; Mr. Hunt, of Chichester, offered the ordination prayer; Dr. Bogue, of Gosport, gave the charge from 2 Cor. viii. 23; Mr. Griffin, of Portsea, addressed the people from Phil. ii. 29; and Mr. Bruce, of St. James's Street Chapel, concluded with prayer.

In the Evening, Dr. Styles, of Brighton, preached from Rev. xxii. 17.; the Rev. Messrs. Ford, Cooper, Eastman, and Wills, engaged in the devotional exercises; and the chapel, each time, was crowded to excess, and numbers left, unable to obtain admission.

Mar. 31, was opened for religious worship, (after having been enlarged by galleries) the Independent Chapel at Hyde-lane, near Ashton-under-Lyne. Dr. Clunie, of Leaf Square, Manchester, preached in the Afternoon from Acts x. 36.; Mr. Sutcliffe, of Ashton-under-Lyne, in the Evening, from Rom. i. 16. Collections were made after each service towards liquidating the debt. This place has lately been taken under the patronage of the Lancashire Union. The Chapel is situated in a manufacturing district, amidst a population of 5000 people, where there is no other place of worship except a small room occupied by the Wesleyan Methodists.

NOTICES.

Newport Pagnell Evangelical Institution.—The Tenth Anniversary of this Institution will be held at Mr. Bull's Meeting-house, on Tuesday, May 21, when the Rev. John Hyatt, of London, is expected to preach in the Morning, and the Rev. ——— in the Evening. The Meeting to receive the Report, &c. as usual, in the Afternoon.

The Anniversary of the *Somerset Association* is intended to be held on Wednesday, May 29, at the Rev. J. Pyke's place, at Broadway. The Rev. Mr. Cave, of Nether Stowey, is expected to preach in the Morning; and the Rev. Mr. Jukes, of Yeovil, in the Evening. The public Meeting for business to be in the Afternoon.

The same day, Three Sermons will be preached at Mr. Sims's, Hindon, Wilts. That in the Morning to Young people, by Mr. J. E. Goode; that in the Afternoon for the Sunday School, by Mr. T. Evans; and that in the Evening by Mr. Bristow.

The Anniversary of the *Bedford Union* of Christians will be held in that town on Wednesday, June 5, when the Rev. Messrs. Clayton, of the Poultry, and Middleditch, of Biggleswade, are expected to preach.

IRELAND.

Extracts from the Quarterly Chronicle of the Irish Evangelical Society.

Tralee, Feb. 8, 1822.

"IT is with many painful feelings I now send you a statement of your Society's affairs in this station. The attendance is much reduced, both on the Sabbath days and on the weekday evenings; and my itinerant labours are almost intirely suspended, by reason of the alarming disturbances in this town and neighbourhood. The inhabitants are dreading an attack being made on the town, and are taking every precaution to prevent it. On Sabbath day, when the soldiers go to church, they go with their arms; and, in the evening, when all the regiment do not go, sentinels are placed at the church doors. You may judge what a state the fearful and unbelieving among us are in at present—without are fightings, and within are fears. That which has struck the greatest terror amongst the Society's friends

and congregation here, is the following circumstance:—

"Mr. B. had lately been admitted a member of the church which worships in your chapel. He was remarkably exemplary in his walk and conversation—fervent in his prayers for the downfal of superstition, and the diffusion of Divine truth—and zealously active in promoting, in every possible way, the advancement of the Redeemer's cause. With him I had made arrangements, a few days since, to go to Killarney, where it was my intention to preach in the Courthouse, of which notice had been given to the people. We were to have travelled together by the mail coach, of which he was agent. Our plan was defeated, however, by the coach not arriving, either in the evening when it was expected, or the next morning. Mr. B., at the time appointed for dispatching the mail, set out with one of the helpers in the office, who is a Roman Catholic, each on horseback, to convey the mail to Killarney. Arriving there, they learned that the coach, which had been expected at Tralee, had fallen into the hands of the insurgents, the other side of Mill-street. Mr. B. asked for a guard to conduct the mail forward, but was denied, as the inhabitants were afraid of an attack being made on the town. He proceeded towards Mill-street with the man who had accompanied him from Tralee. They had gone about eight miles when they fell in with a large body of insurgents, whom, at first, they took to be a funeral procession, as there were many women on horseback behind the men. Mr. B. when in the midst of them, found out his mistake, and put his horse to the full speed; but a blow was levelled at his head, which his horse received, and of which it soon died. Being now unable to make his escape, he was taken, as a prisoner, before two Roman Catholic priests, one of whom he knew, who promised him that his life should be spared. They, however, left him to a company of armed ruffians, who went to a considerable distance from a popish chapel and murdered him in the most cruel manner: his head they nearly severed from his shoulders, his left arm hung only by a little flesh and skin, and from his body were taken four or five bullets. This horrid deed was committed on the king's high road, about twelve o'clock in the day; and by it your Society has lost an active and useful friend—our infant church and congregation have lost an ornamental and devoted member,—and a Christian female, with four helpless children, have lost a tender husband and father, and are left entirely dependent on her industry for support; whilst the companion of the deceased, also connected with the mail, passed through the same circumstances of danger, and witnessed several of the expressions of barbarity, but returned in perfect safety to Tralee, without losing either his horse or the mail:—he is a Roman Catholic!"

THE following Letter was recently addressed to one of the Secretaries by a much respected minister, a friend and member of the Society, in the neighbourhood of London. It is here inserted, as furnishing an illustration of the interesting features of the Irish character, sanctified and regulated by religion,—as authorizing the hope of that enlarged liberality and energy the cause of evangelization may ultimately receive from the Irish themselves, in proportion as the principles and blessings of the Gospel may become felt among them—and as affording a powerful incitement for more extended liberality, to all the friends of this sacred cause, that poor Ireland may have the blessings of the Gospel Ministry.

"My dear Sir,—I enclose you a one pound note, which was some time ago put into my hand by a poor woman, under the following circumstances:—Her name was Peggy: she had been consigned by her dying mother in Ireland to the care of an individual, who brought her up as her servant, bestowing upon her only her clothes and food; as her wages. Her residence at this place led to Peggy's attendance on the ministry of the Gospel. It met, in her case with a heart prepared by divine influence to receive it; she imbibed it as the thirsty earth the shower. Her appearance became altered, and her whole demeanour highly improved. Her mistress, finding her services increasingly valuable, and fearing that the temptation to high wages might effect a separation, proffered, of her own accord, to give her a small yearly salary. For this she was truly thankful, and some months having elapsed, she came to me one evening after the service, apparently with great joy, and slipped a piece of paper into my hand—it was a one pound note. "Peggy," said I, "what is this?" "*Your Reverence*," said she, "*it is the first pound that I could ever call my own since I was born. And what will I do with it? Ah! will I forget my country?—No:—it is for poor Ireland—it is for my countrymen to have the blessed, blessed Gospel preached to them.*" I admired her disinterestedness, but thought the sacrifice too great, as I knew she must want such a sum for very important purposes. "Peggy," said I, "it is too much for you to give, I cannot take it." "*Oh, your Reverance*," she replied, with her characteristic energy, "*if you refuse it I would not sleep for a fortnight*;" and she went away, leaving the money in my hand, and

exclaiming, "*God bless my poor country with the ministry of the Gospel.*"

How much does her liberality outshine that of others! Who has not found the first possession of money bring with it a temptation to avarice? Who ever gave his first pound to charity?—It was what she had been wishing for, for some years; it was her all, when she obtained it; yet with a joy far greater than that which accrued from its possession, she delivered it up for the spread of the Gospel in her own country! Nor is this the first time that I have seen instances of generosity amongst the poor, that might make a rich man blush." Your, &c.

J. L.

AMERICA.

Extract of a Letter from a friend at New York.

THE Mariners' Church in this city is a neat brick building, 59 by 60 feet, with galleries, and a basement story for a lecture and school-room. It is finished in a plain chaste style, and will seat about 1000 persons. On the roof a flag-staff is erected, at which the Bethel flag, presented by the Society in London, appears every Sabbath (and on some other days,) as a signal for the Tars to come to *their own church*. Divine worship is celebrated in the Morning and Evening of every Sabbath, by the different ministers in the city, who kindly give their services. In the Afternoon a meeting is held of two or three of the Directors, who read sermons, tracts, intelligence, &c. and sing and pray with the Seamen who choose to attend. These meetings have been evidently attended with the Divine blessing, and have produced the happiest effects. I have seen numbers of these hardy tars, on some of these occasions, bathed in tears, and have heard them cry for mercy. Every Wednesday Evening there is a prayer-meeting in the lecture-room, under the church, and the exercises are conducted by a good minister of the Methodist denomination, employed for that purpose by the Society, who also attends to the sick, funerals, and distributes Bibles and Tracts. At these meetings pious captains and sailors often engage in prayer, and speak to their brethren on the all-important concerns of their souls. We have a Sunday School of about sixty or seventy scholars. The Christian Herald and Seaman's Magazine, (which our Correspondent conducts) are now published under the patronage of the Society; and they have various other plans in contemplation for the improvement of Seamen, as soon as our debt (6000 dollars) is a little reduced.

Christians in this country are now awakened to prayer for the outpouring of the Holy Spirit, and the Lord has heard them. Thousands have, during the last year, bowed to King Jesus, and are now rejoicing in the hope of the Gospel. We have a Monthly Union Prayer Meeting in the Mariners' Church, usually crowded and most solemn, for the express purpose of praying for the effusion of the Holy Spirit on our city. There are many anxious inquirers in some of our churches, and some who have obtained "a good hope, through grace."

NANTUCKET.

A TRACT Society and a Marine Bible Society have been formed at Nantucket. "Of our 2000 seamen (a Minister writes) probably not one tenth have as yet a Testament or Tract." A captain lately assured me that he went to sea from this place twenty-nine years, during which he commanded and visited a great number of ships without ever seeing a Bible or Testament on board. But among the seamen in the cod-fishery a happy change has taken place within eight years past. The proportion of praying souls among them is equal to that of the same number of farmers in any favoured section of Connecticut. Several large churches have been gathered, principally from among these.

But the moral condition of the Whalemen is very different. There are 4000 of them from this and the neighbouring ports, most of whom are constantly cruizing in the Pacific Ocean. They long for books, and, such as they generally have, are of the *worst kind*. They are destined to impress a character upon a large sea-faring community, and to exert a powerful influence upon every Mission to the South Sea Islands, and to the Coasts of America. They are the men who will qualify many nations to aid or oppose missions. How important then that such books and tracts should be circulated among them as are calculated to enlist them in the service of Christ. There are between 8 and 10,000 Englishmen and Americans cruizing in the South Seas.

SAVANNAH.

A MINISTER of the Methodist church in this city, in a letter, dated Jan. 21, 1822, says, "As relates to the revival in this city, I can with pleasure remark, that it has been such an one as perhaps was never before witnessed in this unfortunate metropolis. Since the 2d of March last, we have added 183 members to our church, many of whom are promising young men and women, from whom we have much reason to expect a permanent support to the cause of Christ in this place."

ANNUAL MEETINGS IN MAY.

Wednesday 1*st*.—*Morning*—At Eleven. Annual Meeting of 'The BRITISH and FOR. BIBLE Society,' at Freemasons' Hall. Rt. Hon. Ld. Teignmouth, President.
Evening—At Half-past Six. Ann. Ser. for 'PRAYER-BOOK and HOMILY Society,' by the Rev. E. Burn, M. A., at Christ Church, Newgate-street.
Evening.—At Half-past Six. Ann. Ser. for 'The Walworth FEMALE Charity Schools,' by the Rev. Mr. Strutt, East-lane, Walworth.

Thursday, 2*d*.—*Noon*—Annual Meeting of ditto at Sationers' Hall, Ludgate Hill.
Evening—Half-past Six. Ann. Ser. in Aid of the 'MORAVIAN MISSIONS,' by the Rev. Legh Richmond, A. M., at St. Clement's Church, Strand.
Same Day.—The Annual Meeting of 'The CAMBRIAN Society,' for Promoting Religion among Welsh Seamen, at Miles's lane Meeting. R. H. Martin, Esq. in the Chair.

riday, 3*d*.—*Morning*—At Eleven. Annual Meeting of 'The Society for Promoting CHRISTIANITY among the JEWS,' at the Mansion-house, Sir T. Baring, Bart. in the Chair.
Afternoon—At Two. Annual Meeting of 'The ROYAL BRITISH LANCASTRIAN INSTITUTION,' at the School, North-street, Finsbury. H. R. H. the Duke of Sussex in the Chair.
Evening.—At Half-past Six. A Missionary Sermon in the *French* language, by the Rev. Cæsar Malan, of Geneva.

Saturday, 4*th*.—At *Noon*. Annual Meeting of 'The HIBERNIAN SOCIETY,' at Freemasons' Hall. H. R. H. the Duke of Gloucester in the Chair.

Monday, 6*th*.—*Noon*—Annual Meeting of 'The London FEMALE PENITENTIARY,' Society, at the Crown and Anchor, Strand. W. Wilberforce, Esq. M. P. in the Chair.
Same Hour, precisely.—Annual Meeting of 'The PORT OF LONDON Society,' at the City of London Tavern. Admiral Lord Gambier in the Chair.
Evening.—At Six. Annual Meeting of 'The LONDON ITINERANT Society,' at the City of London Tavern. S. Robinson, Esq. in the Chair.

Tuesday, 7*th*.—*Morning*—At Six. Sunday School Union Annual Breakfast. Chair at Seven. J. Butterworth, Esq. M. P. in the Chair.
At Half-past Ten, and Three. Two Sermons on board the FLOATING CHAPEL, by the Rev. W. Jay, and J. Clayton, Jun.
Noon.—Annual Meeting of 'The NAVAL and MILITARY BIBLE Society,' at the King's Concert Room, Haymarket.
Evening—Half-past Six. Annual Meeting of 'The IRISH Evangelical Society,' at the Old London Tavern, (not City of London, as before). T. Walker, Esq. in the Chair.
Same Hour.—Annual Sermon for 'The CONTINENTAL Society,' at St. Ann's, Blackfriars, by the Rev. Lewis Way, A.M.

Wednesday, 8*th*.—Anniversary of 'The London MISSIONARY Society.'—*See page opposite.*

Friday, 10*th*. (Not *Thursday*, as heretofore.)—*Morning*—At Six. Twenty-third Annual Breakfast of 'The RELIGIOUS TRACT Society,' at the City of London Tavern. J. Reyner, Esq. in the Chair.

Saturday, 11*th*.—*Morning*—At Eleven. Annual Meeting of 'The PROTESTANT Society for the Protection of RELIGIOUS LIBERTY,' at the City of London Tavern. Lord John Russell in the Chair.

Monday, 13*th*.—*Noon*. Annual Meeting of 'The MERCHANT SEAMAN'S BIBLE Society, at the City of London Tavern.' Admiral Lord Exmouth in the Chair.
Evening—At Six. Ann. Meet. of 'The HOME MISSIONARY Society,' at the City of London Tavern. T. F. Buxton, Esq. M. P. in the Chair.

Tuesday, 14*th*.—*Evening*—At Six. First Annual Sermon for the same Society, at Albion Chapel, Moorfields, by the Rev. S. Lowell, of Bristol.

Wednesday, 15*th*.—*Morning*—At Eleven. Second Annual Sermon for the same Society, at New Court, Carey Street, by the Rev. Dr. Collyer.
Same Hour.—Nineteenth Anniversary of 'The VILLAGE ITINERANCY,' at the Society's Chapel, Wells-street, Hackney. Sermon by the Rev. Rowland Hill, M. A.
Same Day—Between Eleven and Two, will be held the Half-yearly Meeting of 'The CONGREGATIONAL SCHOOL,' at the Old London Tavern, when Three Children will be Elected.
Noon.—Annual Meeting of 'The CONTINENTAL Society,' at Freemasons' Hall. Sir T. Baring, Bart. in the Chair.

Thursday, 16*th*.—*Noon*.—Annual Meeting of 'The British and Foreign SCHOOL Society,' at Freemasons' Hall. H. R. H. the Duke of Sussex in the Chair.

Saturday, 18*th*.—*Noon*.—The Annual Meeting of 'The Blackheath AUXILIARY BIBLE Society,' at the Green Man, Blackheath, the Chancellor of the Exchequer in the Chair.

MISSIONARY CHRONICLE
FOR MAY 1822.

ANNIVERSARY
OF
The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES IS AS FOLLOWS:-

WEDNESDAY, MAY 8.

Morning, Surrey Chapel—The Rev. SAMUEL HANNA, D.D. Professor of Theology in the Academical Institution, Belfast, to preach.

Evening, Tabernacle.—The Rev. TIMOTHY EAST, of Birmingham, to preach.

THURSDAY, MAY 9.

Morning.—The Annual Public Meeting of the Society will be held in Surrey Chapel, to receive the Report of the Directors, and transact the general business of the Institution.

Evening, Tottenham Court Road Chapel.—The Rev. WILLIAM WILKINS, of Abingdon, Berkshire, to preach.

FRIDAY, MAY 10.

Morning.—Parish Church of St. Ann Blackfriars.—The Rev. J. A. STEPHENSON, A.M. Rector of Lympsham, Somerset, to preach.

Afternoon.—At Four o'Clock, the Members of the Missionary Society will meet for Business at the Committee Room, Sion Chapel.

Evening.—The Sacrament of the Lord's Supper will be administered to such Members and Friends of the Society as are *stated Communicants*, and who produce Tickets, which may be obtained of their Ministers respectively, at the following Places of Worship, namely:—

SION CHAPEL, Rev. Dr. Bogue, ... to preside.
SILVER STREET CHAPEL, Rev. Dr. Collyer, ——
ORANGE STREET CHAPEL, Rev. Wm. Jay, ——
TONBRIDGE CHAPEL, Rev. Rowland Hill, ——

The Morning Services to begin at Ten o'Clock, and the Evening at Six, precisely. A Collection for the benefit of the Society, will be made at each of the Places.

The Directors of the Society, both of Town and Country, will meet at the Missionary Rooms, 8, Old Jewry, on Tuesday the 7th of May, at Three o'clock in the Afternoon.

The Rev. CÆSAR MALAN, of Geneva, will preach a Missionary Sermon, in the French Language, at the Poultry Chapel, in the Evening of Friday, May the 3d, service to begin at half-past Six o'clock.

On Tuesday Evening, May the 14th, there will be a public Service in the Welsh Language, at Gate Street Chapel, Lincoln's Inn Fields, when the Rev. D. S. DAVIES, of Guildford Street Chapel, and another Welsh Minister, are expected to preach.

A Collection of Missionary Hymns, price Sixpence, may be had of the Publisher of this Magazine, and at the Doors of the Chapels

AFRICA.

MRS. M. SMITH,

LATE OF CAPE TOWN, CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. John Campbell to the Editor.

THE death of Mrs. Smith, which was announced in the last Number of your Magazine, will prove a serious loss to the Missionary Society, and to the cause of religion in South Africa. For many years past Mrs. Smith took the lead in most of the plans adopted for doing good in that country, for she possessed the happy art of setting all her friends to work in one way or another. Her fluency of speech, the seriousness of her address, and the earnestness of her manner, when recommending plans of usefulness, generally prevailed. And so extensive were the good effects of her pious exhortations, that, on my first visit to the colony, wherever I met with persons of evangelical piety, I generally found that their first impressions of serious religion were ascribed to Mrs. Smith, whose earnest addresses to them, on their annual or half-yearly visits to Cape Town for the purchase of goods, together with the books or tracts which she put into their hands, were eminently blessed of God.

From the period of Dr. Vanderkemp's arrival in Africa, to the time of her death, she was the cordial, active, steady friend of the Missionary cause. The contributions made to our Society's funds, which were obtained chiefly through her instrumentality, were very considerable. Last year, they amounted, I think, to five thousand rix-dollars (about £500 sterling). The sums collected were not from Cape Town only, but from every Drosdy (or district) in the Colony, with the pious people of which she maintained, for that purpose, a constant correspondence; and the sums so subscribed, were regularly transmitted to her as the Treasurer.

So well known and so highly esteemed was Mrs. Smith (universally called *Mother* Smith) that serious Christians from Europe, India, or America, who touched at the Cape, soon found her out, and so deeply were they interested by her pious conversation and ingratiating manner, that they were generally anxious to maintain a correspondence with her ever afterwards.

(It will be recollected that at one period she joined the Mission at Bethelsdorp, and resided there for some time, being engaged in teaching the girls to knit, sew, &c.)

In the year 1813, on my first visit to Africa, I had an opportunity of travelling with her for about a week, on a journey to Paarl and Drakenstein, to promote missionary exertions in that part of the colony. I had then the opportunity of witnessing the piety, the prudence, and the wisdom which marked her conduct on every occasion.

She was in the habit of devoting much of her attention to the instruction of the rising generation. I have seen her standing up in the midst of a hundred young people, addressing them in the most simple, pious and affectionate strains, engaging every eye and every ear, and afterwards, in the most solemn manner, commending them by prayer to the blessing of God.

During the last ten or twelve years of her life, her constitution appeared to be much enfeebled, and she was confined by violent pains in her head; but in these distressing circumstances she manifested great patience and resignation to the will of her heavenly Father.

The following letter, addressed to me by Mrs. R——, of Cape Town, who kindly attended her during her last illness, will show our friends in what manner her mortal career was terminated.

Cape of Good Hope, Dec. 1, 1821.

Dr. P. has been for some time in the interior, and is not expected in town for some weeks, otherwise I should have left to him a subject from which my pen now begins to shrink; but knowing it is out of his power to inform you immediately, and yet, that it is necessary you should know it, I must acquaint you that our greatly beloved mother in Israel, Mrs. M. Smith, is gone home to her Father's house. She departed in peace and love last sabbath night, Nov. 25, 1821, aged 72 years and two months—42 years of which period she has been "a burning and a shining light," whose beams have extended from hence both to Asia and to Europe.

She lay in a state of increasing weakness about a fortnight, but in the full possession of her faculties. The last time she could bear a little talking, was just after I had received your parcel. I told her of it, and of your timely arrival in London at the Annual Meeting of the Missionary Society, and gave your love to her. She smiled with pleasure, and bade me give her kind love and last remembrance to you. She spoke very little all the time, her labours here being finished. Multitudes crowded to the house, but she remained quite still, having no pain, waiting for her dismission.

You know old Mrs. Smuts, the Fiscal's mother-in-law, she was constantly with her. Mother Smith pressed her hand, and said, "Leentje, you must not flatter yourself that I shall stay with you; I know I am going home." On sabbath morning, Nov. 25, the doctor said to her, "Now, dear madam, how are you?" "WELL!" she answered. "Well? my best mother," said he, "how

can that be?" She immediately answered, with her accustomed energy and clearness of voice, "Yes, very well, I am a King's daughter."

Two or three hours after this, she said, "Dear Father, look upon thy child—Dear Lord Jesus, look upon thy worm;" and about midnight, breathed her spirit imperceptibly into His hands.

She was to be interred on the Wednesday following. I put on mourning, and went to the grave, long before the arrival of the procession, when I saw the bones of all her *ten children*, piled up in a corner, and partly covered with the decaying planks of the mouldering coffins. The funeral entered the churchyard, attended by a numerous train of gentlemen, just as the sun went down.

It is an unprecedented thing in this country to preach a funeral sermon in the Reformed Church at the decease of any of its members, male or female, except for its own ministers; but on Sabbath morning, Dec. 2, the Rev. Mr. Von Manger declared from the pulpit that he felt it a duty incumbent on him to speak of the surpassing excellence, and eminent example of that pious character, our late mother in Israel, Mrs. M. Combrink, widow of Johan Caspar Smith, who had been, for so many years, the shining ornament of that church, more laborious, and more useful than its ministers—a Steinpylaar (supporting pillar) to the land, and a mediatrix for the people. He then preached a suitable sermon from Is. lvii. 1, 2.

On the following Wednesday evening, Mr. Beck preached in the large and very crowded Meeting-house, a funeral discourse in Dutch, from Ps. xxxvii. 37. first making a public acknowledgment that, "if any part of Christ's vineyard had gained any benefit, or might hereafter reap any from *his* labours, dear mother Smith, under God, was the cause of it all, in first leading his youthful heart to Jesus, urging forward his talents, and directing his pursuits."

Dr. Philip in a letter to me dated Cape Town, Jan. 11, 1822, writes, that during his absence, dear mother Smith had entered into her rest. "In the death of that excellent woman," says Dr. Philip, "Africa has sustained a great loss, and our Society the foremost and most useful friend in this country.

The above contains all the information I can at present give concerning this excellent woman, whose memory I greatly revere; but probably further particulars regarding her singular and useful life may yet be sent us from the Cape. I am

Yours, &c.

Kingsland, March 22, 1822. J. C.

Death of Coutamauve.

WE mentioned in our Chronicle for March that *Coutamauve*, one of the Madagascar youths who were placed under the care of this Society, had been so seriously indisposed, that his immediate return to his own country was recommended by Dr. Gillham and other physicians. He was accordingly received, by order of Government, on board his Majesty's ship the *Andromache*, at Portsmouth, where he was treated by Captain Nourse, and James Rutherford, Esq. the surgeon of the ship, with the most tender care. We are now sorry to report that, after having been some days on board, and not apparently worse, he expired early in the morning of Thursday, the 28th of March, just as the ship was weighing anchor.

Coutamauve was the son of *Endrien Sihoco*, the chief of Boothathan-caud, a minister of state, a judge, and a distant relation of the king of Madagascar. His mother was also a person of high rank.

WE have just received the mournful intelligence of the death of one of our highly esteemed Missionaries at Surat, the Rev. James Skinner, who departed this life on the 30th October 1821. Further particulars hereafter.

Death of John Vanroy, the Hottentot.

MANY of our readers doubtless recollect that in the year 1803 three converted Hottentots visited this country with the Rev. Mr. Kicherer; viz. John, Mary his wife, and Martha. We are sorry to learn, from Mr. Campbell's Travels, lately published, (vol. ii. p. 361), that John was killed by a party of Caffres during the last war, and at the time when Mr. C. and Dr. Philip were in the neighbourhood of Caffraria.

NOTICE.

THE Ninth Anniversary of the Auxiliary Missionary Society for Cambridge and its vicinity, will be held at the Rev. S. Thodey's Meeting-house, Cambridge, on Tuesday May 28, instant, when a Sermon will be preached in the Morning, by the Rev. Dr. Harris of London. In the Afternoon the Society will meet for the transaction of business, and in the evening the Lord's Supper will be administered; to which Tickets of admission may be had of the Ministers connected with the Society. Service to begin in the Morning at half-past Ten; in the Afternoon at Three; and in the Evening at Six o'clock. On the preceding evening, a Sermon will be preached, by the Rev. J. Dobson, of Chishill, at half-past Six o'clock.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March, to 16 April 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

Auxiliary Missionary Societies, Associations, &c.

Adelphi. — Juvenile Female Fund; by Miss Kennersley 6 12 6

Albion Chapel.—Rev. A. Fletcher.—Evangelical Society; by Mr. John Pirie, Treasurer 42 0 0

Barbican Sunday School; by Miss Bird, Treasurer 10 0 0

Brompton. — Trevor Chapel.—Rev. J. Morison.
Subscriptions 2 2 0
Collections of Friends 9 0 0
11 2 0

Broad Street Chapel.—Rev. J. Berry.—Auxiliary Society.—Miss Wilkinson, Treasurer 43 8 0

Camberwell Auxiliary Society; Mr. Jos. Roberts, Treasurer 156 6 8

Camden Town.—Rev. J. Richards.—Collection, &c. 13 13 6
Collected by Miss E. D. 0 13 0
Sunday School 0 12 6
14 19 0

Camomile Street Chapel.—Rev. W. T. Strutt —Female Auxiliary Society. —Miss Baker, Treasurer 32 7 10

Chapel Street Soho.—Rev. Mr. Stollery.—Association.—Mr. Bradshaw, Treasurer 60 0 0

Clerkenwell Auxiliary Society. —Mr. Sam. Fuller, Treasurer.
Annual Subscriptions and Donations, after deducting the necessary expenses 80 14 2
Ditto Welsh Branch, Wilderness Row 51 1 5
Ditto Male Department of the Branch Society 15 5 11
Ditto; Female ditto 55 2 10
70 8 9
Collection at Claremont Chapel; after a Sermon, by Rev. Rowland Hill 37 12 1
Interest paid by the Treasurer 2 4 0
242 0 5

Colliers' Rents.—Rev. J. Knight and Congregation 18 3 10

Crown Court.—Rev. G. Greig.—Auxiliary Society.
Male Branch. — Mr. Reid 26 4 3
Female ditto.—Mrs. Stephenson 33 6 4
Juvenile ditto —Mr. J. Stephenson 35 3 4
94 13 11

Fetter Lane.—Rev. G. Burder.—Auxiliary Society.
Male Branch.—Mr. Musten, Treasurer 45 0 0
Female ditto.—Mrs. Muston, ditto 38 7 0
83 7 0

Gate St. Chapel.—Rev. G. Williams.—Auxiliary Society.
Male Branch.—Mrs. Hagger, Treasurer 15 0 6
Female Branch—Mrs. Perkins, ditto 20 11 5
35 11 11

Gravel Lane (Old) Meeting House.—Rev. J. Hooper.—Auxiliary Society.—Subscriptions, Collections, &c. 33 2 6

Guildford Street.—Welsh Chapel.—Rev. Mr. Davies and Congregation 12 16 1

Hackney Auxiliary Society.
Gravel Pit Meeting.—Rev. Dr. Smith 61 11 1
St. Thomas's Square.—Rev. H. F. Burder 125 0 0
Well Street Chapel.—Rev. G. Collison 132 8 9
Walthamstow and Wanstead.—Ditto 110 10 4
Homerton.—Rev. Mr. Williams; per Mr. Pearson .. 11 3 8
440 13 10

Holywell Mount Chapel.—Auxiliary Society.—Rev. W. F. Platt, Treasurer.
Male Branch 30 6 7
Female ditto 7 7 2
Male Juvenile ditto 20 17 0
Female ditto 7 11 3
Sunday School 11 0 0
Poor Child's ditto 3 3 0
80 7 0

Horselydown Meeting.— Rev. J. Bodington.
Female Auxiliary Society.—Mrs. Tunno, Treasurer 40 0 0
Juvenile ditto.—Mr. D. Scott, ditto 50 0 0
90 0 0

Hoxton Female Auxiliary Society.—Mrs. Stratten, Treasurer 110 0 0

Academy, Family Association; by Master C. Harris 7 1 11

Jamaica Row.—Rev. J. Townsend.—Auxiliary Society.
Female Branch.—Mrs. Townsend, Treasurer 27 17 9
Male Branch.—Rev. J. Townsend, ditto 11 11 9
39 9 6

Kensington.—Rev. J. Leifchild.—Ladies' Auxiliary Society.—Mrs. Leifchild, Treasurer, and Miss Smith, Secretary 90 0 0

Kingsland.—Rev. J. Campbell. Auxiliary Society.
Male Branch.—Mr. D. Langton, Treasurer 41 7 5
Female ditto.—Miss Langton, ditto 66 1 6
Collection at the Chapel 11 3 6
119 12 5

Mulberry Gardens.—Rev. Mr. Stodhart.—Association.—Mr. Stiles, Treasurer 40 14 10

New Road East.—Rev. A. Reed.—Juvenile Female Auxiliary Society 61 7 6

North London and Islington Auxiliary Society.—Union Chapel Branch.—Mr. George Stell, Treasurer.
Annual Subscriptions and Donations 60 16 0
Boarding Schools and Young Persons in the Congregation 58 10 9
Two Quarterly Collections; by a Lady amongst her Friends 10 14 0
Four Quarterly Collections; by one of the Pew Openers 9 13 0
Charity Children, Girls 2 0 0
Ditto Boys 2 0 0
Joseph Cooper, Esq. Highbury; by Rev. T. Lewis 10 0 0
153 13 9

Lower Street Meeting.—Rev. J. Yockney 45 0 0

Kentish Town.—Rev. Mr. Hasloch.—Collected by the Ladies				46	0 0
Tonbridge Chapel.—Rev. B. Rayson.—A few Friends				5	6 1
Orange Street Chapel Auxiliary Society.—Male Branch.—Mr. Byfield, Treasurer	50	5	6		
Female ditto.—Mrs. Walker, Treasurer	44	0	0		
Collection	22	4	0		
Missionary Boxes at the Doors	8	2	6		
				125	1 0
Paddington Chapel.—Rev. Mr. Stratten.—Auxiliary Society. Male Branch.—Mr. Anderson, Treasurer	36	16	10½		
Sunday School Boys	1	15	9		
Female Branch.—Miss M. E. Dyer, ditto	43	7	9		
Sunday School Girls	2	19	7½		
				85	0 0
Pell Street Meeting.—Rev. T. Cloutt.—Branch Society				5	10 0
Pentonville.—Young Women in the Female Penitentiary; per Mr. Thos. Pellatt				3	0 0
Poultry Chapel.—Rev. J. Clayton—Sunday School Children; by Mr. S. Houston				4	16 6
Rose Lane Meeting.—Rev. T. Williams.—Auxiliary Society.—Mr. J. Hebditch, Treasurer				32	0 3
Shepherd's Market Auxiliary Society.—Rev. S. Hackett	24	12	9		
Girls' School	1	15	5		
				26	8 2
Shoe Lane.—Rev. Jas. Elvey.—Auxiliary Society				10	0 0
Silver Street and Islington Chapels, Rev. E. J. Jones				65	4 6
Sion Chapel Sunday School; by Mr. Cheeper	10	3	6		
Male Teachers; by Mr. Morris	4	5	0		
Female ditto; by Mrs. Taylor	4	4	0		
				18	12 6
Stepney Auxiliary Society. Male Branch. — Mr. Monds, Treasurer	40	17	0		
Female ditto.—Miss A. Hankey, ditto	96	8	0		
				137	5 0
Stockwell.—Rev. T. Jackson's Chapel.—Auxiliary Society. — Mr. Hayter, Treasurer				120	0 0
Surrey Chapel—Rev. R. Hill.—Auxiliary Society. — Female Branch. — Mrs. Green					
Juvenile ditto.—Mr. Upjohn, ditto				97	14 0
Swallow Street.—Rev. Mr. Marshall.—Sabbath School Auxiliary Society.—Mr. F. Baisler, Treasurer. Teachers and Friends	11	5	1		
Children	5	2	11		
				16	8 0
Tabernacle Auxiliary Society.—Rev. Matthew Wilks, Treasurer. Male Branch	311	4	0		
Female ditto	114	0	7		
				425	4 7
Tottenham Court Chapel Auxiliary Society. Male Branch.—Rev. John Hyatt, Treasurer	131	7	0		
Female ditto.—Mrs. Arrowsmith, ditto	221	7	6		
Collected at a Missionary Prayer Meeting, held on the first Sabbath evening in the Month, at the house of Mr. J. Preece, No. 9, Grafton Street	26	0	0		
				378	14 6

Temple Place, No. 1.—Contributions of a few Friends; by Mrs. Moss				2	5 6
Well Street Chapel.—Rev. Dr. Waugh.—Female Auxiliary Society. — Mrs. Martin Treasurer				27	17 0
Westmoreland Place, No. 44.—Subscriptions and Donations; by Miss Fox				1	18 6
Ditto Miss. Box; by Miss Marg. Arundel				1	2 6
J. T. No. 58, Newman Street, Oxford Street. Subscription	1	0	0		
Missionary Box	0	10	0		
				1	10 0
White Row.—Rev. Mr. Goode.—Juvenile Society; by Miss Genotin, Secretary				15	1 0
A tribute of gratitude to God, from a Parent, for the influence of the Gospel upon a beloved Child in life; and the divine consolations it afforded him in death				50	0 0
W. Alers Hankey, Esq.				50	0 0
J. H. Harrington, Esq.				5	0 0
R. J.—Donation				15	0 0
Birth Day Gift, from K. M. G.				10	0 0
Mr. Jos. Wontner.—Life Subscriber				10	10 0
Mrs. Mary Simpson, deceased, a Donation; per Mrs. Mercer, Executrix				4	0 0
Mrs. D. a Donation; per Rev. John Hyatt				1	0 0
Contributions from the Household of Messrs. Suttaby, Evance, and Fox, Stationers' Court				3	5 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berks.—Maidenhead. — Rev. J. Cook. Penny-a-week Society	10	0	0		
Sunday School Children	4	10	6		
Congregation	57	0	0		
				71	10 6
Reading.—Rev. A. Douglass: per D. Fenton, Esq.—Penny-a-week Society; per Miss Poole and Miss Gill	8	13	10		
Donation by the late Miss Chinner	1	10	0		
Annual Subscriptions	3	3	0		
				13	6 10
Ditto; sundry small Contributions; by Miss Tanner				14	12 0
Newbury,—Rev. W. Dryland. Annual Subscriptions	4	1	0		
Weekly ditto and Donations	12	12	6		
For the Education of Hindoo Females	0	6	6		
				17	0 0
Farringdon.—Rev. D. Holmes.—Penny-a-week Society				2	7 0
Abingdon Auxiliary Missionary Society.—Rev. W. Wilkins				14	0 0
Bucks.——Chalfont. — St. Giles.—Mrs. Chandler and Friends				1	6 6
Cambridgeshire Auxiliary Missionary Society.—Mr. Rob. Haylock, Treasurer.—Rev. T. Towne, Secretary. Cambridge.—Rev. Mr. Thodey, &c.	30	13	7		
Croydon; by Rev. Richard Farr	2	10	0		
Chishill.—Rev. Mr. Dobson	17	2	4		
Duxford.—Rev. Mr. Pyne	21	12	0		
Eversden.—Rev. Mr. Golding	6	1	3		
Foulmire.—Rev. Mr. Miles	12	0	0		
Linton.—Rev. Mr. Hopkins	20	0	0		
Melbourn.—Rev. W. Carver	22	12	10½		
Royston.—Rev. T. Towne	104	0	2½		
				236	12 3
Burwell.—Rev. T. Shepherd. A Friend	1	1	0		
Subscriptions from Friends and Children	3	0	0		
				4	1 0

Cheshire.—Chester Auxiliary Missionary Society.—Mr. Williamson, Treasurer.

Annual Subscriptions	49	0	0			
Donations	1	5	0			
Queen Street Chapel.—Ladies' Penny-a-week Association, half-year	9	7	7			
Young Men's ditto	2	2	9			
Sunday School Children ditto	0	5	8			
Welsh Chapel.—Young Men's Association, half-year	0	15	2			
Octagon Chapel.—Ladies' do.	2	4	4			
Waverton Association; by Miss Wynne, ditto	0	13	0			
Laigton Missionary Box; by Mr. Peter Dutton	2	10	3			
				68	3	9
Macclesfield.—For the support of a Native Teacher in India, to be called "James Rathbone," by a Friend				10	0	0
Cumberland.—Keswick.—Rev. Mr. Gritten and Friends				5	10	0
Devonshire.—Ashburton.—Rev. J. Kelly.						
Annual Subscriptions	12	2	0			
A Friend	0	10	0			
Penny-a-week Collection	10	2	6			
Sunday School Box	0	10	6			
				23	5	0
Bideford.—Rev. S. Rooker and Congregation				16	0	9
Exeter Missionary Association; per Mr. I. M. P. Rawling				26	15	0
Mrs. Sarah Hosch, the Interest to be devoted to the permanent support of a Native Teacher in South Travancore, named "Peter John Hosch"				200	0	0
Exmouth.—Glenorchy Chapel.—Rev. R. Clapson.						
Collected at a Monthly Missionary Prayer Meeting	6	0	0			
Weekly Contributions of a few Sunday School Children	1	10	0			
Annual Subscriptions	3	0	0			
				10	10	0
Chumleigh.—Rev. W. Sharp; per Rev. J. Cobbin				2	12	0
Sidmouth.—Rev. Mr. Ward.—Monthly Missionary Collection	6	9	2			
Juvenile Society	4	6	11½			
Mrs. Ward's Missionary Cottage	1	0	0			
				11	16	1½
Honiton.—Mrs. Simcoe, Walford Lodge.—Donation; per Mr. H. C. Christian, Strand				5	0	0
Axminster.—Rev. J. Small.—Collection and Subscriptions				18	15	8
Dorsetshire.—Poole.—Rev. T. Durant and Friends.						
Annual Subscriptions	35	4	0			
A Friend	10	0	0			
Penny-a-week Subscriptions	25	18	6			
				71	2	6
Sherborne Auxiliary Missionary Society.—Rev. J. Weston.						
Annual Subscriptions	8	8	0			
Penny-a-week ditto	14	18	11			
Produce of a Missionary Box	1	0	3			
				24	7	2
Sydling.—Rev. Mr. Devenish.						
Collection	3	0	0			
Annual Subscriptions	5	0	0			
				8	0	0
Bridport.—Rev. J. Saltren and Friends				23	0	0
Durham.—Church and Congregation; per Rev. James Matheson				10	15	1

Essex.—Plaistow Auxiliary Missionary Association.—Six Months Contributions

				18	1	6
Chigwell.—Young Ladies by Mr. Nicholson				2	2	0
Gloucestershire Auxiliary Missionary Society.—O. P. Wathen, Esq. Treasurer.						
Cam.—Collection at Rev. T. Griffiths Meeting				10	1	6
Cheltenham.—Subscriptions and Donations	4	3	0			
Collection at Portland Chapel	10	17	7			
Ditto at Cheltenham ditto	25	0	3			
Collected by Miss Chapman and Miss Moore	16	0	0			
				56	0	10
Dursley.—Subscriptions	2	2	0			
Collection at the Tabernacle	15	13	0			
Sunday School Teachers and Children	12	11	0			
				30	6	0
Ebley.—Subscriptions	3	3	0			
Collection at Ebley Chapel	15	15	6			
Collected by Miss Holmes, Miss Lewis, and Mr. Brewer	7	8	0			
A few Youths at Mr. Triggs Academy	1	11	6			
				27	18	0
Forrest Green and Nailsworth Subscriptions				6	6	0
Frampton and Framilode.—Mr. King, Treasurer.—Subscriptions				16	16	0
Gloucester.—Independent Meeting.—Rev. W. Bishop.—Mr. J. Wood, Treasurer.						
A Donation	50	0	0			
Collection	9	4	0			
Subscriptions	10	4	6			
Collected by Mr. W. Stratford	7	18	6			
Ditto by Miss Watts.—Elmore Court School	2	4	3			
Ditto by Mr. Jos. Vick	7	1	6			
Ditto by Miss Buston	3	0	0			
Ditto by Miss Grimes	2	11	6			
Ditto by Miss Hopton	0	6	8			
				99	10	11
St. Mary's Square Chapel.—Collections	17	16	1			
Collected by Miss Purbrick	2	10	5			
Ditto by the late Miss Thomas	1	11	0			
				21	17	6
Little Dean.—Collection				2	2	6
Painswick.—Subscriptions				2	2	0
Rodborough.—Tabernacle.—Rev. J. Rees						
Annual Subscriptions	20	12	6			
A Donation	10	10	0			
Ditto	1	0	0			
Teachers and Children in Sunday School	10	0	0			
				42	2	6
Ross.—Collection				2	9	0
Stonehouse.—Subscription	0	10	6			
Collected by Mr. Elliott	2	0	0			
				2	10	6
Stroud.—Rev. J. Burder.—Subscriptions and Donations	29	9	6			
Collected by Miss Atkinson	8	3	0			
Ditto by Miss Hobbs	2	2	3			
Sunday School Teachers and Children	6	17	3			
				46	12	0
Tewksbury, Friends at				5	0	6
Thornbury.—Collection				1	6	6
Uley.—Subscriptions	2	2	0			
Collections	11	0	0			
				13	2	0
Carried forward				378	6	7

Brought forward				378	6	7
Wotton-under-edge. — Independent Meeting.						
Subscriptions	6	15	8			
Sunday School	0	18	10			
				7	14	6
Whitchurch.—Doward Chapel.—Collection				1	7	0
Sundries				0	2	6
				388	8	7
Hampshire.—Basingstoke.—Rev. James Wills and Friends; per Mr. Toomer				20	0	0
Petersfield.—Rev. J. Greenwood.—Annual Subscriptions	17	7	10			
Collections after Sermons	4	11	6			
Produce of a Missionary Box; by Miss Jane Barrett	1	10	0			
Sunday School	1	10	9			
Hasting.—Ditto	2	2	0			
				27	2	1
Botley.—Produce of a Missionary Box, for 1821; by Miss Bogue, Gosport				3	15	0
Stockbridge.—Rev. R. Ayliffe and Friends				7	0	0
Bishopstoke.—Rev. Mr. Weaver's School				0	9	0
Romsey.—Rev. J. Reynolds.—Missionary Association, two-quarters Subscriptions				32	10	0
Hertfordshire Auxiliary Missionary Society.—Messrs. S. Adams and Co. Treasurers.						
St. Alban's.—Rev. G. Browne.—Branch Society				20	5	0
Bishop Stortford.—Rev. W. Chaplin. Missionary Association				48	3	0
Cheshunt Street.—Ditto; by Miss Howell				7	14	2½
Hadham.—Rev. T. Linsell.—Collection				2	17	0
Harpenden Grammar School.—Mrs. Phillips, Assistant Masters and Young Gentlemen				10	0	0
Hertford.—Collection at the General Meeting at Rev. C. Masters's Chapel	36	0	0			
Branch Society.—Mr. R. Townley, Treasurer.						
Annual Subscriptions	10	9	0			
Quarterly and Weekly ditto	9	6	7			
Juvenile ditto	0	6	6			
Sunday School	3	12	3½			
Missionary Box (three weeks)	0	7	9½			
				60	2	2½
Hitchin Missionary Association.—Mr. W. Perks, Treasurer.						
Annual Subscriptions	10	2	0			
Weekly and Quarterly ditto	5	13	6			
Donation	0	10	0			
				16	5	6
Hoddesdon.—Rev. T. Pinchback.—Missionary Association.						
Subscriptions	9	12	6			
Weekly Contributions	10	3	3			
Young Ladies at Miss Powell's Boarding School	2	15	6			
Miss Dalton's ditto	0	10	6			
Collected by Miss Clements	2	5	6½			
Sabbath School Girls	0	8	8			
Royden, a few Friends at	2	2	8			
Hunsden, ditto	1	15	9			
Stansted.—Collected by Mr. Ekins, Jun.	1	7	3			
				31	1	7½
Sawbridgeworth.—Rev. H. Tyler	6	18	0			
Annual Subscriptions	3	2	0			
				10	0	0
Ware.—Rev. R. G. North	10	0	0			
Missionary Association; by Mr. W. Heard	7	10	0			
				17	10	0
Carried forward				283	1	9½

Brought forward				223	1	9½
Buntingford.—Rev. T. B. Brown.—Branch Society	17	4	9			
Barkway.—Rev. T. Lowe.—Penny Subscriptions.—Collected by Misses Garthorn and Ives	4	1	0			
Braughing.—Rev. J. Driver	1	2	0			
Red Hill.—Rev. J. Adams	0	17	6			
Walkern.—Rev. W. Thompson.—Subscriptions, &c.	3	8	0			
				26	13	3
Bushey.—Rev. W. Snell and Congregation				12	10	0
				263	1	9½
Kent Auxiliary Missionary Society.—Mr. Wm Tozer, Chatham, Treasurer.						
Ashford.—Rev. Mr. Kemp.—Collection; per Rev. J. Jackson	6	0	0			
Subscriptions	1	1	0			
				7	1	0
Canterbury.—Rev. Mr. Gurteen. Collection; per Rev. W. Chaplin	6	11	6			
Bible, Missionary and Tract Society	13	3	0			
Juvenile Missionary Society	15	0	0			
Subscription	1	1	0			
Littleborne, Friends at	1	17	0			
				37	12	6
Rev. Mr. Bloomfield.—Collection; per Rev. W. Chaplin	3	8	7½			
Juvenile Missionary Society.—Mr. Blackburn, Treasurer. (Inserted in March Chronicle.)	12	0	0			
Donation	1	0	0			
				16	8	7½
Chatham.—Rev. Mr. Slatterie. Missionary Association.—Mr. Higgins, Treasurer.						
Collection at Anniversary	12	5	0			
Annual Subscriptions	9	17	6			
Quarterly, Monthly and Weekly Subscriptions	32	10	1½			
Donations	1	3	6			
Best Street, Sunday School	2	6	7½			
Brompton, ditto	2	12	0			
Brook, ditto	2	15	0			
Ebenezer, ditto	2	2	6			
Sutton, ditto	0	3	2			
Slickard's Hill, ditto	0	4	0			
Produce of a Missionary Box	0	4	6½			
				66	4	0
Cranbrook.—Rev. Mr. Skinner.—Missionary Association.						
Subscriptions	2	9	6			
Donations	4	16	5			
				7	5	11
Dartford.—Rev. Mr. Hawthorne.—Collection; per Rev. Mr. Chaplin	4	0	4½			
Sunday School	0	10	7			
				4	10	11½
Deal.—Rev. Mr. Vincent	13	9	2			
Collection; per Rev. T. Jackson	7	9	1½			
Collected at Missionary Prayer Meetings	11	9	2			
Ditto at a Conference ditto; per Mr. Bailey, Treasurer	2	0	0			
				35	3	5½
Dover.—Rev. Mr. Mather, inserted in last Chronicle.						
Folkstone.—Rev. Mr. Maitland.—Sion Chapel Missionary Association.—Mrs. Maitland, Treasurer	4	0	0			
Carried forward	4	0	0	174	5	11½

Brought forward.....				4	0	0 174 5 11½
Penny-a-week Subscriptions. —Collected by Misses Tapley and Viney	7	8	0			
Sabbath School Children; by Miss More	1	10	0			
Missionary Castle; by Miss H. Tapley	0	12	0			
				13	10	0
Gravesend.—Rev. Mr. Kent.—Collection; per Rev. W. Chaplin, in addition to 17*l.* 1*s.* already acknowledged				4	0	0
Maidstone.—Rev. E. Jenkings. —Collected at the Anniversary of the Auxiliary Society	21	2	7			
Annual Subscriptions	7	3	0			
Sundry ditto	12	1	9			
Sunday School Children.....	1	5	2			
				41	12	6
Marden.—Rev. Mr. Cornford. —Collection; per Rev. W. Chaplin	5	5	0½			
Missionary Association; by Mr. S. Osborn	10	0	0			
				15	5	0½
Sandwich.—Rev. Mr. Anderson.—Collection; per Rev. W. Chaplin, in addition to the sum of 6*l.* 11*s.* 6*d.* inserted in last Chronicle				2	2	0
Sheerness.—Rev. Mr. Prankard. — Missionary Association.—Mr. Mullenger, Treasurer.—Balance of last Account	12	8	11			
Collected at Public Meeting; per Rev. Messrs. Chaplin and Jackson	9	0	0			
Remitted; per Mr. Mullenger	15	0	0			
				36	8	11
Sutton Vallence.—Rev. Mr. Roaf.—Missionary Association; per Mr. Jenkins.						
Quarterly Subscriptions.....	13	10	0			
Monthly and Weekly ditto....	12	6	6			
Sunday School	1	13	6			
Produce of a Missionary Castle; by Miss Gouge.....	0	4	6			
Collected; per Rev. T. Jackson	4	0	0			
Interest of half-year's remittance.....	0	5	6			
				32	0	0
Tonbridge.—Rev. Mr. Moore. —Collection; per Rev. T. Jackson	2	14	6			
Annual Subscriptions, &c....	9	8	0			
Quarterly ditto.....	12	18	8			
				25	1	2
Ditto Wells.—Rev. Mr. Finley. Collection; per Rev. T Jackson				3	9	9
Female Branch Society.—Mrs. Finley, Treasurer.						
Collected by Mrs. Finley	3	0	0			
Ditto Mrs. Saseby	4	0	0			
Ditto Mrs. Payne	2	14	2			
Ditto Mrs. Beeching	1	15	10			
Ditto Miss Dickenson.....	5	1	8			
Ditto Miss S. Richardson	6	15	1			
Produce of a Missionary Box; by ditto	2	10	6			
Ditto; by Miss Baker.....	2	4	3			
				28	1	6
Rainham.—Collected at a Prayer Meeting; by Mr. Watchurst.....				1	0	0
				376	16	10
Greenwich Road Chapel Auxiliary Missionary Society.						
Male Branch.—Mr. S. Savage, Treasurer	36	15	0			
Female do.—Mrs. Savage, do.	53	16	0			
				90	11	0
Deptford.—United Friends' Missionary Box; by Mrs. Jewitt				2	1	2
Woolwich.—Providence Chapel.—Benevolent Society.— Donation.....	5	0	0			
Sunday School Children.....	1	0	0			
				6	0	0
Salem Chapel.—Rev. T. James; per Mr. C. Warden.						
A Moiety.....	7	1	9½			
Sunday School Missionary Box	0	9	9			
				7	11	6½
Weltham. — Penny-a-week Society.— Collected by Mr. W. Wright				5	5	0
Lancashire Auxiliary Missionary Society. — Mr. James H. Heron, Treasurer.						
Wigan.—Rev. A. Steel.						
Collection, after a Sermon, by Rev. John Campbell	14	0	10			
Weekly Subscriptions	13	12	8			
				27	13	6
Bolton. — Friends at Duke's Alley Chapel; by Rev. J. Fox				32	0	0
Bamford near Bury; by Rev. Mr. Jackson				11	13	1
Charlesworth; by Rev. J. Adamson, First Contribution				20	10	4
Stand Chapel.—Rev. R. Slate. Collection after a Sermon, by Rev. J. Campbell	9	0	0			
Moiety of Monthly Subscrip.	8	0	0			
Sunday Scholars	2	4	11			
				19	4	11
Liverpool Branch Society.— John Job, Esq. Treasurer.						
Captain John Davies, Ship Montrose.....	0	14	0			
St. Helen's.—Legacy under the Will of the late Mrs. Jane Quirk. Less Duty, &c.....	25	0	0			
Branch Society; by Mr. Pilkington.....	15	0	0			
				40	14	0
Manchester.—Mosley Street Chapel.— Juvenile Society; Mr. G. Hadfield, Treasurer.....				15	0	0
Patricroft, Friends at; by Rev. David Hill Creighton.....				6	10	0
Ashton-under-Lyne, Friends at; by Rev. Jonathan Sutcliffe.—Subscriptions.....	20	11	9¼			
Collected after a Sermon by Rev. J. Campbell	9	8	2¾			
				30	0	0
Manchester Public Collection. — Groavernor Street Chapel.—Rev. W. Roby and Congregation, after a Sermon by Rev. J. Campbell.....	122	3	6			
Quarterly & Weekly Subscrip.	75	18	0			
Youths' Society, a Donation	25	0	0			
Interest.....	3	18	6			
				227	0	0
Rochdale.—St. Stephen's.—Rev. J. R. Foster and Friends.....				8	0	0
				438	5	10½
Donation from — Lamb, Esq. near Mottram, by the Rev. W. Roby.....				30	0	0
Legacy, under the Will of the late Mr. John Wood, of Manchester, from the Executors of ditto; per ditto.....				50	0	0
Lancaster Auxiliary Society; by Mr. E. Dawson.....				27	5	8
Warrington.—St. John's Chapel.—Rev. A. Hay.....				30	0	0
Leicestershire, Nottinghamshire, and Derbyshire Auxiliary Missionary Society.—Mr. Joseph Nunneley, Treas.						
Ashby-de-la-Zouch.—Rev. Mr. Newton				2	2	0
Carried forward.....				2	2	0

Brought forward				2	2	0½
Bardon and Donnington.—Rev. Mr. Abell				8	0	0
Barrow.—Congregation.—Rev. Mr. Pritchard	3	0	0			
Repton.—Ditto	8	0	0			
				11	0	0
Bosworth.—Rev. S. Barrow and Congregation				7	11	4
Great Wigston.—Rev. Mr. Hunter ditto				7	0	0
Hinckley.—Rev. Mr. Buckham				20	0	0
Kibworth.—Rev Mr. Chater				5	5	0
Leicester.—Bond Street.—Rev. E. Webb.—Ladies' Association, for the Education of Native Females in India	38	16	6			
Juvenile Association	10	4	10			
Subscriptions	10	0	0			
A few Girls in the Sabbath School	0	10	7½			
A Female.—The amount of a small Debt, given up as lost, but since received	0	10	6			
				60	4	5½
Collections at the Anniversary				126	4	6½
Missionary Box				0	1	6
Narborough.—Rev. Mr. Redford				5	0	0
Ilkerstone.—Congregation	9	13	2½			
Missionary Box; by Mrs. Harrison	1	0	0			
Heanor, a few Friends at	0	14	6			
Moor Green.—Congregation	6	12	6			
				18	0	2½
Lutterworth.—Rev. Mr. Hartley and Congregation				20	0	0
Theddingworth.—Penny-a-week Collection, for the Year 1821, for Native Female Education in India; by Mary Tomlin				3	7	8
Nottinghamshire.—Mansfield.—Rev. Mr. Weaver and Congregation	16	10	6			
Penny-a-week Subscriptions	18	16	7			
Sunday School Girls	0	10	6			
				35	17	7
Nottingham.—Castle Gate Chapel.—Rev. R. Alliott.						
Philanthropic Society	30	0	0			
Juvenile Missionary ditto	22	17	5½			
Missionary Box; by Mrs. Cullins	2	5	7½			
Ditto, by Mr. Moores	0	6	6			
Sunday School Girls	4	11	11½			
Ditto Boys	1	1	6			
A Friend; by Rev. R. Alliott	1	0	0			
Collection at the Juvenile Meeting, & after the Evening Service, by Rev. J. Campbell	37	17	1			
				100	0	1½
Sion Chapel.—Rev. Mr. Bryan. Juvenile Society	8	0	0			
A Friend	1	0	0			
				9	0	0
Derbyshire.—Chesterfield.—Rev. Mr. Burgess	17	17	9½			
Collected by Mr. G. Roberts	1	14	2			
Missionary Boxes	0	8	0½			
				20	0	0
Ashborne.—Rev. Mr. Start and Congregation				17	10	8½
Derby.—Juvenile Association; by Miss Fox				10	6	7
Ditto.—Produce of two young Fruit Trees, set apart as Missionary property; by a Friend				0	5	0
Pindern Sunday School	1	17	3½			
Eaton ditto	0	14	0			
Derby ditto	0	18	2½			
Donation	0	5	0			
				3	14	6
Carried forward				490	11	3

Brought forward				490	11	3
Matlock.—Rev. J. Wilson	2	0	0			
Penny-a-week Contributions.—Collected by Mrs. Wilson	12	12	3			
Sabbath School	2	1	1			
Missionary Box	0	8	6			
				17	1	10
Melbourn.—Rev. Mr. Smith				2	0	0
Sutton and Newton.—Rev. Mr. Roome				8	0	0
				517	13	1
Lincolnshire.—Lincoln Auxiliary Missionary Society.—Mr. James Lupton, Treasurer. Balance of last year	0	11	4			
Helperingham, Friends at, by Mr. Cole	1	18	10			
Collections at the Anniversary.—Rev. Mr. Gladstone's Chapel	10	9	1			
Rein Deer Inn, General Meeting	7	12	0			
Rev. Mr. Bryon's Chapel	13	7	9			
Subscriptions	17	5	0			
Donations	6	11	9			
Penny per Week Society; by Mrs. Gladstone	1	17	0			
Ditto ditto; by Miss Lawrie	14	1	3			
School Children, ditto	0	6	10			
Penny per Week Society; by Mrs. Hayward	11	11	9			
Ditto, by Miss Coupland	1	5	7½			
Ditto, by Miss Doughty	0	18	3			
				*87	15	8½
Middlesex.—Tottenham.—A few Friends; by Miss Maria Hague	9	6	0			
Young Ladies at ditto School	2	4	0			
				11	10	0
Hammersmith.—Ebenezer Chapel.—Rev. John Day	8	3	6			
Contributions by Mr. Collier and Friends	1	11	0			
				9	14	6
Parson's Green.—G. G.				1	0	0
Mr. Thomas Page, Brook Green, Life Subscription				10	10	0
North Middlesex and South Hertford Auxiliary Missionary Society.—James Meyer, Esq. Enfield, Treasurer.						
Enfield.—Rev. W. Thomas.—Subscriptions and Donations	22	14	6			
Work People at Messrs. Baylis's and Co.'s Factory	6	15	0			
Sundries	9	18	0			
				30	7	6
Collections at the Anniversary, after a Sermon by Rev. Dr. Waugh	18	10	7			
At the Meeting for Business	8	0	10			
				26	11	5
Rev. William Brown, Baker Street.—Missionary Association	10	14	0			
Mr. James Meyer.—Donation	5	0	0			
Subscriptions	3	11	6			
				19	5	6
Rev. William Macdonald.—Countess of Huntingdon's Chapel.—Penny per Week Society	23	14	8			
Subscription	0	10	6			
				24	5	
Carried forward				100	9	7

* Including 40*l.* acknowledged in January Chronicle.

Brought forward.....			100 9 7
Barnet.—Rev. J. Morrison.—			
Subscriptions.....	6 19 0		
Sundries	5 4 0		
			12 3 0
Cheshunt.—Rev. F. Weybridge.—Subscriptions	4 4 0		
Sundries	2 11 6		
			6 15 6
Edmonton.—Rev. W. Williams			28 14 0
Ponder's-End.—Rev. J. Knight.—Subscriptions and Donations	5 4 0		
Workmen at Messrs. Pharoah's, 2 years	3 18 0		
Ditto at Mr. W. Walls, ditto..	2 8 3		
Sundries.....	3 0 10		
			14 11 1
Southgate.—Rev. W. Lloyd.—			
Collection	6 17 5½		
Subscriptions and Donations..	13 5 11		
Missionary Box.....	2 15 11½		
Pupils of Rev. W. Lloyd	2 2 11½		
			25 2 3
Winchmore Hill, Missionary Association, from 1st October 1821; by Mr. John Radley			10 13 3
			198 6 8
Norfolk.—Independent Association in aid of Missions.—Mr. Thomas Brightwell, Treasurer			228 5 0
Harleston Auxiliary Missionary Society.—Rev. Thos. Fisher.—Collected by Miss M. Crisp	4 17 10		
Ditto by Miss S. F. Crisp	5 2 2		
			10 0 0
Norwich Auxiliary Missionary Society.—Mr. J. Butcher, Treasurer	36 13 2		
Juvenile Male Branch.....	20 0 0		
Ditto Female ditto	30 15 0		
Mrs. Owen's Missionary Box	3 10 6		
Collected at the Tabernacle, after Sermons by Rev. Messrs. Hill and Campbell	67 6 0		
			158 4 2
Collection at Mr. Kinghorn's Chapel; by Mr. Campbell.....			13 11 0
Ditto at Mr. Gibbs' ditto; by ditto			6 10 0
			178 5 2
Northumberland.—Newcastle Auxiliary Missionary Society.—Mr. Thos. Bonner, Treasurer.			
Balance of last Year's Account	1 11 4		
Collection at the Close Chapel, (United Secession) after a Sermon by Rev. W. Eccles, of London	3 7 9½		
Ditto at the Sally Port Chapel, (United Secession) after ditto	2 0 3½		
Ditto at Tuthill Stairs Chapel, (Baptist) after ditto	3 0 1		
Ditto at Postern Chapel, (Independent) after a Sermon by Rev. J. Gilbert, of Hull	3 0 2		
Ditto at Westgate Street Chapel, (Congregational) after ditto	4 12 1		
Ditto at Gateshead Chapel, (Presbyterian) after ditto ..	3 8 9		
Ditto at Anniversary Meeting	6 5 0		
Blyth Collection, after a Sermon by Rev. W. Eccles....	2 0 0		
Chester-le-Street, ditto	1 6 0		
Carried forward.....			

Brought forward			30 11 6
One-third of Collections after Quarterly Sermons and Monthly Prayer Meetings ..	5 6 4		
Donation from sundry Persons who hold a Prayer Meeting on the Quay	1 0 10		
Subscriptions and Donations, including Interest Money deposited in Savings Bank....	32 6 10		
Female Missionary Association	75 0 0		
Young Mens' ditto	43 1 7½		
			187 7 1½
Hexham Auxiliary Missionary Society; by Rev. James Richardson			12 0 0
Berwick Monthly Prayer Meeting, Bank Hill; by Mr. Alexander Moor	2 2 0		
Ditto High Street; by Mr. James Black	1 1 0		
Tweedmouth ditto; by Mr. R. Elliot	2 2 0		
Spittal ditto; by Mr. James Black	1 1 0		
			6 6 0
Alnwick Collection			7 0 0
Oxon.—Peppard.—Rev. Mr. Walker and Congregation			3 0 0
Rutlandshire.—Uppingham Auxiliary Missionary Society.—Rev. J. Green, Treasurer.			
Annual Subscriptions.....	6 15 6		
Collections, (5 months) in addition to (7 ditto,) acknowledged in February Chronicle.			
Miss Kemp.....	2 7 5		
Miss Bell.....	2 8 4		
Miss Leaton	1 2 9		
Miss Blyth	0 17 7		
Mary Bates.....	0 13 0		
Mr. F. Kemp.....	1 6 3		
H. Corby	1 5 3		
W. Bell	1 1 0		
T. Sewell	0 13 0		
Sunday School Children.....	0 1 4½		
			18 11 8
Surrey.—Guildford.—Rev. S. Percy and Friends	9 17 0		
Sundry small Sums collected by Miss Hawes	10 9 3½		
			20 6 3½
Near Tooting.—Collection from some Labourers; by Mrs. W.			0 16 6
Dorking Association; by Rev. J. Whitehouse	14 0 0		
Village Offering, (Cold Harbour)	0 18 6		
Children's Mite.....	0 7 1		
			15 5 7
Farnham.—Rev. J. Johnson.—Auxiliary Missionary Society.—Mr. Reece, Treasurer.			
Annual Subscriptions	10 12 0		
Juvenile Society	1 6 9		
Young Ladies at Miss Wilmers and Mrs. Abbott's Boarding School	2 2 0		
			14 0 9
Sussex.—Arundel.—Rev. John Banister and Congregation			18 3 6
Lewes.—Old Chapel Cliff.—Rev. Joseph Kerby.—Juvenile Missionary Society			8 0 0
Wiltshire.—Hindon Teachers and Children of the Sunday School	3 0 2		
Mrs. Houston; by Mr. James Nisbet	1 0 0		
			4 0 2

Codford.—Rev. T. Waters and Congregation.—Subscriptions and Donations, per T. Hayter, Esq.				8	0	0
Warminster.—Rev. R. P. Allen.—Missionary Association				30	0	0
Yorkshire North Riding Auxiliary Missionary Society.—Mr. James Dunlop, Treasurer.						
Malton Branch.—Mr. J. Sotheran, Treasurer. — Subscriptions and Donations	8	8	0			
Penny per Week Subscriptions, collected by Mrs. Leyburn, Misses Beal, Ruston, and Nicholson	7	2	11			
				15	10	11
Pickering Branch. — Mr. J. Grayson, sen. Treasurer.—Subscriptions	5	3	0			
Young Ladies at the Misses Harrison's Boarding School	1	15	0			
Ladies' Association. — Mrs. Willougby, Treasurer	5	10	6			
Profits of the Ladies' Repository	1	10	0			
Collected by a Friend to Missions	1	17	2			
Produce of the Missionary Wind-Mill; by ditto	1	10	1½			
				17	5	9½
Scarborough Branch.—Rev. S. Bottomley, Treasurer.						
Penny-a-week Subscriptions	15	4	0			
Collected by Misses Woodall, Temple and Mr. Wood	16	15	2			
				31	19	2
Whitby.—Branch.—Mr. Thos. Marwood, Treasurer.						
Subscriptions and Donations	19	19	7			
Collected by Miss Moorson	2	2	4			
Silver Street Chapel.—Ladies' Association.—Miss M. Hunter, Treasurer	15	0	0			
Juvenile Association.—Mr. G. Ouston, Treasurer	8	3	0			
Cliff Lane Chapel. — Ladies' Association. — Mrs. Adams, Treasurer	13	14	6			
Juvenile Association.—Mr. W. Jefferson, Treasurer	3	6	6			
Missionary Box at Mr. Clark's	2	5	0			
Ditto by Miss Anderson	1	0	0			
				65	10	11
York.—Collected at the Anniversary Meeting of the North Riding Auxiliary Missionary Society				43	5	7
Juvenile Branch Missionary Society.—Mr. Jos. Moxon, Treasurer.—Subscriptions	3	13	6			
Penny-a-week Subscriptions. —Collected by Mrs. Underwood, Misses Catton, Welfoot, Hurst, Deighton, Hands, and Banks, and Messrs. Jos. Moxon, H. Hildrith, R. Welfoot, John Moxon, John Noble, H. Richardson, T. Laidler, W. Birks, H. Smith, and C. Moiser	28	16	6			
				32	10	0
				206	2	4½

Thirsk.—Rev. J. Jefferson.—Subscriptions and Donations				6	5	6
West Riding Auxiliary Missionay Society.—Mr. Geo. Rawson, Treasurer				130	0	0
Sheffield and Attercliffe Missionary Union.—Mr. L. Thomas, Treasurer.—Male Juvenile Missionary Society, for one-quarter of a year				22	6	9
Female Union ditto.—Balance for last quarter	0	1	8½			
Queen Street Chapel.—Rev. J. Boden; per Miss Boden	5	16	10			
Nether Chapel. — Rev. T. Smith; per Miss Parker	9	16	1			
Howard Street ditto.—Rev. J. Mather, per Miss Mather	16	3	2			
Attercliffe ditto.—Rev. R. Richards; per Miss Deakin	3	3	0			
				35	0	9½
Garden Street Chapel.—Rev. Mr. Docker	6	13	5			
Sunday School Halfpenny-a-week Society	2	2	10			
				8	16	3
				66	3	9½
Hull and East Riding Auxiliary Missionary Society.—Mr. J. Bowden, Treasurer				100	0	0
Juvenile Auxiliary Missionary Society				88	14	0
Howden Juvenile Missionary Society. Mr. J. Thompson, Treasurer, (on Account)				3	15	0
North Wales Auxiliary Missionary Society.—Rev. David Peter, Treasurer.						
Penygraig.—Collection by Rev. Mr. Silvanus	0	13	0			
Philadelphia.—Ditto by ditto	0	14	0			
				1	7	0
Peniel.—Sunday School and Friends; by Rev. Mr. Davies				3	13	0
				5	0	0
Scotland.—Donation from the Stewarton Bible Society; by Mr. W. M'Gavin				9	0	0
Paisley Auxiliary Missionary Society.—Mr. A. H. Simpson, Treasurer.—Inclusive of 1*l.* 12*s.* collected by three Girls and presented by them as a New Year's Gift for the Education of Native Females in India				60	0	0
Elgin and Mornyshire Missionary Society; by Rev. N. M'Neil				11	0	0
Perthshire Auxiliary Missionary Society.—Rev. W. Orme				60	0	0
Musselburg.—Donation from a Lady; by Rev. John Watson				1	11	6
East Lothian Society				4	4	0
Ireland.—Hibernian Auxiliary Missionary Society.—On Account of the Cork Branch.—Rev. David Stuart, Secretary				30	0	0
E. J. aged 74, towards the purchase of Spectacles for *Gabriel* and *Tom* at Berbice				0	2	6

For the Education of Native Females in India.

A few Friends; by Mrs. Reid	1	1	0
A Female Penny-a-week Society, at Husbands, Bosworth; by Mrs. Barfoot	6	0	0
Mrs. Hoatson, Halifax, Yorkshire	1	0	0
Scotland.—Brechin.—Family Society; by Mr. David Lyon, Secretary	6	0	0
Three Girls at Paisley.—New Year's Gift	1	12	0
Leicester.—Ladies' Association; by Rev. Mr. Webb—(See Leicester List.)	38	18	6
Theddingworth.—Penny-a-week Collection, (1821) by Mary Tomlin	3	7	8
Newbury	0	6	6

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

The Produce of a Grape Vine; per Mrs. Chandler, Chalfont, Bucks	1	0	0

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

To an unknown Friend for 4 parts, quarto, of the English Encyclopedia, Owen's History of Serpents, 1 vol. Guthries' Geographical Grammar, Wildman's History of Bees, Nettleton on Happiness, Lemery on Chemistry, Cardale's Gospel Sanctuary, Du Veil on the Acts of the Apostles, Ditton on Christ's Resurrection, History of Genghizzan the Great, 10 other old Books, &c.—Mr. Hoatson, for Brown's Dictionary of the Bible, 2 vols. Thomson's Life of Christ, 1 vol. quarto, Sturm's Reflections, 4 vols. Maxwell's Poems, Bogue's Essay, Wilberforce's Practical View, and 2 other old Books.—I. L. Dursley, for 3 vols. of Henry's Commentary.—Dr. Taylor's Works, 1 vol.—Rev. Mr. Churchill, for 60 Copies of his Sermon on the Death of the King.—A Friend, for a Communion Service, consisting of a Flagon, 2 Plates, and 2 Chalices.—The Proprietors of the Family and School Magazine, for 6 copies of their 2d vol.—The Committee of the Peace Society; per Mr. Thos. Bell, for 3 vols. of the Herald of Peace, and 1 of their Tracts and Reports.—Mrs. Scott; per Rev. D. Peter, for 50 Copies of Index to the Holy Bible.—The Hibernian Auxiliary Missionary Society, for 68 Irish Linen Shirts, &c.—Mr. C. Robson, Berwick, and a Friend.—Ditto for 2 Parcels of Remnants of printed Cotton, Handkerchiefs and Haberdashery.—Mr. S. Froggatt, for 12 dozen Spectacles, for Mr. Wray, of Berbice.—Mrs. Kittle, sen. for 35 yards printed Calico and a few Trinkets.—Mr. Geo. Bellame, for 14 Copies of Narrative of a Private Soldier.—Mr. Heslop, for 31 Nos. Philanthropic Gazette.—A Friend for 26 Numbers Youth's Magazine.—Major Benwell, per Rev. W. Chapman.—To Mr. S. Conder, Clapton, for a Print of the Rev. Mr. Aaron, Native Missionary, Tranquebar.—M. P. Mr. Crawther; per Rev. Dr. Waugh, Mrs. J. G., M. H. per Mr. J. Nisbet; Henry Webb, Mr. Hoatson, Mrs. Mills, A Friend, and Mr. Christmas, for 18 vols. and 571 Numbers Evangelical Magazine, &c.

POETRY.

Imitation of some parts of the 72d Psalm.—(Tune, *Culmstock.*)

HAIL to the Lord's anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth,
And joy, and hope, like flowers,
Spring in his path to birth;
Before Him, on the mountains,
Shall Peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

Arabia's desert-ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see;
With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise, all people sing:
For He shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion,
Or dove's light wing can soar.

For Him shall prayer unceasing,
And daily vows ascend;
His Kingdom still increasing,
—A Kingdom without end:
The mountain dew shall nourish
A seed, in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest;
From age to age more glorious,
All-blessing and all-blest:
The tide of Time shall never
His covenant remove;
His name shall stand for ever;
His name,—what is it?—Love.

J. MONTGOMERY.*

* We understand that Mr. Montgomery is preparing for the press a series of imitations of Select passages from the Psalms, of which the preceding may be considered a specimen.



Freeman sc.

John Dickenson, Esqr.
late of Birmingham.

Publd by J. Westley Stationers Court June 1 1812.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JUNE 1822.

MEMOIR OF THE LATE JOHN DICKINSON, Esq. OF BIRMINGHAM.

IF in our Biographical department it does not devolve on us to hand down to posterity the illustrious deeds of senators and warriors, yet we have the more refined gratification of embalming the memory of the just. Mr. Dickinson, the subject of the following Memoir, was born at Chester, July 21, 1762. His father, who was a respectable tradesman in that city, died when he was very young, and left him under the care of his uncle, Mr. T. Jones. At the age of fifteen he removed to Birmingham, and was apprenticed to Mr. Samuel Hammond, who carried on the trade of a button-maker. During the time of his servitude he conducted himself with so much propriety, and acquired such an ascendancy in the esteem and confidence of his master, that when it expired he was admitted into partnership with him, in connexion with another gentleman. On the 14th of June, 1792, he married Mrs. Rebecca Adams, of West Bromwich; a lady of exemplary piety, distinguished not more by her suavity of manners than her active benevolence; and who still survives him. This union was productive of a larger measure of domestic happiness than usually falls to the lot of man; and was uniformly regarded by him as the choicest gift ever bestowed on him by the hand of Providence. He remained in business till the year 1816, when he retired to enjoy the fruit of his labours. As a tradesman, he was diligent, punctual, obliging, and conscientious. He did not waste his hours in slothful inactivity, as though the fervour of his devotional feeling exonerated him from diligence in his civil avocations; but gave to his business the energy of his mind, while he gave to God the ardour of his affections. In his engagements he was punctual; and it was to this habit he ascribed the facility with which he was accustomed to get through his multifarious duties. In his manners he was so obliging that he rarely gave offence; and so conscientious that he endeavoured to do unto others as he wished others to do unto him.

But his conscientiousness was not confined to the equitable claims of man, but was extended to those of God. Hence he did not, like too many, spend the hours of the Sabbath in the counting-house or the manufactory, but in the house of the Lord, where he found relief from the distractions of this world amidst the sublime anticipations of a better. For many years he travelled to different parts of the kingdom; but he was the same conscientious Christian when sojourning amongst strangers as when under the scru-

tinizing eye of his neighbours. He was not grave with the grave, and frivolous with the gay;—the man of piety with the pious, and the man of the world with the profane; zealous in the cause of the Redeemer at home, and inactive abroad; but uniformly the same—in all places and in every company. The gentleman, with whom he was in partnership twenty-eight years, says that he never knew him guilty of a dishonourable action; and such was the degree of confidence he reposed in his integrity, that he never examined his accounts under an apprehension of detecting the slightest species of fraud.

As a master, he was kind to his servants: treated them with affection, assisted them when in distress, reproved them when necessary, and laboured to promote their spiritual welfare. He had them called into an apartment in the manufactory every morning, when a portion of the Scriptures was read; and, with others in rotation, he prayed with them and for them. Nor was the moral tendency of this religious exercise counteracted by a hasty or morose spirit towards them; for the law of kindness dwelt on his lips, and he was never known to reprove in a passion.

Though he had received a religious education, and had been trained up in the fear of the Lord, yet it was not till after his settlement in Birmingham that he began to feel the power of Truth. At this time he attended the ministry of the late amiable, candid, and zealous Mr. Riland, who preached at St. Mary's chapel, and it was under his ministry that the truth enlightened his understanding, and became the means of effecting that moral transformation which the Redeemer emphatically denominates "being born again." Of the fact of this change he felt conscious: and he lived to demonstrate, that it is not the fanciful conception of fanaticism, as is too often asserted, but the production of a supernatural power, in which all mental purity originates. Having passed from a state of spiritual death to spiritual life, from that hour he devoted himself to the service of God, through the mediation of Jesus Christ; and having the virtues of the Christian character engrafted on a disposition naturally amiable, they shone with peculiar lustre.

He continued a regular attendant at St. Mary's chapel till 1792, when he left, and joined the church of Christ which worshipped at Carr's Lane Meeting, and which was then under the pastoral charge of the Rev. Dr. Williams. In retiring from communion with the Established Church he was not governed by caprice, but impelled by conviction; and while he would often speak in high terms of commendation of some parts of her excellent Liturgy, yet he thought her alliance with the state was anti-scriptural, and derogatory to her honour.

He remained at Carr's-lane for some time without exciting much attention, till it was proposed to pull down the old meeting and erect a larger one; when he stepped forward and became a strenuous supporter of the measure.* A circumstance now took place which divided the congregation; when he left Carr's-lane and followed his esteemed friend and pastor, the Rev. J. Brewer, to Livery-street. Soon after the settlement of the church at Livery-street, he was unanimously chosen as one of its deacons; and in the discharge of his official duties he conducted himself so holily and justly, and unblameably, that he was counted worthy of double honour. The pride of office was a

* This new meeting was erected in 1802, for the Rev. J. Brewer, who was now pastor of the church, Dr. Williams having resigned.

passion which never gained an entrance into his breast; he felt no disposition to govern, to irritate, or neglect his pastor; and he would treat the poorest member of the church with as much affectionate respect as the most opulent. In reply to a person who had asserted that a deacon is the head of the church, he says, in a letter, still extant,—

"Permit me to remark, that your observation respecting the office of a Deacon, appears to me unscriptural. I apprehend a Deacon is no more the *head* of a church than the poorest member that belongs to it. It is true he is an officer in the church, chosen by his brethren, and his office is to take care of tables:—the Lord's table, the table of the minister, and that of the poor. Independent of this, he is no more than any other individual member. Whatever distinctions God is pleased to make in his providential dispensations is one thing; but so soon as we enter the church all distinctions cease, all are then equal—one in Christ Jesus."

Nor did he take the deacon's office as a mere office of distinction, leaving its duties neglected, or to be discharged by others; but devoted a large portion of his time to them; and by the promptness with which he acted, and the mildness of disposition which he uniformly displayed, he won the esteem of his pastor, and gained the entire confidence and universal attachment of his brethren.

He was favoured with almost an uninterrupted share of health for many years; and though all knew that he was mortal, yet no one calculated on his death till the fact of his decease was announced. On Wednesday, Sept. 12, 1821, he took the chair at the public Meeting of business connected with the Missionary Society, of the united Counties of Warwick, Worcester, and Stafford, which was held in Ebenezer Chapel; and though he had often charmed an audience with his chaste eloquence, yet never did he plead the cause of Missions in a more lucid, striking, and impressive manner, or with more effect, than at this time. On the following Friday evening he left a Committee, which he generally attended, and returned home in perfect health; but about four o'clock on Saturday morning, he felt indisposed. Medical assistance was called in, and it was not till Monday afternoon that any one was apprehensive of danger. His pastor, who was then with him, said, "This Sir, is a severe and painful affliction; but it is sent by your Father." "Yes, Sir," he replied, "and sent in mercy." Soon after this he said, "Pray:" "What shall I pray for?" "Pray for faith, for patience, and for resignation; and, if it be the will of God, that I may live a short season longer." A few hours before his decease his pastor asked him how he felt in his mind, to which question he returned the following reply: "*I have many things* to lament, but I am a sinner at the cross, *expecting to be saved by Grace.*" After a short pause, he added, "*All is well, all is well!*" He lingered on, in a dosing state, till near seven o'clock, when he fell asleep in Jesus, without a struggle, without a groan, without a sigh; unconscious of the great change awaiting him, till the glories of the invisible world burst open upon his redeemed spirit. On Tuesday, Sept. 25, his mortal remains were removed from his late mansion to Ebenezer Chapel, followed by an immense train of mourners;* when, after the ceremonies of death were

* The concourse that attended his funeral exceeded in number, and equalled in respectability, any funeral that ever took place in the town; and had a stranger been passing through when his corpse was advancing to the place of sepulture, he would have imagined that the common father of the people had just been taken from them.

performed, they were deposited in a vault behind the pulpit, just beneath the monument of his friend and pastor, Mr. Brewer.*

As a Christian, he was distinguished by his orthodox views of divine truth. He admitted the universal guilt and depravity of man; the necessity of the atonement to expiate guilt; and also of a supernatural influence to renovate the heart; the supreme divinity of Jesus Christ, and the personality of the Holy Spirit; the doctrine of justification by the imputed righteousness of the Redeemer; and the progressive sanctification of the soul by the agency of the Eternal Spirit. These truths he embraced, not because they are sanctioned by men of learning and piety, but because he found them in the Scriptures; and such was his deep conviction of their immense importance, that he would often most fervently pray that those who reject them might be brought to feel their moral influence. These truths he often proclaimed from the pulpit, where he usually appeared to great advantage: and there are many in different parts of the kingdom who have listened with delight and profit while he has been showing their adaptation to the peculiar state of man.

In separate parts of his character † it would not be difficult to find some who excelled him; but in that rare union of excellence which met in him he stands, if not without an equal, yet without a superior. He was often called, by way of distinction, "*The Peace-maker;*" and such was his anxiety to keep the bonds of peace from being broken; such his solicitude to heal the breach when made, that he would stoop to any act but that of meanness,—make any sacrifice but that of principle,—and endure any mode of treatment, not excepting even insult and reproach. From the high estimate in which his character was held, he was often called upon to act as umpire in cases of arbitration, and it was but rarely, if ever, that the equity of his decisions was impeached. On one occasion two men were disputing in a public-house about the result of an arbitration, when a third said, "Had John Dickinson any thing to do with it?" "Yes;" was the reply. "Then all was right, I am sure:" and in this opinion the whole party concurred, and the disputation ceased.

A stranger could not be with him long without admiring the *candour of his spirit.* Though a firm Dissenter, yet he lived in terms of the sweetest fellowship with many who are the ornaments and advocates of an episcopal establishment. Though an orthodox Dissenter, yet he would speak with pleasure of the moral virtues which adorn the character of some whose views of truth were diametrically opposite to his own: and while he could not but regret their departure from the Christian faith, yet he most willingly co-operated with them in plans of general usefulness. Though a Calvinistic dissenter, and a decided

* Perhaps few men, since the days of Whitfield, have been more successful in the work of the Christian ministry than Jehoiada Brewer. With natural talents which would have raised him to distinction in any profession, *and which did raise him to a high distinction in his own,* he united a boldness and energy of manner, which, under the blessing of God, rendered his preaching "not the letter that killeth, but the spirit that giveth life." With a soul as generous as it was free, and as ardent as it was sincere, he pressed to the warm bosom of his affection his disinterested friend; and said, not long before his death, to a gentleman who is still living, "What a man is John Dickinson! I wish every minister had such a friend."

† We are indebted for the greater part of this Memoir to the Funeral Sermon which was published by the Rev. T. East on the occasion.

pædobaptist, yet the Methodist, the Baptist, the Friend, severally forgot the peculiarities of their faith when engaged with him in spiritual conversation; feeling a superior charm in those truths in which they agreed, than in those on which they differed.

His benevolence knew no bounds but the limits of his fortune; which, being ample, admitted of a fine scope for its exercise. He did not wait till he became rich before he became liberal, but commenced his career of liberality when he commenced business; nor did he stop till he ascended up on high, and even then he distributed the gifts of his bounty with a munificent hand. When in business he regularly devoted a tenth of his income to the cause of his Redeemer: when he retired from business he lived in the most economical style, and devoted the whole surplus of his income to the same cause; and, in the final disposition of his property, he bequeathed 4000*l.* to charitable purposes.

To the poor he was a cheerful giver: he was in the habit of assisting persons with money when they commenced business; *and afterwards*, if they were frugal and industrious; he subscribed to every local institution in the town which tended to ameliorate the distresses of the people; but his benevolence was most princely when co-operating with others in advancing the spiritual and eternal felicity of man. Hence all the evangelical Societies which adorn the age and country in which he lived, found in him a generous benefactor, and an able advocate: and if ever he felt an emotion of pleasure when looking at his wealth, it was when he was parting with it for the benefit of others.

But though he was emphatically a religious man, and devoted a large share of his time to discharge the peculiar duties which devolved on him in this capacity, yet he was not indifferent to the claims which society at large presented on the exercise of his rare talents and virtues. It is impossible to say what individual circumstance placed him on the vantage ground of public opinion; but it is certain that he stood there for many years with a character unimpeached by any party. He was as the rallying point where they assembled on the discussion of a great local question; and if he did not always harmonize and unite their discordant opinions, he invariably excited their admiration, and won their esteem. And having, without any designed efforts on his own part, gained the respect and confidence of the public, he laboured with the most conscientious diligence to promote its welfare.*

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* The following extract from the Overseers' Minutes, which has been sent to Mrs. Dickinson, (along with many others from other public bodies) will convey to the Reader some conception of the high estimate in which his services were held.

Extract from the Overseers' Minutes, Sept. 25, 1821.

Mr. BENJAMIN BARNS, *Chairman.*

Resolved,

That the Overseers of this Parish feel it both a duty and a melancholy gratification to record upon their Minutes their real sorrow at the loss they have sustained in the demise of their deeply lamented friend, the late John Dickinson, Esq.; and while they thus express their feelings, they cannot allow to pass unnoticed the valuable services which that gentleman has rendered to the parish of Birmingham.

For twenty years a Guardian of the Poor, his unremitting attention to the duties of that office has always made him conspicuous in all plans that contemplated its benefit; and in pursuing these through so long a period, no perplexities embarrassed, no difficulties deterred, no opposition dismayed him. Under his auspices the Asylum rose to its present eminence, and its infant Institution was fostered by his paternal care. From this gentleman the present Overseers derived their greatest support at the late Vestry Meeting, in which originated the appoint-

He had almost an entire ascendancy over every person with whom he associated; and it may not be improper if an attempt be made to account for it. *It originated in the perfect consistency of his conduct.* By religion we govern ourselves,—by an uniform consistency of character we control others. How many men may be found in society who possess some very imposing talents, and yet when they bring down these talents to bear on the attainment of any specific object, they appear amongst us like Samson when shorn of his strength, in a state of perfect inefficiency. This fact, which has often struck us, has also often perplexed us; nor have we been able to account for it till we have recollected, that, though wise in counsel, yet they are not mighty in operation; that though their plans have been bold and comprehensive, yet their perseverance has been a question of doubtful disputation; and though by the power of their eloquence they could convince, yet the charm of persuasion has been wanting. And even when there is a union of decision with wisdom and energy with comprehension of mind, yet if there be a deficiency of integrity and prudence, an enlightened public withholds its confidence and support; having resolved that the distinguished honour of promoting the best interests of men shall be conferred only upon those who are eminently good. The descriptive language which an eloquent writer has applied to a deceased friend of his own, may with equal propriety be applied to Mr. Dickinson. "He was eminently distinguished by a steady uniformity of conduct; while he appeared to multiply himself by the extent and variety of his exertions, the principles upon which they were conducted, the objects they were destined to promote were invariably the same. He was not active at intervals, and at other times torpid and inert; he did not appear the public man at one time, and at another absorbed in selfish pursuits: his efforts to do good in season and out of season were constant, and his course knew no other variety than that of the shining light, which shineth more and more unto the perfect day. His goodness, founded on principle, and corroborated by habit, operated with the steadiness of a law of nature, the beneficial results of which can never be sufficiently appreciated till they are suspended."

This powerful ascendancy which he had acquired was preserved by his moderation, and the attention which he uniformly paid to the opinion of others. He never proposed a measure till after the most mature deliberation; and when he brought it forward it was submitted to the consideration of the interested parties with so much candour, that opposition was very seldom provoked. And if, in the discharge of his public duties, he felt obliged to oppose others, yet he did it with so much kindness, and with such an entire absence of a dogmatic spirit, that they felt as much respect and esteem as though he had advocated their cause.

But all his virtues as a member of civil society, were eclipsed by his superior virtues as a Christian; and though it would be too much to say that he had gained a state of sinless perfection; yet those who

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ment of the Assistant Overseers,—an appointment from which the Parish has received incalculable benefit—and from his assistance in the regulations of the important duties attached to their new situations, the present advantageous system was arranged.

But the Overseers lament that his various acts of public usefulness cannot be enumerated in the limits of a Minute, and they only intend this as a very imperfect record of that peculiar merit which rendered him the object of their grateful esteem, and his decease the subject of their deepest regret.

knew him best loved him most, and those who examined his character most minutely, discovered the most exquisite symmetry, proportion, and beauty. He was an ornament to the town; but a greater ornament to the religious society which, under the Divine blessing, owes its existence and its prosperity more to his active agency than to any other human cause; and the testimony of respect which was shown to his memory at the time of his interment, and subsequently, unequivocally testifies how much he was beloved.

With such a witness in favour of the moral tendency of evangelical views of revealed truth, we may easily repel the insidious charges of our opponents, and challenge them to produce from amongst all their number such a near approximation to the character of the holy man of the Scripture as we can show in the person of this departed saint.

May a double portion of his spirit rest upon all who love our Lord Jesus Christ in sincerity! Then the charges of infidelity and prejudice will be refuted, not by the parade of logical argumentation, but the subduing eloquence of a holy life.

PREACHING THE GOSPEL TO THE POOR.

Sir,

In the Christian community it is generally admitted, that the preaching of the Gospel, and the institutions of public worship, are the principal means, under God, of converting sinners, and of building up saints. And it was very justly observed at one of the late Anniversaries of the London Missionary Society, that it is not the circulation of Bibles that will alone convert the world;—but in all ages it has pleased God, by the *preaching* of the Gospel, to save them that believe. Both the Foreign and the Home Missionary Societies, established in this island, seem to be acting under a conviction of the truth of this sentiment: and it is highly gratifying to the benevolent mind to witness the zealous exertions of these Societies for the conversion of the heathen abroad, and of the inhabitants of the dark, and, almost heathenish villages in our own country. But, besides these, there is a very numerous class of our fellow-countrymen who at present enjoy not the privileges of attending on public worship and public preaching, which it is desirable and necessary they should enjoy:—I mean the poor in populous cities, and large manufacturing towns. In many places, I believe the number of these amount to one-third, and, sometimes, to one-half of the whole population. To the situation and circumstances of this description of persons I feel particularly desirous of calling the attention of those Christians who reside in such cities or towns, and who may have it in their power to remedy the evil. Although, of late years, the attention of the Christian community has been turned to the welfare of the labouring poor—though Bible Societies, Tract Societies, and Sunday Schools have been established—yet I maintain, that these measures *alone* are not all that are *necessary* to be done, all that *might* be done, nor all that *ought* to be done for the moral and religious instruction and improvement of the poor.

By the circulation of the Holy Scriptures, and the distribution of religious tracts, knowledge is communicated, and good impressions may be made; but, alas! how small are the advantages generally derived from these, when compared with what might result, under the blessing of God, from an attendance upon the *public* ordinances of religion, where, by joining the assemblies of the saints in prayer and

praise to God,—that God who has made of one blood all nations of men that dwell upon the face of the earth, and who is the Father of the spirits of all flesh—their best affections might be called into exercise; and more deep and lasting impressions made on the heart than are generally excited by any other means. David, in one of his psalms, says, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth: a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness:" and every Christian who enjoys the advantages of public worship knows and feels the truth of these remarks. But, alas! almost all the places of public worship, in most of the large cities and towns, are constructed upon such a plan as if they were studiously intended to exclude the poor. No accommodation to be had, or but very little, without money. If the poor are to be accommodated with seats of any kind, it must be "without money, and without price." They, who with their utmost exertions cannot procure a sufficiency of the common necessaries of life for themselves and families, and who find it next to impossible to render unto all their dues, are certainly not in a situation capable of paying a quarterly or half-yearly subscription for seats in a place of worship. Now, if we estimate the number of persons of this description at only one-fifth of the population, in large towns, and compare it with the proportion of free sittings in most of the modern places of public worship, we shall find a lamentable deficiency of attention to the interests of the poor. It is evident that in the erection of some of these modern places a great deal of *unnecessary* expense has been incurred. If the persons concerned in the erection of such buildings had been *less* concerned about making a show in the eyes of the world, and *less* desirous of rivalling some of their fellow-Christians of other denominations in this way, and *more* concerned for the souls of the poor, such *unnecessary* expense would never have been incurred; but, instead thereof, a very considerable number of free sittings would have been provided for these children of want; and affectionate invitations and encouragements held out to them in order to induce them to attend upon the public ordinances of religion. Then, indeed, might such a people, and especially the rich amongst them, be truly styled respectable.*

There are, however, without doubt, many chapels to which these remarks cannot justly be applied; and (although all due economy has been observed in their erection) yet there may exist a necessity for

* We are frequently told of congregations in certain places, and on certain occasions being *respectable*; but is it not too evident, that this term is most commonly applied in the fictitious, worldly, and corrupt sense of the word? i.e. as synonymous with the term rich. This obviously must imply, that the poor are a class of persons (whatever their characters may be with respect to honesty or industry) not entitled to respect, but something rather the contrary. As it was in the days of Solomon so it is now: "The poor man is despised of his neighbour." The Christian philanthropist, however, will not use the term "respectable" in any such sense. He will not consider a rich man as entitled to any peculiar respect, excepting so far as he may be distinguished from others by an imitation of Him who went about doing good—who condescended to men of the very lowest estate—who took upon himself the form of a servant, and recommended those who would be great or eminent among his followers to do the same. See Luke xxii. 26; see also John xiii. former part of the chapter: and at the conclusion of our Lord's remarks on this subject are these remarkable words:—ver. 17. "If ye know these things happy are ye if ye do them." There is no respect of persons with God, in that sense which our corrupt manners and maxims attach to the phrase.

letting, if possible, the whole of the seats. Yet, even under such disadvantageous circumstances, accommodation for the poor, at least once every Sabbath, might, I think, generally be made by instituting a special service, either in the morning or in the evening, for their particular benefit; especially if the proprietors or managers of such chapels would give up a part of their claims upon the services of their minister, to enable him to accommodate himself to the wants of those who need his service gratuitously. *Whatever ye would that men should do unto you, do ye even so unto them.*

As there are now, in many of our large towns, several commodious school-rooms, these, at certain seasons, might be appropriated to the use of the poor: especially to the parents of the scholars, if ministers could be found freely to engage in the performance of the duties necessary on these occasions. It would be an immense benefit to many of the scholars if their parents could be by any means brought to embrace religion, and thus set them a good example. The most effectual way *to excite the attention of the poor to this important object*, would probably be by the formation of a Union of Christians, of the different denominations, for the purpose of promoting the instruction and edification of the indigent, in the places above referred to. The poor, who know but very little about the various distinctions amongst professing Christians, and who are many of them puzzled and confounded when these subjects are introduced amongst them, would undoubtedly be much more so if they were solicited first by Christians of one persuasion, and then by those of another, to attend at their respective places of worship. The more nearly Christians can approximate together, the more amiable does their religion appear, even in the eyes of those who are not enlisted under its banners. If it has been found possible to assimilate Christians of various denominations, so far as to unite their exertions on a scale so extensive as that of the London Missionary Society, then, surely, the thing is practicable for an object like the present, in any single town or district. If the ministers of various denominations would unite, and preach in rotation to the poor, gratuitously, in their chapels, or in other convenient places, there is reason to hope, that, by the blessing of God, both the temporal and spiritual benefit of a large mass of our fellow-men and fellow-countrymen would, at no great distance of time, be very extensively promoted.

It was observed a few years ago by a very celebrated senator (now deceased) "that the *wages* of the poor must be kept *low*, in order to preserve or restrain them from idleness and extravagance;" thereby plainly intimating, that industry and economy form no part of their true character. Although I am well convinced that this was a very harsh and unmerited censure upon many thousands amongst them, yet so far as it might be correct, the preaching of the Gospel, and affording the means and opportunities of public worship to this description of people, would tend far more to the improvement of their character than the harsh, cruel, and indiscriminate means which the personage alluded to would recommend for that purpose. It is, I believe, generally admitted, that by the late benevolent exertions which have been made in preaching the Gospel to the British seamen, and introducing divine worship publicly amongst them, a great change, by the blessing of God, has already been produced in their moral character; and I think it is not too much to expect, that if the lower

class of the community in our large cities and towns were favoured with similar advantages, an equally pleasing result would in due time appear amongst them. I am, however, aware, that one serious obstacle to the reception of the Gospel amongst many of this latter class of persons would present itself; but by a proper application of the means already in our possession, this might, doubtless, be removed to a considerable extent. I allude to the prevalence of infidel principles amongst them. It is well known that an abundance of cheap publications have been circulated amongst persons of a Deistical and licentious cast, and which have produced upon many of their minds an effect too much answerable to the wishes of those by whom they have been introduced. But let not the friends of the truth, and the well-wishers of these poor deluded men, despair of success on this account. Let the bright evidences of Christianity be laid before them, by supplying them with the writings of some of its brief, but very able defenders in a cheap form; viz. "Leslie's Short and Easy Method with the Deists," and others of a similar kind, which would doubtless have a powerful effect in counteracting the mischief which has unhappily been introduced. Occasional addresses, also, in Defence of the Gospel, from those who might preach in public assemblies of the poor, might produce great benefit (if judiciously managed) on the minds of those who might be in doubt as to the Divine authority of the Holy Scriptures.

Hoping that this communication may not be too long for insertion in the Evangelical Magazine, and wishing that these remarks may excite that attention which the importance of the subject demands, in the minds of those whose piety, talents, and station in society qualify them to undertake the noble work of spreading the Redeemer's kingdom more extensively amongst the poor, and thus be instrumental in saving their souls from death,

I remain Yours,

Nottingham. R. F.

ON UNITARIAN VIEWS OF CHRISTIAN MISSIONS.

The object of "The Monthly Repository of Theology and general Literature," is well known to be the advancement of modern Unitarianism. In some recent Numbers are inserted, "Cursory Remarks on the Island of Borneo," &c. which conclude with a reference to the expediency of introducing Christianity among the natives of that vast island. In the Repository for February, p. 98, it is said, "Before a missionary entered their country it would be necessary to get acquainted with one of the chiefs, and if he followed the example of St. Paul, to 'become all things to all men,' he would, perhaps, see it *proper, or, at least, expedient*, to go through the *ceremony* of fraternization." This he describes to consist (1) in the eating of a chicken roasted by a fire of scented (perhaps sandal) wood; during which (2) the priest chants, "probably, an invocation borrowed from Hindoo ceremonies:" (3) in drawing blood with a dagger from the shoulder of each person, which is dropped into a glass containing palm wine, and is drunk by the other party to this covenant, amidst the shouts of the attendants. "The chief, thenceforth, must be considered and treated in every respect as a brother, and he will not fail to act the part of one in every respect."

Such engagements are well known to have prevailed in the South Sea Islands, but not to have been contracted by such ceremonies. On what *principle* the writer deemed

anything to be "expedient" which might not be "proper," he does not explain. What he calls a *ceremony* is obviously a heathen sacrifice, and an act of idolatrous worship; "probably," as he says, "borrowed from the Hindoos." Yet he not only recommends to a missionary to partake in this heathenish invocation, and in drinking human blood, but strangely concludes that the apostle Paul would have done so! Nothing, certainly, in the apostle's conduct, or in his writings, implies the *lawfulness* of worshipping idols, or the *expediency* of eating what was offered in sacrifice to them. Common sense, indeed, seems to us, equally as the Scriptures, to preclude conformity with heathenish customs, by those whose aim is to dissuade from persisting in them.

"The Aborigines," adds the writer, "are at this time in a very favourable state for the reception of *genuine* Christianity, and consequent civilization. They are become sensible of the disadvantages of ignorance of letters and ciphers, and are anxious for their acquirement. A chief with whom I became acquainted anxiously wished to be able to put his ideas on paper; and though rather past the middle age of life, he acquired the art of writing very quickly. I never mentioned *religion* to him, except by inquiring what his ideas were on the subject: but his curiosity soon impelled him to seek information on the subject from me; and I gratified it by telling him what we believe according to *Unitarian* tenets; and after sketching to him the history and contents of the Divine Word, I took occasion to contrast the religion which represented God as love, and as a loving Father over all his works, with that of the ceremonious, bigoted, intolerant, and bloody Mussulman; and with the ignorance of his countrymen, which made them fit to be the prey of any delusion which might be introduced among them."

So few years have elapsed since this well-disposed chieftain "acknowledged the truth as soon as it was stated, and anxiously inquired how it could be introduced into his country," that we cherish a hope of his instruction by persons better qualified to demonstrate that "God is love, and a loving Father over all his works." We regret, therefore, that the Unitarian traveller, though he had not thought it proper to *mention* Christianity till he was obliged to answer inquiries on the subject, should have endeavoured to prepossess the chief's "unprejudiced mind" against Christianity, under *that* form in which, alone, it was ever likely to be introduced at Borneo. "I, however, acquainted him," says the writer, "that the greatest number of those people professing Christianity, held *only a corrupted sort* of it, being so corrupted by the remains of a flood of ignorance and anarchy, which overspread the world during the infancy of its establishment: the *chief* of which was a *tenet relative to the One God, and his chosen Messenger*, and *gifts* dispensed by him, *similar* to that of the *Hindoos*, from *whom*, indeed, it appeared to have been *taken* by superstitious men, who had professed Christianity without examining its real nature and design."

Thus the world was represented to have been overspread, during the infancy of Christianity, not by its salutary streams, but by a "flood of ignorance and anarchy," with which these were intermixed and confounded: and that the whole Christian doctrine, except that minute fragment of it which is allowed by modern Socinians, is merely the remains of that flood. Such a statement might appear, even to a heathen of common sense, extremely improbable; but it must (so far as it was credited) have inclined him to be indifferent

whether he should be a Christian or a Hindoo. The Borneot chieftain, notwithstanding, appears to have been very desirous of *farther* information on the subject. He offered to remove his subjects, about 2000 in number, to the spot where the writer was employed in building a ship; and he returned home to fetch his two sons, that they might visit England: but the writer, having completed his vessel, sailed without seeing him again

"The total population of Borneo," he says, "does not, probably, exceed three millions of souls:" but "the island is one of the most healthy within the tropics, and more temperate than many countries situated in higher latitudes. The fertility of its soil is such, that, with very moderate cultivation, twenty millions would be far from a sufficient population." The probability of this is obvious; as its area exceeds that of all the British islands conjointly, the population of which has now reached that amount. The London Missionary Society already occupies several stations in the vicinity of this vast and important country. That of Amboyna is considerably beyond it. *Fas est et ab hoste doceri:* it surely behoves those who believe that "God so loved the world as to send his only begotten Son, that whosoever believes on him should not perish, but should have everlasting life," to frustrate the attempt which has thus incidentally been made to impose on the ignorance of well-disposed natives of Borneo in what concerns their everlasting salvation. It was not, indeed, to be expected that this should be treated by an Unitarian as a matter of much consequence; but humanity alone might have prompted him to communicate what *he* believed of Christianity, without laying stumbling-blocks in the way of those who might impart, with the *whole* of this, "better things, even those which accompany salvation."

HUMANUS.

PREACHING TO PRISONERS.

To the Editor.

SIR,

IT is true there are but few in our happy land who have it not in their power, if they *will*, to come within the sound of the Gospel; yet it is true also, there are some who cannot: not to speak of those who reside in a town or village where the Gospel is not preached, and who live at a considerable distance from where it is preached, there are those confined within the gloomy walls of a prison, where "salvation's joyful sound" never enters. These are objects which claim the peculiar attention of a religious public. Where can we look for fitter objects to preach the Gospel to, than within the walls of a prison? Now here is a collection of sinners, indeed,—acknowledged sinners.

The commission of the ministers of the Gospel is to preach "repentance and remission of sins." Now, who could deny that both these are needed by the miserable inhabitants of a prison. And if there are any (which, surely, it is not unreasonable to think) who are already convinced of the evil of their ways—who bemoan the day that ever they committed the fatal act which brought them to their miserable situation, and curse the day when first they absented themselves from the house of God, or connected themselves with wicked companions,—then how seasonable would it be to make known a crucified Jesus, and his free salvation, and to preach repentance unto those, as well as unto others, who are yet hardened in their sins! For who knoweth the will of the Lord concerning them! The command is,

preach the Gospel to every creature.

I would recommend, that a Committee should be formed out of every Christian church in the neighbourhood of a prison, for the purpose of visiting the prisoners once, at least, every week,—every Sunday evening: the business of such visit should be to engage in prayer, perhaps to sing a hymn or two, and to read a chapter and a sermon. Questions should be put to them individually, and their views of sin and of religion should be collected as well as might be; and if the minister himself was to attend now and then on a weekday, as often as opportunity would allow, it might give weight to the matter in the eyes of the prisoners, and beneficial results might follow.

JUVENIS.

*** We agree with Juvenis as to the desirableness of preaching in prisons, but he does not seem at all aware of the great difficulty of obtaining access to them, at least in many cases. ED.

ON THE DUE PROPORTION OF CHRISTIAN BENEFICENCE.

SIR, *To the Editor.*

ALARMED and appalled, I confess, but not desponding, on account of the Funds of the Missionary Society, I presume to offer a few suggestions, with the prayer that they, or some better than they, may be accepted by the people of God, and may be crowned with his blessing.

It cannot be overlooked, and it ought not to be kept out of sight, that there are objects of Christian duty and benevolence, besides sending the Gospel to the heathen; and that those other objects are great, numerous, and indispensable. We cannot expect the Divine favour to countenance any schemes which proceed on the ground of robbing or impoverishing one duty in order to supply another.

It is the essence of true religion to live not to ourselves, but to Christ. Every Christian professes that he has consecrated himself and his all to his Saviour; and every consistent Christian lives up to this profession. How, then, can it be that the aggregate of the contributions of Christians, to the advancement of purposes which they profess to view as more dear to them than all the pleasures, honours, and riches of the world, or than their own lives, should be so immensely disproportionate to this profession? The reason is, I fear, *the prevalence of a most erroneous estimate* with regard to the PROPORTION of property or of income to be so devoted, as a matter, not of innocent option, but of strong and indispensable obligation; of obligation, the violating of which will assuredly be marked by the most awful displeasure of God.

When once a revolution shall have taken place in the minds of Christians generally on this momentous point of practical holiness, the objects of true benevolence will be accomplished, with a facility and to an extent of which our grovelling souls now form but a very faint idea; and, let Christians know, likewise, that their estates, their trades, and all the forms of their property, will receive blessings from God in a manner proportionately glorious.

This is not the language of presuming enthusiasm, but of truth and experience. Examine, O disciple of Jesus! what principles, maxims, and examples your Bible furnishes on this subject;—read Mr. Gouge's "Surest and Safest Way of Thriving;" peruse the biographical accounts of the most eminent saints, ancient and modern; and you will see the truth of what I affirm. "The liberal soul shall be made fat; and he that watereth shall be watered himself. The liberal soul deviseth liberal things, and by liberal things shall

he stand. God is not unrighteous, to forget your work and labour of love. It is more blessed to give than to receive." Do you believe this? Then you will act upon it. Do you disbelieve it? Then be a hypocrite no longer. Say at once, that you credit not the explicit declarations of the Scriptures, that you deny the faith, that you are an infidel!

If permitted, I shall take the liberty of offering some more specific observations in your next Number. EUBULUS.

ANECDOTE.

THE SHIPWRECKED MARINERS.

THE following Anecdote was related at an Anniversary of the "Merchant Seamen's Auxiliary Bible Society:"—

There was living in the West of England a widow lady, who was left with a family of seven daughters and one son. The daughters paid that respect to her which was due to the parent that gave them birth; but the son proved disobedient and refractory. After using every means that duty and affection could devise, and all in vain, the thoughtless youth left the house of a fond parent, in hopes of finding pleasure on board a vessel. The poor widow's mind was perpetually agitated by the thoughts of her lost boy: every breeze that blew increased the anxiety, and seemed to bear on its bosom the sad tidings that her boy was no more! Being often called to the metropolis, she would inquire of every master or mate she met with, whether he could give her any intelligence of her son. On one occasion she met with a captain, and inquiring as usual of him if he knew such a person, describing her son, he very imprudently said, "He knew a person of the name and description, but that he was at the bottom of the sea; and if all like him were there it would be a good thing." The poor mother's heart was ready to break with grief from the violence of such a shock, and it was some time before she could recover. Agony preyed on her mind, and drank up her spirits; at length she resolved to return to the country, and spend her days in a sea-port town, where she could feed her melancholy by looking on that ocean that had devoured her child. Some time after she took up her residence in this place, there came to her door a poor distressed Sailor, who asked relief, and urged his plea by telling her he belonged to a vessel that was wrecked, and only himself and one more escaped on some broken fragments of the ship to a desolate island. His tale interested her mind, and induced her to make further inquiry, when he told her he should never forget the time he spent on that island, nor the words of his companion. She then asked the name of his fellow-sufferer, when a name like that of her son was mentioned. Begging of him to describe his person, it appeared the very same. "But do you not mistake?" said the mother. "No," replied the man; "and, to convince you, I have his book in my bosom, and will show it you." Judge of her surprise, when, on opening the cover of a Bible, she discovered her son's name, written by herself! "Will you part with that book?" said she. "Not for the world!" answered the sailor; "as I closed his dying eyes he gave it me, requesting me to read its contents, telling me that he had found it his support in death, and enjoined me with his last breath never to part with it. I was then a stranger to its worth; but, by reading its solemn truths, I have learned to know the Lord, and worlds would not tempt me to part with it!"

OBITUARY.

MRS. ELIZABETH WINTON.

On the 16th of February last, at Bishop's Hull, Somerset, died, in her 38th year, Elizabeth, wife of the Rev. R. Winton, pastor of the Dissenting congregation in that village. She was piously educated, and early manifested her readiness to good works in her tender attention to two of her sisters, who died, (as afterwards to her mother) and in her voluntary assistance of an aged friend in the care of a school at Crewkherne. Her family (named Slater) was so rapidly reduced by consumption, that the only survivor of seven brothers and sisters died three weeks after her decease. She was married in 1812, and her health being delicate, it was hoped that Mr. Winton's removal from Chard, where he then preached, to a milder air, would tend to her benefit. They settled at Bishop's Hull in 1814; where her uniform kindness, prudence, and exertions for the good of the young females with whom she was connected, greatly endeared her. But disease, in a few years, repeatedly brought her so low that her recovery was despaired of. Of three children, she lost in 1820 a beloved daughter, in her seventh year; and afterwards was mostly confined by weakness, though the benevolent activity of her mind remained unimpaired. In January last her debility became extreme; but her strong natural vivacity only subsided into a placid dependance on her Redeemer. Throughout her illness she had discovered great earnestness for salvation; and, when weakest, was most evidently strong in faith. She coveted profound solitude, to enjoy the most of God's presence. With little rest, oppressive languor, and a violent cough, her mind was stayed on God, and kept in perfect peace. She often expressed her feelings in the language of the 23d Psalm, anticipating the delight of being soon with Christ. "My meditations," said she, "on heaven have been very delightful: to die is gain."

About 3, A. M. of the day of her decease, looking earnestly, yet pleasantly at her deeply afflicted husband, she said, "My dear! it is almost over." While she breathed with extreme difficulty he said, "This is a hard struggle." She answered, "Yes; but it is for glory, glory, glory!" An hour before noon she said, "Oh, my Father! not as I will, but as thou wilt!" She could not afterwards speak, but appeared to retain her mental faculties perfect; and gave continued signs of earnest devotion, satisfaction, and joy. About twenty minutes past noon her spirit was released. The Rev. J. Buck, of Wiveliscomb, on the 24th, committed her earthly remains to the grave; and inculcated on the congregation the important truth to which this pious and amiable woman had borne so strong a testimony, that, to the believer in Christ, "*to die is gain.*" Philipp. i. 25.

MRS. MARY WILLIAMS.

March 8, departed this life, at Gelly, near Carmarthen, aged 97, Mary Williams, relict of the late Rev. Peter Williams, author of the first Welsh Annotations on the Bible; she was a person of an amiable and benevolent disposition, strict integrity, and sincere and unaffected piety. Her acts of charity and kindness were numerous, but at the same time unostentatious; in short, she was a Christian in *deed* as well as *profession*—having had the inestimable privilege of being brought up under the care and superintendence of pious parents, and afterwards united to a man of distinguished talents and eminent piety, her growth in grace, and her improvement in every Christian virtue, knowledge, and experience, were known and appreciated by *all* who had the pleasure of her acquaintance. But what added still greater value to all her Christian graces was this, that her humility, self-denial, and abasement were remarkable, and she counted all things *loss* that she might win Christ; and frequently declared, that she considered herself as *less* than the *least* of all the disciples and followers of Jesus Christ. She retained all her faculties to the last, and was perfectly resigned to the Divine will. She was buried in the same grave with her esteemed husband in the church-yard of Llandevailog, near Carmarthen. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

Travels along the Mediterranean, *and parts adjacent*, in company with the Earl of Belmore, during the Years 1816, 1817, and 1818; extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. Illustrated by Plans, and other Engravings. By *R. Richardson, M. D.*, Licentiate of the College of Physicians. 2 vols. 8vo. 1*l.* 11*s.* 6*d.* Cadell.

It is a great mistake to imagine that nothing new can be gleaned from ground which has been frequently travelled over. The comparison of any half dozen of books of travels, relating to the same country, will show most clearly, that nothing could be farther from the truth One traveller's habits of observation lead him to admire and to describe beautiful scenery; the habits of another lead him to attend to natural history; of a third, to study antiquities; and, of a fourth, to inquire into the religion, the morals, and the civil institutions of a country. It is seldom that any traveller excels in all these branches; though there are some instances of versatility of talent, as rare as it is valuable, which renders a traveller both an amusing and an instructive companion; a character which applies well to Dr. Richardson, with whose Work we are much pleased, though he goes over nearly the same ground where we have so often before delightedly journeyed with Norden, Savary, La Roque, Bruce, Clarke, Denon, and others.

In his account of Egypt, many novel and interesting remarks are made, and many characteristic anecdotes given: and there are, particularly, some very learned discussions concerning the Egyptian deities, and their worship. A curious coloured engraving is given here of a human sacrifice to the sacred serpent;—three men, without heads, kneeling before the reptile, and a Cerberus-looking personage, having a head like a dog, standing over them with a scourge. From his description of what is called the Second Cataract of the Nile, we select the following graphic sketch:—

"From the summit of this lofty station the spectator enjoys an extensive view of the cataract; and, as far as the eye can reach, he sees the river broken into a number of separate streams by rocks and islets springing up in its bed. Some of them are covered with shrubs and verdure; others lift up their bare rocky heads, and contrast beautifully with the sheets of water, that reflect the sunbeams between them. It appears as if the river were here issuing from a marshy source; and the traveller is almost convinced that the origin of this mighty stream is not to be sought for any farther. *There is no fall of water within the whole range of vision; and the term Cataract must be interpreted here to import merely an obstruction to the navigation and equable current of the river.* On the large island, at the entrance of the cataract, there are the remains of a ruined village, built upon a considerable eminence, probably the ruins of a former village. How could ruin or devastation, or man's cupidity to destroy, find out such a spot as this? Let him wander where he will the sword never fails to persecute the race!"

In this part of the work it is mentioned, that, by accurate astronomical observation, our travellers found that the tropic instead of being at Assonan is considerably above it; and that the pretended tropical well is falsely named, as the sun could not have been vertical to it for more than five thousand years! This fact is interesting in a geographical point of view. They were at considerable pains to excavate this well on their return, but were disappointed in making any discovery of moment.

Dr. Richardson is particularly interesting in his elucidations of the Sacred Volume.—

"About five miles to the north of Cairo lies the village of Metarieh, close to the ruins of the ancient city of On, (the city of the sun) of which Potipherah, the father-in-law of Joseph, was priest. The ruins are in the form of a square, about a mile and a half in circumference; they consist chiefly of houses of unburnt brick—of the same description with the ruins of Upper Egypt. In the midst of this square grew a crop of common beans, which shewed that the doctrines of Pythagoras were not now acted upon in the place where he had learned them. In the midst of this field of beans stood a venerable obelisk, of large grained red granite, of the height of seventy feet; and, to the west of it, without the precincts of the inundation, are the fragments of an ancient colossal statue, and near to it a pedestal, but no substructions of any regular ancient building are perceptible. These are all the remains of the ancient Heliopolis, or the still more ancient On. The fragments of the houses and walls of the city, both from the freshness and the quantity of burnt brick among them, appear to be of a more modern date, and are probably Roman. Yet these simple relics deeply affect the mind, and carry it far into the postern of time long elapsed, when Joseph served an officer of Pharaoh, languished in prison under an unjust accusation, or ruled in power by the appointment of the sovereign, and fed the starving nations out of the stores which his foresight had contrived,"

"We are naturally tempted to inquire, Where was the land of Goshen? But history is silent, and conjecture is of little avail. Two cities have been stated by critics as being the capital of Egypt in the days of Joseph—Memphis, and Zoan, or Zanis. Whichsoever of the two it was, Goshen was near it, as we learn from the sacred record. There is a considerable proportion of the name in the word Gheeza, which is the district that contains Memphis: there is also near it a town called Ramasi, lying between it and the pyramids of Gheeza; this was the name of one of the towns which the Israelites built for Pharaoh, and the name of the place from which they took their departure on going out of Egypt. Gheeza is near to On, which corresponds with the statement of Joseph to his brethren, 'Ye shall be near me.'"

Dr. Richardson has to boast of having seen what no Christian eye is hitherto known to have seen,—the interior of the great mosque at Jerusalem, the Haram Schereeff, or Sakhara, having entered it both by night and by day, in company with Omar Effendi. He gives a very minute description of the whole:—the impression of the prophet's foot, and of the angel Gabriel's fingers, the sacred well, the dome, &c. for the interesting particulars of which we must refer to the book itself.

The application of the third chapter of Nehemiah to ascertain that the sites of the ancient and modern city of Jerusalem are the same, was new to us. It is a highly valuable piece of ancient topography, and will be read with great interest and advantage on the spot. It was pointed out to the Author by the Countess of Belmore, and it is highly creditable to her ladyship's research and ingenuity.

With respect to the source of the Jordan, he informs us that many streams may be said to have the honour of forming that river; and no two of them surpass the other so much as to entitle them to the credit of forming the lake called Bahr el Hoolya, and much less the river which issues from it. We would remark, however, that though this is the case at present, it may not always have been so.

His account of the celebrated cedars of Lebanon, the source of many a beautiful Scriptural image, was to us very interesting. The natives call the cedars Arsilebân. At first they appeared like a dark spot on the base of the mountain, and afterwards like a clump of dwarfish shrubs, that possessed neither dignity nor beauty, nor anything to entitle them to a visit but the name. In about an hour and a half we reached them. They are large, tall, and beautiful; the most picturesque productions of the vegetable world which we had ever seen. There are, in this little clump, two generations of trees: the oldest are large and massy, rearing their heads to an enormous height, and spreading their branches afar. One of them measured thirty-two feet in circumference. Seven of them had a particularly ancient appearance; the rest are younger, but equally tall, though, for want of space, their branches are not equally spreading. The clump is so small that a person may walk round it in half an hour. The old cedars are not met with in any other part of Lebanon, though young trees are occasionally met with: they are very productive, and cast many seeds annually.

Dr. Richardson mentions a remarkable instance of the fulfilment of Scripture prophecy, not formerly mentioned by any traveller. The prophecy occurs in the end of the ninth chapter of the prophecies of Zechariah: "And the king shall perish from Gaza, and Askalon shall not be inhabited." At the time when the prediction was uttered both these satrapies of the Philistines were in a flourishing condition; each the capital of its own petty state. Gaza is still a large and respectable town, but without a king; and the walls of Askalon are broken down, and the houses are lying in ruins, without a human inhabitant to occupy or to build them up.

For our traveller's very interesting details concerning Mount Calvary—the Holy Sepulchre—the Mount of Olives—Bethany—Bethlehem—St. John's in the Desert—Damascus—House of Judas and of Ananias, &c. we must refer to the work itself. We recommend it strongly to those who wish to see illustrations of the Sacred Text taken from actual observations in the Land of Promise. The only defect which we remarked in the work was an extremely bad system of punctuation, which occasionally injures the author's meaning.

The Life of William Hey, Esq. F. R. S. By *J. Pearson, F. R. S., F. L. S.* 8vo. with Plates. 18s. Hurst & Co.

MR. HEY of Leeds was a gentleman as eminent for piety as for medical skill; and closed his long and honourable life with a peaceful and happy death.

This copious work consists of two parts; 1, The Professional Life of Mr. Hey, with Remarks on his Professional Writings; and, 2, His Moral and Social Life. These are, with obvious propriety, paged separately; hence the account of the professional writings can be taken out (and for families and young persons this is really necessary) without making a chasm, or disturbing the apparent uniformity of the book.

With regard to the first portion of this Memoir, we do not profess to be competent

judges; but the acknowledged ability, extensive practice, and well-earned reputation of the author, induce us to conclude that this part of the work will be read with peculiar approbation and advantage by gentlemen of the medical profession.

The second part is a record of the spirit, temper, and conduct of Mr. Hey, in the several relations of life through which he passed:—his early piety; his behaviour in domestic and social relations; his conduct as a magistrate and a patriot; and his zeal and public spirit in promoting whatever promised benefit to the true interests of mankind.

The style of the learned and able biographer, himself a distinguished ornament of the medical profession, may be sufficiently exemplified in the following summary of Mr. Hey's character:—

"Among the distinguishing features in the character of Mr. Hey, were firmness, decision, and consistency. The law of God was the grand rule of his life; his standard of practice was exact and determined; it was formed upon the example of Jesus Christ, whom he endeavoured to imitate as his model, and to follow as his guide.

"His firmness and decision were of the most unbending nature; what he clearly saw to be right he heartily embraced, and pursued the course of duty steadily and without shrinking. When his mind was once thoroughly convinced of the propriety and utility of engaging in any undertaking, he was neither defective in courage nor perseverance, but went forward, through "evil report and good report," disheartened by no difficulties, nor deterred by the prospect of painful and expensive sacrifices. He could endure the reproaches of men more easily than the rebukes of his own conscience; and whenever his own ease, or interest, or reputation, stood in competition with his fidelity to God, his self-renunciation was prompt and decisive."

We could gladly adorn our pages with copious references to this masterly performance; but shall at present only add, that the work abounds with striking and valuable observations on religion and morals, particularly in connexion with the duties and obligations of professional life. Many of these are evidently the results of an extended and philosophical habit of enquiry into the springs and motives of human action, chastened and regulated by a constant reference to the infallible standard of right and wrong—the Book of God. We may, perhaps, be tempted on a future occasion to present some of our author's judicious remarks to our readers, in the form of detached essays, as deserving of the most extended circulation.

Napoleon, and other Poems. By Bernard Barton. 8vo. 12s.

Mr. BARTON, a worthy member of the Society of Friends, has been already introduced to our readers in our last volume, p. 239. This circumstance we mention as a key to the leading poem in this volume, the title of which, separately considered, might induce some to expect an encomium on heroism, or an apology for tyranny; but the author's plan is directly the reverse. It is to hold up the character of this "great man,"—for confessedly he was "great" in the eyes of the world—not as a model, but as a warning; and to show the dreadful responsibility that attaches to the perversion of talents from their legitimate design; to recommend the Christian virtues of "meekness, forbearance, long-suffering," and to exhibit the evils of ambition and of war in their true colours.

We confess, however, that the minor pieces are more to our taste, whether as displaying the beauties of nature, or as inculcating sentiments more directly moral and evangelical. Among those most likely to engage the attention of our readers, we may name those on Death and the Grave—the Contrast (the division and gift of tongues)—the Pool of Bethesda—A Christmas Carol (N.B.!)—Early rising and Prayer, &c. which we consider not at all inferior to those of the former volume. It is with much pleasure, therefore, that we recommend them to such as have a taste for good poetry, and who think with the author (as we do)

"That poesy's enchanting art was given
To be on earth the source of blameless bliss,
And cherish thoughts which lift the soul to heaven."—p. 81.

In this volume the author has aspired from the neat 12mo. to the splendid 8vo. size; a circumstance which we cannot but regret, as it will take his poems out of the reach of many readers, to whom they might be most acceptable and useful;—we mean young persons in the middle ranks of life. To noble authors, who wish only to be read by persons of their own rank, this may be very suitable; but does not accord with the modest and benevolent principles of the "quaker poet."

The Herald of Peace. For the years 1819, 1820, and 1821. 3 vols. 8vo. 1*l.* 4*s.* Hamilton.

This is a periodical work, published under the patronage of the Peace Society, which was established in London in the year 1816,

and which has been strengthened by the establishment of several Auxiliary Societies in England, and followed by similar institutions abroad. The object of this Society is to collect and dissominate all the information they can obtain respecting the evils of war, especially its inconsistency with the spirit of Christianity, and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace. The Society is composed of persons of every denomination; and every annual subscriber of 10*s.* 6*d.* or upwards, and every donor of 5*l.* 5*s.* is a member. The Society have published many very excellent and unanswerable Tracts on the subject, written by Erasmus, Clarkson, Scott, Rees, and others; some of which are translated into Welsh, French, German, Dutch, and Spanish.

The pieces contained in the three volumes of the Herald are in general very interesting; including many striking anecdotes, and certainly well adapted to promote the great object of the Society.

We are glad to find that the number of subscribers has lately increased. In future the Herald of Peace is to be published Quarterly.

The Psalms and Hymns of Dr. ISAAC WATTS. To which are added, the Author's Miscellaneous Hymns (100) from his other Works. Edited by *R. Goodacre.* 2 vols. 8vo.—royal 1*l.* 4*s.*, demy 15*s.* Westley.

WE are not now called to review the 'Psalms and Hymns of Dr. Watts," whose "praise is," literally, "in all the churches," but we have great pleasure in announcing this splendid edition of his Devotional Poems, in a very large and beautiful print, well adapted to the library, the parlour, or the pulpit, and particularly to the use of aged Christians, whose eyes often require such an accommodation. We are glad, also, to find that the editor has paid particular attention to correctness, having compared, throughout, with an edition in the Doctor's lifetime, the subsequent editions of Dr. Rippon and Dr. E. Williams. Mr. G. has also subjoined no less than ten copious Tables and Indexes, for the convenience of finding particular hymns, suited either to the closet, the family, or the public congregation; particularly an Index of Subjects, on a plan entirely new: and we think he highly merits the thanks and patronage of all Dissenters who can afford the purchase.

It is proper to add, that the 100 Miscellaneous Hymns are also printed in a pocket size, as a companion to smaller editions of the Psalms and Hymns, at the price of only two shillings, bound.

The Ceylon Hymn; set to Music. Dedicated to the Ministers and Congregation of Regent's Town. By a Friend to the Church Missionary Society, (for whose benefit it is published.) Monro.

A VERY innocent and ingenious device to promote the missionary cause, to which we cannot refuse our good wishes for its success. Of the words we can say but little; but the air is pleasing, elegantly simple, and correctly harmonized.

Letters, chiefly Practical and Consolatory; designed to illustrate the Nature and Tendency of the Gospel. By *David Russell*, Dundee. 12mo. 5*s.*

WE are happy to introduce to our readers a writer whose powerful mind and correct acquaintance with divine truth, cannot fail to render his productions, whether from the pulpit or the press, both instructive and interesting. In the advertisement to the volume before us, Mr. Russell states, that "the following Letters were addressed for the most part to persons in affliction. They are not, however, merely consolatory. Sorrow is the fruit of sin, and therefore its true cure lies only in that medicinal truth which purifies the heart, and 'saves and sets the sinner free.' With this conviction, it was the writer's object in these letters to state that great truth in the different lights and connexions in which it appears in Scripture." The subjects of the letters are as follows:—On the Sufferings of Christ—On the Glory of Christ—On the Invitations and Promises of the Gospel—On the Design of our Lord's Mission---On the Law and the Gospel---On Christian comfort---On the Practical Influence of the Truth---On the means and effects of Sanctification---On Perseverance---On the Death of a Relative---On the Benefit of Affliction---On our Lord's answer to the Sons of Zebedee---On the Diversity of degrees in Glory---On some difficulties relative to coming to Christ---On Christian confidence in Prayer. We can with very great satisfaction recommend this volume to the attention of those who are desirous of forming scriptural opinions on the important subjects specified in the contents.

The Office of Deacons: a Sermon preached at an Association of Ministers and Churches, at Haberdashers' Hall. By *R. Winter, D. D.* 8vo. 1*s.* 6*d.* Black & Co.

THE choice of duly qualified persons to sustain the office of Deacons in a Christian church, and the faithful performance of their duties, are matters of great importance, intimately connected with the welfare of such societies, and with the comfort of their

pastors. We are glad, therefore, that "The Office of Deacons" has become the subject of a public discourse, and that it has been treated so judiciously as by the respected author.

Dr. Winter, from 1 Tim. iii. 8—13, proposes the following questions: 1, Wherein does the office properly consist? 2, What qualifications should belong to him who holds it? 3, By what means is he to be invested with the office? and, 4, What are the reciprocal duties which arise out of it? These questions are answered clearly and scripturally; and as we think that the prosperity of many Dissenting churches might be greatly promoted by a serious perusal of this Discourse, we recommend it to general notice, and particularly to those who bear the office in question.

Memoir of the Rev. Wm. Tennant, of New Jersey. 18mo. 1s. 6d. Darton.

We gave a Memoir of this excellent man in our fifteenth volume from a popular American periodical, and this appears to have been taken from another about the same period. The accounts are, therefore, almost verbally the same, so far as ours went, but this is, of course, more circumstantial, and contains some additional facts illustrative of a particular providence, and highly interesting to the serious reader.

An Essay on the Evils of Scandal, Slander, and Misrepresentation. 12mo. 3s. 6d.

A spirited reproof of an enormous evil, not only prevalent in the world, but, alas! in the Church also. The scope which the author has taken, and the topics he has introduced and discussed with considerable ability, are the following: Chap. 1. Of Scandal, and its causes.—2. Of the danger of trifling with the Character of others.—3. Scandal directed against Religion.—4. On Scandal amongst Professors of religion.—5. Of Anonymous Letters.—6. Of Popular Characters.—7. Of Scandalizing the Dead.—8. General Reflections.

Harry Beaufoy: or the Pupil of Nature. By *Maria Hacke.* 18mo. bnd. 3s. 6d.

This is a very instructive little book, the substance of which, as the author candidly acknowledges, is taken from Dr. Paley's popular work on "Natural Theology:" and its object is to trace the wisdom, power, and goodness of God in all his works; an object that should never be lost sight of in the instruction of the rising generation, especially while the emissaries of infidelity are so active in disseminating contrary principles.

Forest Musings: or Delineations of Christian Experience; in Verse. To which are prefixed Sketches of the Early Life of the Author. By the *Rev. Joshua Marsden.* 12mo. 4s. 6d. Blanchard.

We have been repeatedly gratified with the effusions of Mr. M.'s pen, particularly in his Amusements of a Mission; but the first thing that struck us on opening this little volume was the fine portly countenance in the frontispiece, which plainly indicates that whatever hardships he may have met with, either as a sailor or a missionary,—either in the Somers islands, or the forests of America, Mr. M. now resides in "the land of milk and honey;" or, rather, of beef and pudding, for a fairer countenance does not grace any of the volumes of our little library.

To be serious, however, Mr. M. is a man of talents—always interesting and entertaining, whether in prose or verse. Mr. M. is also a family man, and his affectionate attention to his daughters, intimates his having been a good husband as well as a kind father. The Sketches of his Early Life are in eighteen Letters, addressed to them, and will be read by young people with much interest, and we hope advantage; and these compose two-thirds of the book. The *Forest Musings* are in verse, and though not in the highest style of poesy, are above contempt: and notwithstanding there are some things we might find fault with, if so disposed, his muse is too good-natured to suffer us to be cynical. It would be injustice not to add, that a vein of cheerful piety runs through both his poetry and his prose.

The Orphan Sisters: a Tale founded on Facts. By the Author of The Memoir of Mary Ann P——, &c. 4d. Elvey.

We understand that the author of this, and of other interesting pieces, has been for many years at the head of the female department of an extensive Sabbath school in the metropolis. She has had much experience in the work of visiting and instructing the poor. Her descriptions of character are founded on accurate observation of facts. Her moral reflections are the results of a seemingly pious, affectionate, and discriminating mind; and the directions and cautions which she addresses to the young are extremely useful and impressive. We recommend, therefore, this little piece as a suitable prize-book for Sunday school children.

LITERARY NOTICES.

Proposals are issued for printing, by subscription, in one volume, 8vo. "The True Character of Christian Missions, with their Moral and Political influence on mankind in general, whether in a savage or civilized state. By the Rev. J. Philip, D. D.

Mr. W. H. Crook is preparing for publication a Synoptical Paradigm of the Regular and Irregular Verbs of the Hebrew language; exhibiting on a sheet, at one view, all their varieties of Inflexion, &c. on a new and simple principle of Analysis, &c., equally useful to the Punctist or Antipunctist.

Preparing for the Press.—A new edition of interesting Memoirs of the Rev. T. Brand, one of the silenced Ministers in the reign of Charles II.: originally written by Dr. Annesley, with a Funeral Sermon. Revised and corrected by the Rev. W. Chaplin.

Also the Sequel to an unfinished MS. of Henry Kirke White: designed to illustrate, by Examples, the Contrast afforded by Christians and Infidels at the close of life.

Dr. Raffles has nearly ready for publication a vol. of Lectures on some important Doctrines of the Gospel.

Mr. Montgomery, the poet, will publish, in a few days, "Songs of Zion," being imitations of the Psalms, in verse.

In the Press.—The Teacher's Farewell to his Scholars leaving the Sunday-School.—2. A new edition of Tho. Coles on Regeneration, Imputed Righteousness, &c. recommended by the Rev. J. Rees, of Rodborough.—3. The Morning and Evening Sacrifice: Prayers for Private persons and Families. 1 vol. post 8vo.

SELECT LIST.

Oriental Literature. By the Rev. S. Burder, M. A. 2 vols. 8vo. 1*l.* 10*s.*

Oriental Customs, by the same. Sixth Edition. 2 vols. 8vo. enlarged. 1*l.* 6*s.*

Christian Researches in the Mediterranean, from 1815 to 1820. By the Rev. W. Jowett, M. A. 8vo. 10*s.*

Ecclesiastical Memoir of the First four Decades of the Reign of George III. By the Rev. J. W. Middleton, M. A. 9*s.*

Memoirs and Select Remains of an Only Son. By T. Durant, Poole. 2 vols. 12mo. 10*s.* 6*d.*

Prejudice and Responsibility: or a Brief Enquiry into the Causes and Cure of Prejudice against Religion. 12mo. 3*s.* 6*d.*

The Scripture Character of God; or Discourses on the Divine Attributes. By H.F. Burder, M. A. 8vo. 7*s.*

Philanthropia Metropolitana: a View of Charitable Institutions in and near London. By A. Highmore. royal 12mo. 14*s.*

Institutions of Theology: or a Concise System of Divinity, with references to other Authors. By A. Ranken, D.D. 8vo. 14*s.*

The Duty and Importance of Free Communion among real Christians of every denomination, especially at the present period. With some notices of the Writings of Messrs. Booth, Fuller, Hall, &c. on this subject. 8vo. 1*s.* 6*d.*

Roses from the Garden of Sharon; or Texts for every Day in the Year. 1*s.*

Elijah: a Sacred Poem, in Four Cantos. By T. F. Barham, Esq. 2*s.*

Discourse on the Signs of the Times. By B. Godwin, Great Missenden, 8vo. 1*s.* 6*d.*

The Young Communicant's Remembrancer. By the Rev. W. Hamilton. Strathblane. 12mo. 3*s.* 6*d.*

Protestantism: (1st Part,) an Address to the Labouring Classes. By W. Roby. 8vo. 3*s.*

An Essay on "The Influence of a Moral life on our Judgment in matters of Faith." By the Rev. S. C. Wilks, A. M. 8vo. 2*s.* 6*d.*

Hints on Missions. By J. Douglas, Esq. of Cavers. 18mo. 3*s.* 6*d.*

Saul, a Tragedy: translated from Alfieri; and Jephtha's Daughter, a Scripturai Drama. By a Lady. 8vo.

Gethsemane: a Sermon by Dr. E. Andrews.

A Catechism on the First Principles of the Scriptures. By the Rev. D. Russell. 6*d.*

Desolations of the Earth: a Sermon at Little Wild-street in commemoration of the great Storm. By G. Pritchard. 1*s.*

A Letter to the Rev. Sol. Herschel, chief Rabbi of the German and Polish Jews in London, from the Rev. G. Hamilton, M. A. Rector of Killermagh. 8vo. 1*s.* 6*d.*

Original and Evangelical Hymns. By T Row, Hadleigh. Second Book, 18mo. 3*s.*

Cloutt's Appendix to Watts. Fifth edition, 32mo. 3*s.*

An Abridgement of the Youth's Spelling and Pronouncing Theological Dictionary. By E. Dowson. 18mo. bound.

Swiss Tracts, in Four Parts. By the Rev. C. Malan, Geneva. 2*s.*

Scripture Natural History, in Numbers.

The Child's Manual. By a Lady. 18mo. 6*d.*

Little Francis: or Memoir of F. Fox. By C. Woolacott. 18mo.

An Address to a Youth on leaving a Sunday School. 12mo. 2*d.*

History and Conversion of the Jewish Boy. By the Author of the Twin Sisters.

R. Baynes's Catalogue for 1822-3. 2*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

CHURCH MISSIONARY SOCIETY.

On Monday Evening, April 29, the Annual Sermon for the benefit of this Institution was preached from John iv. 34—6, at St. Bride's Church, Fleet-street, by the Rev. *Marmaduke Thompson*, M. A. Chaplain of the Hon. E. I. Company on the Madras Establishment; and the following day, at Noon, was held, at Freemasons' Hall, the Twenty-second Anniversary of the Institution, the Right Hon. Admiral *Lord Gambier* in the Chair. His Lordship opened the Meeting by remarking, that every year afforded additional cause for gratitude and gratulation. The cause of Missions was an increasing cause, and gained daily accession of strength. It was a matter for congratulation that the efforts of the Church Missionary Society were considerably aided by the Missionaries belonging to other similar institutions; and that a spirit of brotherly love and Christian unanimity actuated them all. The noble Lord then concluded his short address by earnestly impressing upon the mind of every one who heard him, the necessity of gratitude to God for the blessings already bestowed upon missionary exertions, and of prayers and supplications for the continued aids of the Holy Spirit in carrying on the glorious work.

The Rev. *Josiah Pratt*, the Secretary, then read the Report, which detailed, at great length, the missionary operations of the Society during the past year, in the various countries to which its missionaries had been sent. Many letters, from different friends to the Society, were quoted, giving highly satisfactory accounts of the rapid progress which the light of the Gospel was making in every quarter it had reached.

The statement as to the funds of the Society was extremely gratifying; the receipts of the current year amounting to about 33,000*l.* and the expenses to nearly the same.

A Missionary House at Calcutta, similar to that at Madras, had been established under the auspices of the Right Rev. Bishop, and education was advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British settlements in North America, &c. &c. were highly satisfactory. In Sierra Leone the Gospel was working almost incredible changes, and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools, (numerously attended) prayer-meetings, and even a Bible Society had been established in that improving land, which, not many years ago, was totally buried in mental darkness. The accounts from the Protestants' churches of continental Europe, presented a beautiful picture of missionary zeal and energy: indeed from the Pyrenees to the mountains of Norway from the German Ocean to the shores of the Euxine, the same ardour and activity in this best of causes were eminently conspicuous.

The Report concluded with an impressive exhortation to Christians in general, and to the friends of this Institution in particular, to be diligent and earnest in prayer to Him who alone is the giver of every good and perfect gift, for his blessing upon the exertions of this and all similar Institutions.

J. Thornton, Esq. the Treasurer, then came forward to offer some observations on the state of the funds, and was followed by the *Earl of Rocksavage*, *Earl of Gosford*, *Rev. Mr. Dealtry*, *Lord Calthorpe*, the *Rev. Theo. Blumhardt*, of Basle, *Mr. Wilberforce*, M. P., *Rev. J. W. Cunningham*, *J. H. Harington*, Esq. *Mr. Buxton*, *M. P. Rev. J. Langley*, of Shrewsbury, and the *Rev. J. Brown*, from Ireland, &c. who successively addressed the Meeting.

The Collection at the Church was 221*l.* 19*s.* 7*d.*, and at the Meeting 167*l.* 7*s.* 5*d.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Wednesday, May 1, the 16th Anniversary Meeting of this excellent Institution was held at the Freemasons' Tavern. On three sides of the great room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock every place, including the high galleries at each end, were filled by persons of the first respectability, among whom were H. R. H. the Duke of Gloucester; the Bishops of Salisbury, St. David's, and Norwich; the Earls of Harrowby, Gosford, and Rocksavage; Lords Calthorpe, Gambier, Suffield, and Sandon; the Right Hon. the Chancellor of the Exchequer, Right Hon. C. Grant, Sir T. D. Acland, Sir R. H. Inglis, Sir C. S. Hunter, Sir Mont. Chomley, Barts.; S. Wortley, W. Whitmore, and W. Wilberforce, M. P. Esqs.

Shortly after eleven o'clock the chair was taken by Lord Teignmouth, who, after explaining the object of the Meeting, moved that the Report be read. The Report was read accordingly, and the following is an abstract:—

It contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared that the Auxiliary Societies have increased both in number, and in the amount of the subscriptions

that the friends of similar Institutions in various parts of the world have been prosecuting the same cause with increased energy and success; and many instances were mentioned in which their exertions have produced a very striking moral and religious benefit. The income of the Society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of 103,000*l*. The expenditure, during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred Institutions, exceeded 90,000*l*. So great, however, are the demands, and such the confidence of the Committee on the continued generosity of the Christian public, that the engagements of the Society were calculated at no less a sum than 50,000*l*. The reading of the Report occupied nearly an hour, and was received by the meeting with the most cordial approbation.

The *Earl of Harrowby* expressed the high satisfaction he felt at the Report which had been read, by which it appeared that the Gospel had extended to the most distant parts of the world;—to men of every colour and of every clime. His Lordship moved that the Report be printed, under the direction of the Committee.—Agreed to.

The Right Hon. the *Chancellor of the Exchequer* moved the thanks of the Society to their noble President, Lord Teignmouth. His noble friend had called their attention to the Report which had been read; but in order that the Report might be understood, it would be necessary to refer to the map of the world; because, otherwise, it would be impossible to trace all its operations. By that Report it appeared that in every quarter of the world ignorance and idolatry were giving way before the light of Truth and of the Gospel.

Lord Teignmouth, after expressing his acknowledgments, observed, that the happy effects of this Society had every day been extending from nation to nation, in consequence of the universal distribution of the Holy Scriptures. Efforts so extended as those could not have proceeded from any cause purely human, but from God himself, who must have disposed the hearts of men to promote his glory and the happiness of his creatures. If history were a record of the crimes of mankind, it was reserved for modern times to form new institutions, founded on evangelical principles, for the prevention of crimes, and for promoting the good of mankind. He was happy to find that the Bible Societies comprehended, at this time, Christians of all denominations, and that universality was given to all their operations, which were directed, not to the subjugation of empires, but to the subversion of ignorance, idolatry, and vice.

The *Rev. Mr. Monod*, Secretary of the Paris Protestant Bible Society, said he appeared before them as the representative of a Bible Society, which took the greatest interest in the proceedings of this Society, and which contemplated them with admiration and gratitude. The members of the Society to which he belonged valued no other distinctions than those of the disciples of Jesus. He considered himself there among children of the same Father, and followers of the same Saviour. (*Applauses.*) With sentiments of this kind he prayed the indulgence of the Meeting, and assured them that their brethren in France were animated by the same spirit as those whom he now addressed, although they had not the same means. Little more than three years had elapsed since the Society in Paris was established, and since then there were forty Branch Societies from it; and from having at first no more funds than 40,000 francs, they now had 300,000 francs. (*Applauses.*) They had distributed vast numbers of Bibles; and a generous friend of their Institution had sent 2000 francs, to be given to the author of the best work in the French language upon the Reading of the Holy Scriptures.

The Rev. Mr. Dealtry, Lord Calthorpe, and Mr. Stuart Wortley, M. P. then addressed the Meeting. H.R.H. the *Duke of Gloucester* in acknowledging a vote of thanks to the royal Dukes said, he considered this vote as a fresh proof of the generous feelings with which they were always ready to acknowledge any trifling services performed by him and his illustrious relatives. He wished to express his thanks to them rather for having laboured so much in the great cause in which they were engaged, than for the mark of favour they had now shown him. The respectable Secretary of the French Bible Society had truly observed, that they had all associated as the disciples of Christ, and were the children of one common Father; and he fully participated in that feeling. After the struggles in which all Europe had been so long engaged, it was a satisfaction to him to see its inhabitants no longer contending for earthly territory, but endeavouring to make their fellow-creatures happy, by giving them that Book which was to prepare them for eternal life, as well as to make them virtuous in this present world. So long, then, as there remained a spot upon the globe to which a Bible had not yet reached, they ought to increase their efforts in this great cause. The difficulties which had at first been encountered were diminishing every day, and he hoped to see the labours of this Society extended all over the

world. He trusted that increased exertions would be made every year towards extending the blessings which had grown out of this Society. In the name of his illustrious relatives he now thanked them all for their kind regards.

Wm. Wilberforce, Esq. M. P. was delighted to see, even in Paris, the rapid progress of that blessed Truth which would lead men to eternal salvation, and overturn the false philosophy which had too much prevailed in a capital that had long been renowned for learning and the liberal arts. It was also delightful to see that in almost every part of the habitable globe the Bible was now diffusing its blessings; it was now making its happy progress among the miserable natives of Labrador. The people of the United States of America were also labouring in the same cause with us; and showing to the world that all men were children of the same parents. There was, in fact, a masterly energy of heavenly force at work to accomplish the great objects they all had in view. The grand and eternal quarrel he ever had with the Roman Catholic religion (*Applause*) —arose from their refusing to circulate the Scriptures; and the moment they ceased to do so, his hostility against them would cease. He was now happy to inform the Meeting, that he very lately had a communication from the Secretary of General Bolivar, President of the Colombian Republic, which stated that Bibles had been brought into Venezuela; that they were eagerly bought up, and rapidly circulated; and there was every reason to hope that Bible Societies would soon be established among all the Catholic inhabitants of the extensive regions of South America. (*Applause.*) Lord Sandon, the Rev. Theo. Blumhardt, (from Switzerland) the Earl of Gosford, Rev. Mr. Morison, J. Thornton, Esq. and the Rev. Mr. Hughes, then successively addressed the Meeting.

The *Lord Bishop of Norwich* said, it was probable, that from his advanced age, he should never again have an opportunity of addressing the Society; and therefore he rose to congratulate the company on the happy progress they had made, and the moral improvement they had produced in various parts of the world. (*Cheers.*)

The Right Hon C. Grant, F. Whitmore, Esq., Sir T. D. Ackland, Bart. and Lord Gambier, severally addressed the Meeting, and Lord Teignmouth closed it by acknowledging their vote of thanks.

PRAYER BOOK AND HOMILY SOCIETY.

THE Tenth General Annual Meeting of this Society was held on Thursday, May 2, at Stationers' Hall, the Right Hon. *Lord Calthorpe* in the Chair. His Lordship having declared his high sense of the honour which had been conferred upon him, proceeded to point out the peculiar claims which this Society had upon persons of all ranks by its great utility and subserviency, not merely to the promotion of the doctrines of the Church of England, but to the extension of the general truths of Christianity. The excellent Liturgy of the Church was admirably calculated to fill the mind with a sober and chastised, though ardent spirit of religious feeling; and the most blessed effects had already resulted from its circulation. It was a matter of unspeakable thankfulness that notwithstanding the formularies of the Church were composed when the state of society was widely different from what it now is, yet they were in no wise infected with the taint of the times:—"I mean," said his Lordship, "Popery. Our forms of prayer, and the homilies also, from their simplicity, were admirably suited to the capacity of every rank and class." His Lordship then expressed his warmest approbation of the Society, in its having extended the field of action into other countries, by causing the Prayer-book and some of the Homilies to be translated into foreign languages.

The Report was then read, by which it appeared that the Society had issued considerably more Prayer-books and Homilies during the last year than in the preceding, (the increase in the issue of the latter amounting to 30,000) and that its cause was more warmly espoused, and its utility more generally acknowledged than heretofore.

The Morning and Evening Prayers, the Psalter, and the First Homily had been translated into Chinese, and had been distributed in various places, not actually in China, but where those who understand the Chinese language reside. In China itself, the Court decides how and what the people shall worship; but in the Chinese colonies no such opposition is encountered. A Chinese servant, resident in this country, was presented with a prayer-book which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the book, he exlaimed, "Good man! good Book!" This poor heathen had previous to his receiving the Prayer-book, been in the habit of *burning a piece of paper as an act of worship!*

On the shores of the Mediterranean the calls for religious information were loud and numerous. In Italy many prejudices against our English Creed had been removed through the reading of the Prayer-book alone. The

version of the Liturgy into pure Biblical Hebrew was now recommended, for the use of the Jews. Homilies in the Manx language had already been scattered among the people of the Isle of Man. The Report, in conclusion, recommended fervent prayers to God for his blessing upon the labours of the Society, without which all human effort is unavailing.

The Rev. D. Wilson, B. Woodd, and T. Webster; Sir C. S. Hunter, J. F. Stratton, Esq. and other gentlemen, then addressed the Chair, and Admiral Lord Gambier, who took the Chair on Lord Calthorpe's retiring, closed the Meeting with exhorting all present to implore the blessing of God on their Institution.

LONDON SOCIETY for PROMOTING CHRISTIANITY among the JEWS.

On Friday (the 3d inst.) was held at the Egyptian Hall, Mansion House, the 14th Anniversary of the above Society, when the Hall was filled with an elegant and respectable audience, among whom was a great number of Ladies. The Rt. Hon. the *Lord Mayor* having taking the Chair, briefly opened the business of the Meeting by a short but appropriate Address. The Rev. *Basil Woodd* then introduced to his Lordship and the company, the Jewish children, who sang the beautiful anthem, "Hosanna to the Son of David," with great solemnity and effect.

The Lord Mayor then resigned the Chair to Sir *T. Baring*, the President of the Society, who called upon the Rev. Mr. *Hawtrey* (one of the Secretaries) to read the Report.

The Report was now read, and in the first place acknowledged the kindness of several clergymen who accompanied the Secretaries in tours to different parts of the country; and thanked the Ladies, particularly those of Bath and Bristol, for those elegant works, the sale of which had contributed greatly to assist the funds of the Society. Four new Auxiliary Institutions in England and two in Ireland had been formed, and more were expected as the result of the journies above alluded to.—The Schools at present contain 38 boys and 44 girls: the number admitted during the last year is 7 boys and 3 girls, and the number apprenticed, 4 boys and 6 girls: 5 boys have been removed by their friends, of whom one has been re-admitted. A converted Jew, father of some of the above children, was baptised at the Episcopal chapel in December last.—Two new tracts have been added to the list of the Society,—the sale of the Jewish Expositor has considerably ncreased—and the Committee are pre parin editions of the Prophets in Biblical and in German Hebrew.

The opening of a Seminary for Missionaries to the Jews was mentioned in the last Report: eight have been received, of whom two are now employed upon the Continent, and two more are to proceed thither shortly.

In Holland, the object of the Society is steadily pursued by Mr. Thelwall, who is the Society's agent there; and at Amsterdam a school has been formed for the poorer Jewish children. Mr. M'Caul proceeded to Warsaw, where he has been since joined by Mr. Becker, another Christian Missionary. At Frankfort the Society's Missionary, Mr. Marc, continues steadfast and active, nor are his labours without encouraging success, some whole families having been baptized.

On the close of the Report, the Meeting was addressed successively by Sir R. H. Inglis, Lord Calthorpe, Rev. Mr. Simeon, Rev L. Way, Mr. Wilberforce, R. Grant, Esq., Lord Gambier, Rev. J. W. Cunningham, Legh Richmond, D. Wilson &c.

LONDON HIBERNIAN SOCIETY.

On Saturday (the 4th inst.) the Annual Meeting of the above Society was held at Freemasons' Hall, His Royal Highness the Duke of *Gloucester* in the Chair.

The Report, which was read by the Rev. Mr. Ritchings, the Secretary, stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and the number of scholars was 53,233; 35 of the Schools were under the superintendance of Catholic Priests, from which it would be seen how entirely the Society was divested of Sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to 23 counties out of 32, and they now look with confidence to complete success, as the cause is not that of a party, but truly Catholic.

The Earl of *Gosford* congratulated the Society on the success of its labours hitherto, and argued for the necessity of its perseverance from the present melancholy state of Ireland, which he attributed to the want of education, and of a resident gentry among them. Lord G. concluded by moving the reception and printing of the Report.

The Rev. G. Clarke, Lord Calthorpe, Rev. Dr. Randolph, Rev. J. Brown from Ireland, Rev. Dr. Thorpe, Mr. Wilberforce, M. P., and Mr. Grattan, M. P. severally addressed the Meeting.

J. Scott, Esq., the Treasurer, then gave a

brief statement of the Society's accounts. The income of the last year was 3,562*l.* and its expenditure 6,962. This left a deficiency of 400*l.* which could only be made up by drawing on their capital.

The Meeting closed with a liberal collection at the doors.

LONDON FEMALE PENITENTIARY.

THE Anniversary of this benevolent Institution was held on May 6, at the Crown and Anchor, W. Wilberforce, Esq. M. P. in the Chair. The Rev Messrs. E. Burn, of Birmingham, Legh Richmond, Dr. Thorpe, T. Webster, D. Ruell, J. Brown, of Ireland, Dr. Winter, and Mr. T. Durant of Poole; also, J. Butterworth, Esq. M. P., Montague Burgoyne, and W. A. Hankey, Esqrs. severally addressed the Meeting. The Report was very interesting: it stated, among other things, that in the course of the last year there had been about 150 *Applicants*; 90 of whom had been *received*, 40 placed out to *Service*, and 39 reconciled to their *friends*. The *Annual Income* of the Society not meeting its expenditure, the Committee had necessarily reduced the number in the house from 110 to 100. It was, however, highly gratifying to hear that an Institution had been very recently formed at Brighton, under the immediate patronage of his Majesty, the promoters of which, in lieu of encountering the difficulty and expense of a local Asylum, made a proposal, which had been accepted, that a specified number, upon certain terms, should be permitted to have admission to the London Female Penitentiary; thereby extending the benefits of the well-regulated wards of this Institution to an increased number of penitents. The Meeting was well attended; the Report and Addresses truly gratifying; and the concluding speech, from the Chair, very impressive and affecting.

PORT OF LONDON SOCIETY.

MONDAY, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary. The Rt Hon. Lord *Gambier*, on taking the Chair, remarked, that it was a truly delightful and joyful sight, to behold so many supporters of this excellent and highly useful Institution collected together to celebrate their Fourth Anniversary; and also, under Divine Providence, to assist in promoting the spiritual and eternal happiness of that valuable body of men, the British Seamen, whose long and tried services justly merited their utmost gratitude and most affectionate regards.—(*Applause.*)

The Rev. Dr. *Newman* then shortly implored the divine protection and favour in a suitable address to the Throne of Mercy.

The Report commenced with adverting to the preaching on board of Ship, and proceeded to inform the Meeting that "at most of the out-ports of the United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted."

A letter is quoted, reciting the like measures adopted in the United States of America—particularly at Boston.

The unwearied exertions of "The British and Foreign Seamen's Friend Society," in establishing Devotional Meetings of Seamen under the Bethel Union Flag, is then honourably mentioned; and a small Society of the same nature said to be established at Gibraltar.

The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are then quoted to show the effects of religion upon Seamen, and the great moral change now taking place among them.

The Report being finished, the following Gentlemen addressed the Meeting in favour of the great object of the Institution: viz. E. Philips, Esq. (High Sheriff for Wilts,) Rev. R. Hill, Sir G. Keith, Lieut. Fabian, R. N., Rev. Dr. Newman, Rev. Walter Griffith, Lieut. Gordon, R. N., Rev. Mr. Henry of Leith, Capt. Allan, R. N., Rev. Messrs. Hooper, C. Hyatt, G. Evans, &c.

Mr. *Marten*, the Treasurer, read an abstract of the accounts, which, amongst other things, stated the gratifying fact, that £136. 17*s.* 7*d.* had been obtained by the monthly collections from the sailors and others who went to hear the sermons delivered in the Floating Chapel.

The thanks of the Meeting were then given to the Chairman, who expressed his grateful acknowledgments, and exhorted them in the closing words of the Report, "Be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour in the Lord shall not be in vain."

SUNDAY SCHOOL UNION.

THE Annual Meeting of this Society was held on Tuesday morning, May 7, at the City of London Tavern, *Joseph Butterworth*, Esq. M. P. in the chair. The company assembled to breakfast between 5 and 6 o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were supposed to be present.

The Report stated, that the total of Sunday scholars in London and its vicinity was 16,549 children, 478 adults, taught by 4,870 gratuitous teachers, being an increase of 3,687 scholars in the past year. Several new Sunday School Unions had been formed during the last year. In three counties in Wales, there was a total of Sunday scholars, including children and adults, amounting to one-fifth of the population. The Report exhibited a total of upwards of 600,000 Sunday scholars in Great Britain and Ireland, in addition to which there were many places from which no returns had been communicated.—The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated in the New York Sunday School Union, and 24,000 connected with that of Philadelphia.

The Report met with great applause, and the Rev. Drs. Winter and Smith, Messrs. Scott, Marshall, Monod, (from Paris), Cox, Coombs, Ivimey, Hilliard, Lloyd, and Althens.

NAVAL AND MILITARY BIBLE SOCIETY.

The Annual Meeting of this most interesting Society was held on Tuesday, May 7, in the King's Concert Room, which was completely filled by a most respectable assemblage of Ladies and Gentlemen.

At 12 o'clock the Rt. Hon. Lord *Gambier* took the Chair, when the extensive platform was immediately occupied by a number of Noblemen, Military and Naval Officers, Clergymen, &c.

The Noble Chairman, in opening the business of the day, said, it was a gratifying circumstance to see so many Meetings assembling to circulate the Word of God. There was nothing more important than the objects of this Society. Our soldiers were in need of the spring of life, and redoubled exertions were needful to supply the brave defenders of their country with that Word which so materially contributed to their welfare.—(*Applause.*)—The object of their assembling that day was to receive the Report of the last year, he should therefore propose that their esteemed Secretary do now read that document.

The Report was now read. It commenced by detailing the exertions and progress of the Society in the Army and Navy, where much good had been effected. It next noticed the support they had received from various Auxiliaries, particularly that at Portsmouth: and that they had been further aided by a liberal donation of 300*l.* from Edinburgh. The receipts and expenditure of the last year amounted to about 2050*l.*; but there was a debt owing of 1332*l.* This balance against the Society prevented the Committee from their usual gratuitous distribution of the Scriptures; 6631 copies, however, had been circulated, and the results were truly gratifying. The demands for them were very great. In the West Indies a Bible had been put up for sale, and a serjeant in one of the regiments had bid 1*l.* for it; but a superior officer increased the bidding and purchased the book. The officers of the regiment afterwards procured another copy and presented it to him. The Report concluded by a call from the Committee on the benevolence of the public, to assist them in their important undertaking.

Mr. *Wilberforce*, M. P., in moving "that the Report be received, adopted, and printed, under the direction of the Committee," observed, that it required but little consideration to affirm, that we were rendering our fellow creatures the most important service in furnishing them with the Holy Scriptures; but it was peculiarly important when directed to the soldiers and sailors. He hoped all differences on the subject were now done away, for every person must see the necessity and utility of diffusing religious instruction among the defenders of our country; they were not only exposed to the dangers of war, but to the greater mischief of immoral principles.—(*Hear!*)—Would they allow the infidel to be more industrious in inculcating his pernicious doctrines than they were in works of benevolence and religion?—(*Hear! and applause.*)—To the men who had defended our country from the calamity of internal war and danger, we owed so much gratitude, that our utmost endeavours for their welfare could not fully repay them. When they were instructed in the knowledge of reading, the Society was bound to furnish them with the Bible, or they might devote their learning to a bad purpose. The enemies of religion, it was well known, had increased the issue of irreligious and sceptical works in proportion to the labours of Institutions similar to the one they were now met to support.—(*Hear, hear!*)—The exertions of the Society should therefore be redoubled. Let the meeting remember that they were engaged in a great and glorious work; and the recollection that the nation was enjoying profound peace (a circumstance affording great opportunities,) should stimulate every person to prosecute their laudable endeavours to the utmost.—The Hon. Member sat down amidst loud cheers.

Captains Pickett, Pearson, Robinson; Major Stretton, Lieut. Gordon, Rev. Messrs. Stretton, Terrell, &c., then addressed the Meeting, which was closed, as usual, with a vote of thanks to the Chairman.

IRISH EVANGELICAL SOCIETY.

THE Anniversary of this Society was held on Tuesday evening, May 7th, at the City of London Tavern; Mr. *Walker*, Treasurer, in the Chair. Rev. Mr. *Durant*, of Poole, having implored the divine blessing, the Rev. *T. Gilbart*, one of the Secretaries, read the Report, which, after stating the miserable and distressed condition of Ireland, particularly in a moral and spiritual view, then considered the plan proposed by this Society for ameliorating its condition by means of the Gospel. The 15 stations of the Society were next enumerated, and extracts given from the correspondence of the Society's agents at most of them; stating their reception, labours, and success. Two natives have been encouraged to preach the Gospel in their own language. Sunday and Week-day Schools; Bible and Tract Associations; Dorcas and benevolent Societies of various descriptions, have been established in every practical situation.

In the Society's Academy at Dublin, four students have finished their course, and have engaged in the work of Evangelists, and their places are supplied by four others, filling up the number of eight students in the Academy.

The Treasurer then entered into a statement of the Society's finances; from which it appeared, that there was only a balance of 13*l.* 5*s.* 10*d.*, a sum far from sufficient to liquidate the expenses already incurred. The net receipts of the Society were indeed considerably increased during the past year; but its expenditure had increased in nearly the same proportion. Rev. Dr. Bogue, Messrs. Leifchild, Mark Wilks, John Hyatt, Matthew Wilks, Robarts, Petherick, Coombs, and Renwick, then severally addressed the Meeting in favour of the object of the Society; and related several anecdotes of the good already done by means of its exertions;—and Js. Richardson, Esq. one of the Secretaries, closed the Meeting by acknowledging a vote of thanks to the officers.

RELIGIOUS TRACT SOCIETY.

FRIDAY Morning, May 11, at Six o'clock, a numerous and respectable company assembled to observe the Twenty-third Anniversary of this useful Society, *J. Reyner*, Esq. the Treasurer, in the Chair.

The Rev. Dr. *J. P. Smith* opened the Meeting with prayer, after which the Report was read by Dr. Conquest, of which we give the following abstract:—

The Report stated that since the last Annual Meeting there had been issued Tracts, in the various series, to the number of 5,922,470, being an increase, during the last year, of 388,700; and that since the formation of the Society in 1799, the number issued amounted to forty-five millions, besides others printed abroad.

To the First Series of Tracts fifteen have been added within the last year; five to the Second, and several to the list of Children's Books and Tracts for hawkers, beside broadside sheets for pasting up, which have been much improved. Liberal grants of Tracts have been made for the use of seamen and prisoners, beside others distributed at wakes and fairs, and to the frequenters of plays.

In aid of the Institution many new Auxiliaries have been formed, particularly an active one at Cambridge. Tracts have been printed in the Manks language, and various sums have been voted to different individuals for the circulation of Tracts in foreign languages abroad.

The Rev. *J. Clayton*, jun. in moving the adoption of the Report, adverted to a measure recently adopted by the Society of printing the *dying speeches*, (so called) of the unhappy malefactors who suffer the sentence of the law, whereby, instead of the trash formerly circulated under this title, they are enabled to intermix with an instructive account of the criminal, a variety of serious and salutary remarks. On one occasion lately, not less than 24,000 of these papers were circulated within the compass of a few hours only.

Mr. Clayton was followed by the Rev. Messrs. Roberts, Hilliard, Marshall, Monad, (of Paris) Mark Wilks, G. Clayton, and P. Trescow, several of whom related very interesting anecdotes of the usefulness of Tracts; and Mr. M. Wilks gave an interesting account of the establishment of a similar institution in the capital of France.

HOME MISSIONARY SOCIETY.

MONDAY Evening, May 13th, the Third Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, which was so numerously attended that the two most spacious rooms in the Tavern were crowded to excess; and for the accommodation of others, who could not gain admission, another room was provided at the Old London Tavern, nearly opposite. Three different Chairmen presided over very crowded Meetings. Mr. Fowell Buxton, M.P. was to have presided in the Great Room on this occasion; but being obliged to attend his duty in Parliament, R. H. Martin, Esq. took his place. T. Thompson, Esq. (the Treasurer), presided in the Lower Room; and Dr. Collyer, at the Old London. The Report of the Society was read at each of the rooms; it stated that in the last three

years 22 Missionaries had been sent out by the Society, and aid had been furnished to zealous ministers to propagate the Gospel in their respective neighbourhoods; that in the last year several were added to that number, and were travelling in various parts of the country, preaching, &c. with desired effect, although encountering many difficulties. The Missionaries laboured in 159 villages, among a population of 80,000 persons, out of whom they had 15,000 hearers; 15 of the Missionaries had 47 Sunday Schools, in which 177 Teachers were employed, and several thousand children were taught; there were also various Adult Schools, and nearly 200,000 tracts had been disseminated. The interference of the Missionaries, in some instances, had the desired effect with *gypsies*, some of whom had been admitted into their schools. The income of the Society was stated at 3000*l.* during the last year, and their expenses at 3,500*l.* which involved them in debt with their Treasurer.

Nearly 30 ministers spoke in the different rooms on this occasion; among whom were Drs. Pye Smith, Collyer, and Styles; Messrs. Clayton, Cockin, Davison, Dewhurst, Gilbart, Harper, Henry, Leifchild, Petherick, Rayson, Shepherd, Slate, Slatterie, and Thomas, of Highgate. A liberal collection was made at all the doors.

Two public Sermons were preached for the benefit of this Society on Tuesday evening and Wednesday morning following. The former, at Albion Chapel, by Mr. Lowell, of Bristol; and the latter, at New Court Meeting, by Dr. Collyer. Several other Ministers assisted.

VILLAGE ITINERANCY.

On Wednesday, May 15, the Nineteenth Anniversary of the Village Itinerancy was held at Hackney. At eleven, A.M. the public business was opened with prayer, and the Committee presented their Report, which stated that there are now nearly one hundred ministers successfully labouring in the Gospel field, who have gone forth from the fostering care of this Society; and that the general aspect of its operations is of the most encouraging description. Of the Students at present in the Academy, the Tutor reported in terms of high commendation, both in reference to their personal piety, and their diligent application to their classical and theological pursuits. From the audited Cash Account it appeared, that the expenditure of the last year has exceeded 2000*l.*, and that T. Hayter, Esq. the Treasurer, is about 150*l.* in advance; although from himself and the Rev. Rowland Hill, the Institution has been recently benefited by munificent donations.

Upon the conclusion of the public business the Rev. Rowland Hill preached from 1 Pet. i. 12; and after the service the ministers and subscribers present, with their friends, partook of a plain repast in the school-room under the chapel; and in the Evening Messrs. Skinner and Corney, two of the students who have finished their academical term, delivered each a short discourse, greatly to the satisfaction of their assembled friends. The Rev. Messrs. Collison, (the tutor) Aston, T. Gilbart, Barker, (of Deptford) Mr. M. Wilks, (the Superintendent and Secretary) Shawyer, (of Bilston) and E. I. Jones, took part in the devotional and other services of the day.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Seventeenth Anniversary of this excellent Society was held on Thursday noon, May 16, at Freemasons' Hall, H. R. H. the Duke of Sussex in the Chair. His Royal Highness opened the business by a few words of congratulation on the aspect of the present Meeting, which was numerous beyond any former Anniversary; and a great part of the company consisted of Ladies, including those of the Ladies' Committee. Among the company were the Duke de Broglio, Professors Cairns and Hanna, of Belfast; Professor Blumhardt, of Basle; Lord Suffield, Mr. Harington, and others, besides the gentlemen who took part in the proceedings.

The Rev. *G. Clayton*, (one of the Committee) then read the Report, which began with stating, that if their attention were confined to the pecuniary concerns of the Society, their task would be extremely painful, as the expenses of the Society far exceeded its income, and amounted to more than double the sum of its annual subscriptions: the Committee, however, turn with much pleasure to the progress of the Society in the work of Education.

The Central School in the Borough-road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year thirty masters were prepared to propagate the system; and eight missionaries studied the plan, in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration.

Spelling and Scripture lessons are now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the king-

dom,—to Bristol, Plymouth, Tavistock, &c. In Ireland also, for which country the system is allowed to be particularly adapted, a "The Irish Society for the Education of the Poor," (established there in 1814) has now 513 schools, and about 40,000 scholars.

The Report now turned to the Foreign connexions and concerns of the Society. The Society for Elementary Instruction at Paris, (formed in 1815) in the course of last year opened 157 new schools, making about 1400, equally accessible to Catholics and Protestants. Adult schools have been formed; and in several Departments Sunday-schools are also introduced, and 6,000 Testaments have been placed at the disposal of the Directors by the Bible Society at Paris.

The Report then proceeded to make the tour of Europe and the world, dwelling with particular complacency on the immense territories of Russia and India, where education is making the most rapid progress.

T. S. Rice, Esq. in an eloquent speech, moved the reception and printing the Report.

Rev *G. Burder* seconded this motion, and expressed the obligations of the London Missionary Society to this Society, for the facilities afforded to their missionaries in learning the British System previous to their going abroad. Mr. B. then adverted to the presence (behind the Chair) of seven of the youths which came last year from Madagascar, who were sons of the principal chiefs, and towards whose maintenance our government liberally allowed 50*l.* for each. Mr. B. then read a statement of the Funds, by which it appeared that they are indebted to their Treasurer in no less a sum than 1,383*l.*; and, in the whole, including building expenses, &c. nearly 6,000*l.* The expenses last year exceeded the income full 450*l.* Mr. B. concluded with an eulogy on the liberality of the illustrious emperor Alexander, who had enabled Mr. Knill (the missionary of their Society at St. Petersburgh) to establish a school in connexion with his own chapel.

W. Allen, Esq. the Treasurer, wished to caution the Society against discouragement on account of its pecuniary concerns, for he remembered them in a situation ten times worse. It would, however, be very desirable to get out of debt, in order to which he proposed to raise 6000*l.* in shares of 100*l.* each; already he had five names, (which were mentioned) with encouragement to expect more.

The Meeting was then successively addressed by Mr. Wilberforce, M. P., the Rev. Rowland Hill, Baron de Stael, Rev. Mark Wilks, (from Paris) Mr. Evans, M. P., Rev. Mr. Cox, (of Hackney) J. Randolph, Esq. (from the United States) Lord Ebrington, Dr. Schwabe, Dr. Waugh, Rev. N. Bul, (rector of Saffron Walden) and the Royal Chairman.

Annual donations of 100*l.* each were reported from His Majesty, and from his Grace the Duke of Bedford.

MERCHANT SEAMAN'S BIBLE SOCIETY.

THE Fourth Annual Meeting of this Institution was held on Monday, May 13, at the City of London Tavern, and was numerously attended. Shortly after Twelve o'clock, Lord Exmouth took the Chair, supported by the Earl of Rocksavage, Sir C. Hawkins, Bart. M. P. Mr. Wilberforce, M.P. the Hon. Mr. Villiers, Mr. Grant, &c. The Report was read, detailing a number of instances of the cordiality with which Bibles had been received on board ships in the river Thames, and of the readiness of seamen to purchase them, where not distributed gratuitously. The total sale, during the last year, in London, amounted to 255 Bibles, and 89 Testaments; thirty of the former and twenty-four of the latter, had been sent to the Duchess of Beaufort, Patroness of the Ladies' Association, by her Ladyship's desire, in aid of the Naval and Military Bible Society. The total distribution of the Society, since February, 1818, was 6,203 Bibles, and 8,778 Testaments; so large a diffusion of the Sacred Scriptures, to a class of men so long forgotten or neglected, has been productive of the most beneficial results. The Earl of Rocksavage, Mr. Wilberforce, and several other gentlemen, addressed the Meeting; and the usual votes of thanks being passed to the Chairman, Secretary, &c., a liberal subscription was made at the doors.

NATIONAL SCHOOL SOCIETY.

THE Annual Examination of the Children of this Society, educated under the Madras system, took place on Wednesday, May 15, at the Central School, Baldwin's Gardens, Gray's Inn-lane, when there was a numerous and highly respectable attendance.

The company having taken their seats, at about One o'clock the Archbishop of Canterbury, followed by a numerous train of the nobility and gentry, entered the room, and his Grace took the Chair, and was supported by the Archbishop of York, Bishops of London, Llandaff, Lincoln, St. Asaph, Gloucester, and Worcester; Archdeacons Watson, Blomfield, Prosser; Lords Radford, Kenyon, Gardiner; Sir J. Langham, &c. The children, amounting to 486 boys, and 206 girls were then examined, and gave great satisfaction to the company.

CONTINENTAL SOCIETY.

Two Sermons were, during the last month, preached for the benefit of this Institution; the one on Tuesday Evening, May 7, at Blackfriars Church, by the Rev. Lewis Way, and the other on Sunday Evening, the 12th, at the Rev. Mr. Burder's Meeting, by Mr. Sloper of Hitchin.

On Wednesday, May 15, at Noon, was held the Anniversary Meeting at Freemasons' Hall, when a numerous and respectable company attended. Sir T. Baring, Bart. M. P. in the Chair, supported by several English and foreign gentlemen of distinction; and there was a numerous attendance of ladies. The object of the Society is the distribution of Bibles, Testaments, and religious publications over the Continent of Europe. It appeared from the Report, that during the last three months, 307 New Testaments, 25 Bibles, 355 Gospels and Epistles, and above 3000 Tracts had been circulated on the Continent, and that the various agents employed by the Society had been received on their visits to the Continent with kindness, and the Society was rising in estimation, as were also the Scriptures themselves, which in some places on the Continent fetch prices comparatively high. Several ministers and others addressed the Meeting, and a liberal Collection was made for the Institution.

PROTESTANT SOCIETY,

For the Protection of Religious Liberty.

The Eleventh Anniversary Meeting of this Society was held on Saturday, May 11th, at the City of London Tavern, Lord *John Russell* in the Chair, and was very numerously attended. After reading some extracts from the Minutes by Mr. Pellatt, one of the Secretaries, Mr. *John Wilks*, the other Secretary, rose as usual; and with his accustomed energy and eloquence, took a review of the proceedings of the Committee during the past year. Previous, however, to entering on these, he briefly adverted to two or three cases, which particularly engaged their attention at the last Anniversary:—1. Amos Norroway had obtained a comfortable asylum in a cottage out of the reach of his persecutors. 2. Griffin, who had been convicted of rioting in Hampshire, but the Magistrates refused to enforce the penalty, had his sentence enforced by the Court of King's Bench. His imprisonment produced contrition, and the Committee then acquiesced in his discharge. Still, however, Mr. W. suggested some legislative provision would be necessary, to prevent so great trouble and expense in attaining justice. 3. Mr. Brougham's Bill had, as Mr. W. hoped, "passed away to that grave where many mistaken projects of the benevolent and worthy happily slumber to awake no more."

Mr. W. then pleasantly complained of the great number of applications made to him and to the Committee, totally foreign to the object of the Society, and some of them not a little ridiculous and absurd.

The cases of the last year which fell within their limits were then divided into their usual classes.

First, pecuniary cases included turnpike tolls, assessed taxes, poor's rates, and mortuary-fees. Among the cases of chapels rated to the poor, the most vexatious had been those of Mr. Jay, Mr. Slatterie, Mr Collison, and Paddington Chapel, which had been successfully resisted; and here Mr. W repeated his former statement, that "Meeting-houses were rateable to the poor" only "where there was a beneficial occupier;" but then all necessary expenses must be deducted. As cases partly pecuniary, Mr. W. referred to attempts to obtrude upon Dissenters expensive parochial and corporation offices. The Corporation of York had attempted to enforce upon Mr. Allen, a Dissenter, the office of sheriff, notwithstanding the well-known decision of the Judges and the House of Lords in the case of the City of London against Mr. Evans, in the last reign. They had however been silenced by the Court of King's Bench.—Here also Mr. W. very properly adverted to the cruel bigotry of certain clerical Magistrates, who refused all charitable assistance to those who attended the Meetings, or suffered their children to attend the Sunday Schools of Dissenters.

The second class included cases of riots and disturbances of worship, of which, we regret to learn, that instances have occurred in the counties of Wilts, Herts, Essex, Middlesex, &c. some of which are still in a course of legal investigation.

Another class of aggressions resting with the clergy only, referred to refusals to marry, or to bury, persons of the Baptist denomination; in remedy of which Mr. W. suggested the necessity of some alteration in the Marriage laws, and burying within their own premises. Under Miscellaneous matters, Mr. Wilks adverted to the cruel case of Mr. Waller, condemned to three months' imprisonment in the county gaol, and that while suffering from ill-health, for the enormous crime of preaching in the king's highway! when, on the same day, a woman was committed for *one* month only, for selling the most obscene publications!

Mr. Wilks then took a review of the progress of toleration and of religious liberty in this country and throughout the world—stated what he considered as still wanting in

the case of Protestant Dissenters, and concluded a speech which lasted three hours and twenty minutes, amidst the loud and continued plaudits of a meeting more numerous than in any former instance. A series of Resolutions were then proposed and seconded with eloquent and impressive (though necessarily short) speeches by the Rev. Dr. Bogue, Mr. Townsend, Mr. Wilks, sen. and Dr. Styles.

The Resolutions being all passed unanimously, the Noble Chairman closed the meeting with expressing his warm attachment to the cause of religious and civil liberty, and his best wishes for the prosperity of the Society.

*** We close this account with the usual notification, that from congregations claiming the aid of the Society, the annual contributions expected is, from English congregations, *two* pounds, and *one* only from those in Wales.

NOTICES.

COUNTESS OF HUNTINGDON'S COLLEGE.

We are informed that the Thirtieth Anniversary of the above Institution will be held at Cheshunt, on Thursday, June 13th. The Rev. Dr. Collyer will preach on the occasion. Service to commence in the Morning at Eleven o'clock precisely.

On the preceding Tuesday Evening, a Sermon will be preached in Spa-fields Chapel by the Rev. W. Kemp, Tutor of Cheshunt College, before the Trustees and Ministers of Lady Huntingdon's connexion, on occasion of their Second Annual Conference. Service to begin at Half-past Six o'clock.

BAPTIST GENERAL MEETINGS.

June 18, Tuesday Evening at Six, Baptist Home Missionary Meeting, at the City of London Tavern.

19, Wednesday Morning at Eight, General Union, at Dr. Rippon's, Carter-lane.

At Eleven, Baptist Missionary Society Sermon, at Great Queen-street Chapel, by the Rev. Mr. Jay, of Bath.

At Six, Second Sermon at Sion Chapel, by the Rev. Micah Thomas, of Abergavenny.

20, Thursday Morning at Eight, Prayer-meeting at Eagle-street Meeting.

At Eleven, Meeting at Great Queen Street, for Report, &c. &c. of Baptist Mission. B. Shaw, Esq. in the Chair.

Evening, at Half-past Six, Sermon before the Stepney Institution, at Carter-lane Meeting, Doctors' Commons, near St. Paul's, the Rev. John Birt, of Manchester, to preach.

21, Friday Morning, Baptist Irish Society, at the City of London Tavern. Breakfast at Six. The Chair to be taken at Seven precisely, by Joseph Butterworth, Esq. M. P.

HOMERTON ANNIVERSARY.

Tuesday, June 25, at Six in the Evening, the Annual Meeting of the Homerton Acaedmy Society will be held at the King's Head Tavern, in the Poultry.

Wednesday, June 26, at Half-past Eight, the Ministers educated at Homerton Academy, or connected with it, will Breakfast together at the King's Head in the Poultry.

At Eleven, a Sermon will be preached before the Ministers, and other friends of the Institution, at the Meeting-house in New Broad-street, by the Rev. J. B. Innes, of Camberwell.

At Six in the Evening, two of the senior Students will deliver Discourses on specific subjects in Theology, at the Meeting-house in New Broad-street.

Thursday, June 27, at Eleven, the Annual Examination of the Students will be held at Homerton Academy.

HOXTON ANNIVERSARY.

Wednesday Even. July 3, Three of the Students will deliver, at the Chapel adjoining the Academy, Short Discourses on the following subjects:—"*Compassion for the Souls of Men*," Mr. Dawson;—"*The Practical tendency of the Doctrine of the Atonement*," Mr. Tippetts;—"*The Day of Pentecost*," Mr. Sibree. A Collection will afterwards be made.

And on Thursday Evening, July 4, the Annual Meeting will be held at the City of London Tavern, when a Report will be made of stations supplied with Ministers during the last year, and of the present state of the Institution. The Chair to be taken at Half-past Six o'clock precisely.

N. B. The Meetings of the Ministers of the Hoxton Association will be held on the same days.

The Kent Independent Association intend to hold their next Annual Meeting at the Rev. Mr. Sharpe's Chapel, Woolwich, Wednesday, July 10. Farther particulars in our next.

MISSIONARY CHRONICLE
FOR JUNE 1822.

THE TWENTY-EIGHTH GENERAL MEETING OF THE MISSIONARY SOCIETY,

USUALLY CALLED

The London Missionary Society.

Held in London, on the 8th, 9th, and 10th Days of May, 1822.

In the week preceding that in which the General Meeting was held, the Rev. Cæsar Malan, of Geneva, preached a most impressive sermon, in the French language, at the Rev. John Clayton's chapel in the Poultry. Mr. Malan not being able to continue in town until a more convenient day, the discourse was delivered on the evening of Friday, May the 3d. The text was from Acts xvi. 9, 10. "A vision appeared to Paul," &c. "Come over into Macedonia and help us," &c. In his introduction, the preacher took a view of the true church of God as his peculiar property, the object of his eternal and electing love, of his transcendent work of redemption, and of the almighty energies of his grace: and he urged the important features of the present time as evidences that the Lord is hastening the accomplishment of his glorious purposes, by the active devotedness of his servants to the spread of the Gospel. He then considered, I. The condition of the Macedonians—a state of ignorance, abandonment to awful depravity, condemnation, fearful approach of eternal ruin, and yet lamentable insensibility:—but a state from which they were capable of restoration by sovereign grace, on the efficacy and glory of which Mr. M. expatiated. II. The circumstances of St. Paul and his associates:—themselves brought out of spiritual darkness, well remembering that awful condition, rejoicing in the holiness, peace, and comfort which they had received by faith in the blood of Jesus, and burning with love and desire for the illumination and salvation of the world. III. The effect of the vision and the divine call upon their minds:—faith in the gracious purpose of God, obedience, and promptitude to action.

Mr. M. then made an application of these facts and principles. 1. He drew a picture of the state of heathen nations, and urged the relationship of our common nature, as binding us to the duty of seeking their deliverance. 2. He stated the rich abundance of the ordinances of God and means of salvation which British Christians possess: and represented, in a strain of pathetic lamentation, the state of feeling, so contrary to that of the apostles and their coadjutors, which holds in guilty slumber many churches and professed Christians. 3. He entreated the most serious consideration of the loud call which the perishing nations are now making. They send, they ask, they supplicate, they command your help. He then urged the great and solemn duty of sending the heralds of the Redeemer's righteousness to all nations.

The preceding is a mere outline of Mr. M.'s sermon, but it is scarcely possible to convey an idea of the tender and powerful eloquence of this affectionate and ardent servant of Christ. Those who could understand his discourses, on this and several other occasions, at the French churches and other places in and near London, bear testimony to the almost unexampled impression which accompanies the truth by him preached: and those who, from unacquaintedness with the language were unable to follow the words, were held in fixed attention by the significancy of his tones, the expression of his countenance, and the simplicity and fervour of holy love which seemed to breathe in his whole delivery. It is not our custom to pass encomiums upon living preachers; but the peculiar circumstances of this interesting foreigner will, we hope, justify our deviation: called to a course of duty and a magnitude of sacrifice for the sake of Christ and truth, not a little analogous to that of Luther and the other Reformers, Mr. M.

is kept in a state of intense and almost unremitting exertion, by writing, preaching, and more private labours for the salvation of souls. Hence his health has been greatly impaired; and its restoration is a principal object of his visit to Great Britain. May that object be fully accomplished, with a rich abundance of sanctified mercies to himself, his flock, and his country!

SURREY CHAPEL.

THE accustomed Meetings of the Society commenced on Wednesday morning, as usual, in this capacious house. The prayers of the Established Church having been read by the Rev. Rowland Hill, the Rev. Mr. Durant, of Poole, prayed before the sermon. Doctor Samuel Hanna, Professor of Divinity in the College of Belfast, in Ireland, preached from John xxi. 17. "He saith unto him the third time, Simon, son of Jonas, lovest thou me?" &c. The subject of the discourse was love to Christ, as an incitement to Ministerial and Missionary exertions. In the introduction to his discourse, he observed that from the testimony given in scripture concerning the person, character, offices, and work of Christ, it must follow that there are regards and duties due to him from us, of moral, indispensable, and unchangeable obligation. Noticing love as one of these—and from the Text drawing an inference respecting its importance, he proceeded to discourse on the Nature, Causes, and Effects of love to Christ; and from this principle showed the obligations which christians are under, to assist in communicating the light of the Gospel to those who sit in darkness, and in the region of the shadow of death. After pointing out the nature of love to Christ, he showed that it must arise from the views which the gospel gives us of his personal dignity, of the relations in which he stands to us, of the love which he hath shewn us, and of the blessings he confers upon us. He then proceeded to point out the effects which this love produces in the dispositions, views, character, and conduct of believers; showing that it leads them to turn away from every refuge of lies, to hold Christ in the highest estimation, to yield the whole heart to him, to imitate him, to meditate on him with delight, to maintain communion with him, to love and regard his word, his day, his sanctuary, his people; and to desire ardently to be with him for ever. Love to Christ was then shown to be a principle, which operates in inciting his people to take a deep interest in his cause, preparing them to feel for the miserable condition of those who are far from God, constraining them to use every means in their power to make known to them the glad tidings of salvation. It was then shown that this principle must lead many to devote themselves to the service of Christ, in the work of the ministry, and in the field of Missions; and lead the people of Christ to rejoice in the success of his gospel, and in the triumphs of his grace. This was followed by various considerations, urging the friends of the gospel to give to the Missionary Society, their active services, their liberal contributions, and their fervent prayers.

Dr. Manuel, of London, concluded with prayer.

Hymns, &c. Rev. Messrs. Dewhirst, Coombs, and T. Smith.

TABERNACLE.

IN the evening, the Rev. Timothy East, of Birmingham, preached to a very large assembly, from Deut. xxxii. 31. "For their rock is not as our Rock, even our enemies themselves being judges." The preacher introduced his discourse by observing, that he should confine his attention entirely to our Missions in Asia. In doing this he proceeded, I. To take a view of Hindooism as now existing in British India. 1. He traced its origin. 2. Delineated its Character. 3. Alluded to the extent of its influence. II. To show the immense superiority of Christianity as contrasted with it. 1. Christianity appeals to a superior force of evidence to demonstrate its divine origin. 2. Reveals a system of religion more sublime, more pure, and better adapted to answer all the purposes of a divine revelation. 3. Has a more beneficial influence over the happiness and improvement of man. 4. Gives a more exalted conception of the nature of future happiness, places our hope on a more substantial basis, and reveals the doctrine of the resurrection, to which Hindooism makes no allusion. III. To prove that it is our imperative duty to seek the subversion of the one and the establishment of the other. After making a few introductory remarks, he observed, 1. That Christianity is admirably adapted to become a universal religion. 2. That it is to be propagated not by force, but by the circulation of the Scriptures and religious Tracts—the establishment of Schools—and the preaching of the Gospel. 3. That all who bear the Christian name are under the most sacred obligation to co-operate in employing these means. 4. That the evangelization of India is the reason why its immense empire is placed under the British sceptre.

The Rev. Mr. Kemp, Tutor of the College at Cheshunt, prayed before, and the Rev. Mr. Hunt, of Kennington, after the sermon.

Hymns—Rev. Messrs. James, Morell, and Slatterie.

TOTTENHAM COURT CHAPEL.

The prayers of the Church of England were read by the Rev. Mr. Geary, the Curate of the Chapel, and the Rev. Cornelius Berry, of Hatfield Heath, Essex, prayed.

The Rev. William Wilkins, of Abingdon, preached from Isa. xxvii. 13. "The great trumpet shall be blown," &c. The preacher considered, I. The miserable state of man, "ready to perish." II. The grand means by which his deliverance shall be effected. Having noticed the various uses of trumpets under the Old Testament dispensation, he proceeded to show the nature and design of the Gospel as typified by them. And, III. The certainty of its accomplishment—which, though opposed, must, when accompanied by the promised influence of the Holy Spirit, prove victorious. In conclusion, he applauded the exertions now made, urged the necessity of personal religion, and encouraged the Directors to persevere notwithstanding present difficulties.

The Rev. Mr. Lloyd, of Southgate, concluded with prayer.

Hymns—Rev. Messrs. Sharp, Slate, and Ford.

PARISH CHURCH OF ST. ANN, BLACKFRIARS.

The Society was again accommodated by the Rev. Mr. Saunders, the Rector of the parish, and the Churchwardens, with the use of this edifice, long hallowed, as it were, by the truly evangelical labours of the Rev. W. Romaine, whose name is still fragrant in the estimation of multitudes. The prayers were read by the Rev. Mr. Knight, Curate of St. Clement Danes.

The Rev. J. A. Stephenson, M. A. Rector of Lympsham, in the county of Somerset, having taken for his subject the clause of our Lord's Prayer, "Thy kingdom come," and expatiated on the Sovereign, the Subjects, and the Scite of the kingdom, proceeded to investigate the methods by which it would be introduced and established. Considering the universal preaching of the Gospel as the first of these methods, he endeavoured to obviate an impression which he regarded as restraining our efforts to promote it; viz. an idea that it would not be successful to the designed extent till the Jews were nationally converted; and then went on to urge the most strenuous endeavours in promotion of it from considerations suggested by his view of prophetical scripture—on the one hand, that the coming of the kingdom would not be retarded by a future Millennium—and on the other hand, that the time for promoting the general propagation of the Gospel, (whereby alone the people of Christ scattered in every part of the world could be gathered in,) was of short continuance; a period being to be contemplated as fast approaching, when the unconverted of the nations would be marshalled in tremendous opposition to the church; on the overthrow of whom, at the personal and unexpected appearance of Christ, the kingdom, with all its glories, would be established on the renewed and heavenly earth.

MISSIONARY COMMUNION.

SION CHAPEL.

Dr. Bogue presided.—Addresses were delivered by Rev. Messrs. Dewhirst, Leeth, Geo. Townsend, and East. Prayers, Rev. Messrs. Joseph, Cockin and Rees. Elements distributed (bread) by the Rev. Messrs. Brown, Brooksbank, Castleden, Cockin, Collison, Emblem, Gale, Geary, J. Hyatt, Kingsford, Lockyer, Mackdonald, Moore, Platt, Tracey, Williams, Vautin. (Wine) Brooksbank, jun. Browning, J. Chapman, Coulson, Dewhirst, Drew, Evans, C. Hyatt, Owen, Rees, Sanders, Shawyer. Hymns, Messrs. Moore, Woodward, C. Hyatt, jun. Morley, Hockley, Skinner (Students) and Rev. M. Wilks.

SILVER STREET.

Rev. Dr. Collyer presided.—Addresses by Dr. Collyer, Rev. Messrs. Davison, Petherick, and Hillyard. Prayers offered by Rev. Messrs. Lacey and Ford. Hymns, and distribution, by Rev. Messrs. James, Williams, Kemp, Ford, jun. Gilbart, Sloper, Dagley, Bodington, Davies, Armitage, Sanderson, and Arundel.

TONBRIDGE CHAPEL.

Rev. Rowland Hill, presided.—Addresses by the Rev. Messrs. Hill, J. Burder, Edwards, Wells, and G. Burder. Prayers, Hymns and distribution, by Rev. Messrs. Hasloch, Richards, Thomas, Smith, Wood, Yockney, Slate, Edwards, Wills, Aston, Roscoe, Glover, Wilson, and Varty.

ORANGE STREET.

Rev. Mr. Jay presided;—Addresses by the Rev. Mr. Jay, Mr. Ayers, Mr. Griffin, and Mr. Blackburn. Prayer by the Rev. Mr. Slatterie and Mr. Hunt. Hymns and distribution, by Messrs. Chapman, Sloper, Dunn, Lewis, Eccles, Townsend, Bowden, Turner, Geary, Hicks, Hooper, Hackett, Britten, Day, Greig, Popplewell, Richards, Stratten, Blackburn, Griffin, &c.

WELSH SERMONS.

On Tuesday evening, May 14, two Sermons were preached at the Rev. Griffith Williams's chapel, in Gate Street, in the Welsh language; the former by the Rev. D. S. Davies, of London, on Rom. viii. 19—21. "The earnest expectation of the creature," &c. The preacher showed, I. That the whole creation, by means of sin, is subjected to vanity and corruption. II. The nature of this subjection—deep and extensive—unwilling—yet infinitely just—and in hope. III. That the glorious liberty of the children of God is the earnest expectation of the creature. IV. The principal means appointed to effect this blessed emancipation were recommended.

The latter sermon was preached by the Rev. Rich. Owen, from Ezek. xxxvii. 1—10. "The resurrection of the dry bones." After a general explanation of the passage, the hearers were invited to visit the valley. I. Alone. II. With the prophet. III. With God and the prophet. I. Alone—to visit the valley and view the bones as descriptive of the human race in their fallen state—numerous—exposed—dead. 2. With the prophet, to behold in him the Christian Missionary—weeping—praying—preaching. 3. With God and the prophet—God the great agent, the prophet the instrument—God displaying his Sovereignty—his Love—and his Power. The whole was applied, and it was noticed that God continues to work by instruments; such as, Luther in Germany, Whitfield in England, Rowland, &c. in Wales—Missionaries should therefore be employed—and that God works *progressively*, as in the parable—by the handful of corn—grain of mustard-seed, &c.

ANNIVERSARY COLLECTIONS, 1822.

Surrey Chapel, Sermon				£357	8	3
Tabernacle				202	6	9
Surrey Chapel, Public Meeting:	227	15	6			
A Thank Offering to God for deliverance from Trouble	100	0	0			
Joseph Trueman, Esq.	50	0	0			
W. Wilberforce, Esq. M.P.	10	0	0			
Rt. Hon. Adm. Lord Gambier, G.C.B.	5	0	0			
				392	15	6
Tottenham Court Chapel				153	15	0
St. Ann's Church, Blackfriars				191	4	0
Sion Chapel				100	19	6
Orange Street Chapel				83	0	0
Silver Street Chapel				58	7	6
Tonbridge Chapel				42	11	6
Poultry Chapel, French Service				23	10	0
Gate Street Chapel, Welsh Service				10	8	6
Albion Chapel *				16	0	0
Total				£1632	6	6

* At the Rev. Mr. Fletcher's, early Thursday Morning Lecture to Young People.

ANNUAL MEETING.

Meeting for Business, at Surrey Chapel, Thursday, May the 9th. This spacious Chapel was crowded to excess at an early hour. At 10 o'clock the Business of the day commenced.

William Alers Hankey, Esq. the Treasurer, having taken the Chair, a hymn was sung; and prayer was offered by the Rev. Mr. Carter, of Braintree. An Abstract of the Report of the Society's Proceedings during the past year was read by the Secretary. After which, the Treasurer, in a lucid and impressive speech, made his Report of the Society's accounts.

It becomes my duty to present to you a statement of your pecuniary affairs as a necessary appendage to the Report just read by the Secretary.

(The accounts of the year were then stated.)

Such, my dear friends, is the statement which I have the honour to present to you. You are aware it is not my custom on these occasions to enter into discussion, instead of detail; and I should be extremely happy to avoid it altogether, because I am aware that the topic of Funds is less agreeable than the other subjects which will be presented to you: but, being placed as a sentinel over your funds, I should be justly blamed were I to suffer them not merely to moulder away gradually, but really to fall with precipitation, without raising the stirring note of vigilance to rouse you to due exertion. The Society formerly stood at the head of all others, in point both of Expenditure and Income. In respect to the former, we still keep our rank, and this year has placed us far at the head of all similar Institutions, having applied to the support of Missions no less than forty thousand pounds: but the result of this is, that the expenditure has exceeded the income ten thousand eight hundred pounds. The consequence has been an inroad necessarily made by your Directors upon the stable funds of the Society, and since 1821 it has led to the sale of £4000 3 per cents. and 7000 4 per cents:—a very serious sum—one which, if repeated for only three years, will reduce us to the total want of a stable fund to which recourse might be had upon any emergency.

I do not, however, offer this statement to you with any feeling of despondency. Far from it; for in January last, when I felt it my duty to present to the Society an intimation of the course in which our affairs were proceeding, considerable exertions were immediately made, some of which have already been reported; and among other instances of liberality, was that donation from the Emperor of all the Russias, which you have no doubt heard of with delight.

But the question still remains how is this disproportion to be met? How are the increasing expenses which result from enlarged operations to be provided for? This seriously presses itself on the Society, and no one who really wishes it well can rest till it is satisfactorily resolved. We all know that the Exchequer of the Great King, whom we serve in the Missionary cause, is supplied by the free-will offerings of his subjects. That is the Treasury which the Great King has opened, from which his agents are to draw their resources, and I am sorry to say that the Exchequer of Him who calls the silver and the gold his own, is the poorest of any Exchequer in the world, and all that is collected there, for the purposes of his kingdom, amounts but to a sorry sum, when compared with the income of the most petty king on the civilized face of the earth! Now, how can this be remedied? Increase must be made in some way or other. It may take place, first, in the *amount* of contributions from the wealthy; and, secondly, in the *numbers* of those who, though not rich, are yet able to contribute. The one, is an increase of magnitude, the other of number, to compensate for magnitude. The thought has often struck me, and no doubt has occurred to many others—how small comparatively is the annual sum of that which is subscribed to this cause, by the greater number of those who contribute towards it. Custom has led us away, and we seem not to weigh the relative magnitude of the objects which we support. Thus habit has made us think a guinea a liberal sum, and it has become a kind of standard by which we measure our bounty. We do this to the Charity School in our neighbourhood, where perhaps 40 or 50 children are instructed; but what is this object, when compared with the *Conversion of the World!* Then again, as it respects numbers, I am fully convinced a great deal more might be done in the lower as well as in the higher ranks of life; for Christianity inspires liberality wherever it enters, and there is perhaps, more liberality to be found among the poor, in proportion to their means, than among the rich. Is it extravagant to suppose there may be a million of people in this country, who would be ready, if the opportunity of contributing were afforded them, to subscribe a *penny a-week?*

How much would be the amount? The amount in 12 months would be no less than 216,6804. From this calculation, I conclude that we have not, for all the Missionaries throughout the world, a subscription amounting to a penny a-head from a million of people! This statement is calculated to astonish us, and to open our eyes to our duty. It shows us what a wide field lies before the friends of Missionary exertions, and what aid may be called in by some future Chancellor of the Exchequer to which I have referred, in the cause of our Great King. I do hope that some measures will be struck out, which will abundantly supply all the zealous servants of our Lord, in the several Missionary Societies, in their efforts to extend the gospel among the heathen.

But after all, this is not the most pleasing part of our business this day, and I must draw a conclusion from these premises thus stated to you. Will you say, I perceive that the efforts now making by the Society are too great, and I would recommend it to the Directors, to abstain from accepting new calls for Missionary service; and only to take good care of the old? Who would venture, in this meeting, to say so? And with what spirit would it be met? But, my dear friends, sometimes truth makes silent, though not less forcible advances, and that truth, unwelcome as it is, is approaching with such steps to your Directors' Room, and will oblige them to pay an attention to it, though not less painful to them than to you. The world is still open before you. There are thousands and millions of men who are waiting for the gospel. I am much mistaken if ever, since the day when Paul saw, in a vision, the man of Macedonia, saying, Come over and help us—a more manifest call was made to any body of Christians than that from the Island of Madagascar, which was presented to you at the last meeting, when a letter from the King of that country was read to you, sent by an emissary, of no less dignity than that next to his own, accompanied by the Madegasse youths now before you—pledges of his desire, "Instruct them, and send them back, to impart to us the blessings we need."—Now, if after all these calls you can hold back, I do not yet know you. I trust you have men in the management of your affairs ready to spend and be spent in your service. What then remains, but that you second them, and support the Society to that extent to which your own feelings, your own judgment, your own principles cannot but incline you.

The Rev. Dr. Bogue of Gosport then moved the following Resolution:

I. "That the Report, of which an Abstract has now been read, be received and printed: and that the Society, now convened, desires to offer its most devout and grateful acknowledgments to the *Supreme Head of the Church*, for enabling it, in obedience to the manifest calls of his Providence, to extend its efforts during the past year, especially to the large and interesting Island of *Madagascar*."

I rise, Mr. Chairman, with a deep awe upon my mind; yet with much delight. I know not that the Great Governor of the Universe beholds this day an assembly convened on a more important occasion than that on which we are assembled. When we consider that the Great Head of the Church is present with us, and the angels of God are listening to what we say, I think the most solemn awe should be felt by every individual! How anxious should we be that He "who searcheth the hearts and trieth the reins," may see our hearts disposed as the friends of Missions ought to be; and I think it is of the utmost consequence that in this meeting there should be diffused that sacred unction which the disciples of Jesus should feel, when consulting about the extension of Messiah's kingdom. But while I feel this awe, I experience also exceeding great delight. I had the happiness to be one of those now present, when that Acorn was dropt into the earth which has become a tree of the Forest. From this tree, Missionaries are sent forth to all parts of the world, from China in the East, to Demerara on the West, and they are now diligently employed in advancing the Redeemer's cause.

It gives me unspeakable pleasure to observe the progress of the Society. When first instituted, it excited peculiar attention. There were Missionary Institutions before, but the *catholic* nature of this Society made it more known, and tended to rouse other denominations to regard its great object. At first, some stood aloof; some opposed; some found fault; but "great is the truth, and it will prevail;" and while we see the Missionary spirit pervading the mass of the Christian world, let us rejoice that it is in progress, and will gradually obtain still greater influence, both spiritual and temporal. Shall I say, it will increase the funds of the Society, and that also which is the great object of its funds, it will extend the Messiah's kingdom.

It is truly pleasing to hear such accounts from different stations, as have now been reported; and could *we* be present with our Missionaries, and witness their zealous labours, as He does who reigns above—could

we hear their prayers for success, could we listen to their conversation with the heathen, their preaching the Gospel to them, translating the Scriptures, composing religious tracts, catechising the young,—we should feel more deeply interested in their success.

Another source of delight is, that whilst we are met in this vast assembly, it is probable that in the Islands of the South Sea, a still greater number are assembled together. Their House of Worship will contain 5000 persons, and on a former occasion it was filled. How delightful is it to think that we have these for our coadjutors, and that the natives of the islands, who, 30 years ago, were living in the most open wickedness and the grossest superstition, are now assembled to seek the advancement of the Redeemer's cause!

I feel great satisfaction also in reflecting that we are not the *only* Missionary Society. We are now surrounded with many others. Some could not join our *catholic* standard, and have formed other Societies; but are all united in the same cause, and all sending forth their Missionaries to co-operate with us in promoting the knowledge of Christ. Away, then, with the thought that these are rivals! No, they are auxiliary regiments with different colours, but all co-operating to promote the same great cause. Some perhaps may say, How delightful would it be if they were all of one Society! But I am not sure that they do not effect more good by being separate. Some might say, What a beautiful thing it would be in a country, if all the inhabitants were of one denomination: but I will venture to assert that in a country where there is but one denomination, there will be found but little religion; and in countries where there are many denominations, religion has prevailed. Spain never had but one denomination—the Roman Catholic. What was the consequence? England, and the United States, have a multitude of denominations, and there is more religion in them than in any other countries whatever. These different denominations agree in the same great truths of the Gospel, which are the means of converting sinners, and preparing souls for eternity; and while I consider their exertions, I rejoice: but when I contemplate the state of one country after another, beginning with China, with its 150 or 200 millions, I am filled with horror to think of what must be done before that nation admits the Gospel. The Emperor of China says, The Gospel shall not enter my country. God will change his heart, or perhaps give his throne to another. I wish he may do the first: but we know He who has the hearts of all men in his hands, will by some means or other make way for the progress of his Gospel. He has done much for us in India, and I hope he will do the same in other countries; but the great thing to be desired for the conversion of the world is the outpouring of the Spirit of God. I doubt not that multitudes are struck with this observation—that Missionary efforts teach us better the value of the Gospel. I do not think there ever was so powerful an impression of the importance and necessity of the Spirit of God to convert the nations as at present. Missionary efforts have made this plain—that it must be the Spirit of God poured out, and that his influence is absolutely necessary to accomplish the work; and I believe there never was a time when more ardent prayers were offered up for it by the Ministers of the Gospel, or more sermons preached on the subject by the Ministers of the Gospel. And we need not wonder that God should require extraordinary prayer to be offered to him for this inestimable blessing; and when it is granted, we shall have reason to rejoice in the greatest degree.

We see something of it in the Islands of the South Seas; but let us seek that it may be felt in every part of the Missionary world, and that we may soon find the blessings of God descending like rain upon the earth. I hope God will pour down his Spirit upon the Missionaries, and crown their labours with success, and on this land also; then religion will flourish amongst us, and then our Treasurer will not have reason to complain that there are not a million of persons who are uniting their pence to promote the cause of Missions. I hope that every Minister and private individual who has heard that, will determine that there shall be a Penny-a-week Society in his congregation or neighbourhood; and if that be done from this time, there will be no more reason to complain that the expenditure exceeds the income. We ought all to estimate highly the honour that the Lord Jesus Christ confers upon us, in making us his instruments to promote his glorious cause; and I hope the plain principles which you, Sir, have so judiciously stated and affectionately urged upon us, will have a very powerful influence in every heart—that love to Christ may reign in our souls, and inspire us with holy activity and ardent zeal, and make us more desirous than ever for the extension of the Redeemer's Kingdom in the souls of men.

The Rev. Mr. Hughes, in seconding the motion, observed, that after what had been said by the proposer of it, it would not be expected that he should enter into the details of the Report, but he would offer some

remarks suggested by the general subject—a part of which only we can report.

Our first concern, in reference to Christianity is, to *embrace* it; our second, to *diffuse* it. Neglecting the former, we are cruel to ourselves; neglecting the latter, we are cruel to our species; paying due attention to both, we become happy, and we make happy; we obey, please, and glorify God. We are now met in order to engage our hearts in the *diffusing* of Christianity. And sure, it is little to say, that our *design* will never produce in us misgivings, doubts, and apprehensions; and, consequently, that we shall never derive from it any thing to aggravate our sorrows or to dilute our joys. We must occupy higher ground, and maintain that to diffuse Christianity is an indispensable and paramount duty. What is Christianity? It is true, it is holy, it is inspired. But we are permitted, or rather required, to add, it is also important, attractive, and intended for us, and for all. It exhibits an inviting aspect; it breathes the spirit of communication; it has a voice which proclaims, far and wide, "Freely ye have received; freely give;" it comprehends the generous elements of a Missionary Society commensurate with the ignorance, the guilt, and the wretchedness of the whole world.

Mr. H. then passed from the system to the Missionaries, who, said he, ought to live in our sympathy, in our esteem, in our prayers, and in our congratulations. We owe Christian Missionaries our sympathy. Let those of us who officiate as ministers at home, contrast our situation with theirs. We speak with ease; for we speak our native language; they are compelled to acquire foreign languages, and, in many instances to present in a written form languages which had never been so presented before. We inhabit the temperate zone; they shiver amidst almost perpetual snows, or swelter beneath the rays of an almost vertical sun. We are surrounded by the accommodations and luxuries of civilized life; they are familiar with habits and appearances the most uncouth, squalid and revolting. We enjoy the advantages of a civil constitution, which is ascertained, and established, and free; they are subjected to the controul of tyranny and caprice. We communicate to those who understand our statements, and generally speaking, admit them; they address individuals and assemblies either directly opposed to them, or lost in stupid wonder. We recognise, as we turn to the right hand and to the left, our kindred and our friends; they, in the midst of a crowded population, have the feeling of strangers and aliens. We (and this is a most touching consideration) find, in the peculiarity of our employment, and in the character of our associates, every motive to the pursuit of universal excellence; they are called to counteract the force of a thousand circumstances, tempting them to neglect their duty and offend their God.

They ought also to be distinctly recollected in our prayers. God is able to make them faithful even unto death; and it is his will, as well as their desire, that we should, with devout earnestness, commend them to his special protection and blessing.

Major General Pritzler, of Madras, &c. proposed the next Resolution

In proposing this Resolution, this worthy officer, who has proved himself a warm and generous friend of our Missionaries in India, especially at Belgaum, said—I am very unequal to the task of addressing so large and respectable an assembly as the present; yet the respect I feel for it, will not suffer me to be wholly silent. I have had an opportunity of observing in India, the great benefits derived from the efforts of this Society; and I have also observed with pleasure, a readiness on the part of Government to favour them in every possible way, and particularly in granting free passages to Missionaries proceeding to various parts of the world: I therefore with pleasure, move the Resolution put into my hands.

II. "That this Society is most gratefully sensible of the obligations it is under to *The Right Honourable the Lords Commissioners of His Majesty's Treasury, The Right Honourable the Secretaries of State*, and *other Members* of His Majesty's Government, for the favours uniformly and readily afforded to its Directors in their Missionary operations. Thanks are also sincerely tendered to the various *Representatives* of His Majesty's Government in the *British Possessions abroad*, for the protection and encouragement granted to its Missionaries.

"The Society offers, at the same time, its grateful acknowledgments to the *Court of Directors of the Honourable East India Company*, for the many facilities afforded by that Court to the Society."

The Rev. John Leifchild seconded the motion.

Mr. Leifchild, after adverting to the progress made by this Society from small beginnings to its present magnitude, spoke to the following effect:—

I can well believe, Sir, that it was a wise

dom more than human which planned the constitution of this Society. It was a spirit above the times, which so constructed it, that, while the object was clearly defined, and every thing was afforded to stimulate zeal and to rouse exertion, there was nothing that could repel a single follower of our Lord, whatever might be his denomination, from conscientiously affording his aid. Is it not to this circumstance, under God, that the Society is indebted for its strength and efficiency; and, I will add, for its *beauty* and *glory*? For, as the eye is more delighted, in a prospect, with the grateful interchange of hill and valley, and the natural chequer work of light and shade, than with an open space,—a boundless but a level horizon; so the mind is infinitely more delighted at the spectacle of Christians, of various denominations, all engaged in a great and godlike work, than at beholding any one of these, however large or however respectable, so employed by itself. The power of Christian love, is hereby displayed, which invites those in heart, because of their union to one Saviour, who do not, in all things, see "eye to eye;" and of Christian benevolence, which triumphs over every inferior and selfish consideration, in the prosecution of its sublime career. This has long been the glory of our Society, and never may a ray of this glory fall from its head! May no sentiment be ever adopted that shall have the effect of throwing off from it, on conscientious grounds, any one of the real disciples of our Lord! While we unite, from all quarters, in the attack of Idolatry, the enemy may well tremble, may prepare to flee, and to quit, in consternation, his usurped throne: but let us be disorganized;—let us stand aloof, and his pallid looks will revive, his tottering hand grasp the sceptre again, and the retiring horrors of his reign be flung back upon the world. Perish the hand, that would weaken the cement which binds together the precious stones of this building;—stones, differing in colour, and varying in their proportions, but equally precious and equally contributing to the solidity and the splendour of the edifice.

The gratitude of the friends of this Society is challenged, not only by its achievements in foreign lands, but by the beneficial influence it has had upon the exertions of others, in the country that gave it birth. How many Institutions, of a similar nature, has it been the means of bringing into existence; and surely the good which we are the means of stimulating others to do, should supply no less a topic for thankfulness than that which we do ourselves. Perhaps it should even supply a greater; for not only is the good we aimed at hereby more likely to be effectually achieved, but there are more agents to receive the honour of doing it, and to share in the reward. The magnitude of our object, may well make us rejoice in the multiplication of similar Societies. Our work is too large, to allow of any wish to engross it to ourselves. Our object affords ample scope for all the benevolent energies that can possibly be brought to bear upon it. The field is wide enough for each class to win its appropriate spoils without diminishing the honours of any of the rest. We may therefore hail, with great cordiality, the appearance and progress of every new Institution. Did we see a vessel in distress, and find all our efforts too weak to draw it to shore, should we murmur at being joined by others, whom our example had roused to apply themselves to the same object, and at finding the object itself, in consequence, on the point of being obtained? No, but we should be inspirited by the presence of so many associates, and our hopes and satisfactions would be enlivened by the reflection of them in so many countenances. Much more ought this to be the case with us in our moral efforts. The mutual dependence of these Societies, and the necessary influence of the success of one in promoting that of another, are sufficient to prevent every thing like jealousy and envy. The "Home Missionary Society," whose efforts may God abundantly prosper, is one of those that originated in the labours of this Institution. It is the re-action of that spirit which this Society was the means of enkindling for the conversion of the heathen;—a shoot from this great plant,—a spark from this bright flame. But this fact, while it appeals afresh to our gratitude, will give an additional stimulus to our exertions; for this reward of our foreign labours was intended not to repress, but to encourage zeal in their pursuit; nor can its continuance be counted upon in any other way. In addition to this, we may surely expect, as the result of the labours of that Society, a vast augmentation of our means and resources. It is thus that, like the celestial orbs, we may move harmoniously in our respective spheres, and, while pursuing our rejoicing courses, may cheerfully and mutually afford our assistance in promoting the one great object of our united exertions, that of *giving light to the world*.

There is a class of men, in this country, Sir, to whom we are considerably indebted; and whom, I hope, it will not be considered indecorous in me to mention on the present occasion. I am not about to attempt their eulogy. I have no wish to scatter the incense of flattery. I am too sensible of the great presence in which we stand, to have any desire improperly to elevate my fellow-mortals. But I can neither conceal my

esteem, nor express my gratitude. It has been my lot, Sir, in conjunction with many of my brethren in London, to make frequent excursions through the country for charitable purposes. And to whom have we been indebted for opportunities of pleading the cause of various public Institutions, and of this in particular; for the excitement of the benevolence of individuals in our favour, by powerful statements of our objects; and for facilities in the prosecution of our labours? To whom but to our *beloved brethren in the Ministry*? Some of these, with hardly a sufficient allowance from their congregations to maintain themselves and families, and though they were perfectly aware that they themselves were likely to be the sufferers from the exertion, have yet given us a cordial welcome, received us into their hospitable houses, and, with their partners in life, done all in their power to animate us in our work. Sir, I feel that these individuals are above all praise, and while I solicit their forgiveness for this public allusion to them, I cheerfully cast this feeble tribute of my gratitude at their feet.

One word, Sir, in reference to the motion which I hold in my hand, and I have done. The patronage of his Majesty's Government, which this Society has received, and which this meeting would now most respectfully acknowledge, was as wise as it was kind. The nation, as such, has no mean share in the advantage arising from these institutions. That concern for the spread of religion, which God has graciously produced among us, and which pervades all ranks, and operates in all directions, is the glory of our country;—its brightest ornament, and its best defence. This is our Paladium. It is to us as the lock of Sampson; while we retain it we retain our strength. Providence, we may fondly hope, will not permit a nation to be cut off, whose noblest energies are thus devoted to the advancement of true religion. Were we to lose this spirit, then indeed *Ichabod* might be written on all our walls;—*the glory is departed*. We might retain our wealth, our commerce, our prowess, our rank; but we should be weak against our enemies notwithstanding, as Israel, with all its tribes, when it had lost the ark. This concern for the spread of religion, is the best safeguard of the government. The Monarch who reigns over such a people, may be secure of his throne. Religion and loyalty go hand in hand. The temple of old was built on one summit of Mount Zion; and close by it, on the other, stood the Palace of the King: as if to intimate that good government and true religion were a support and encouragement to each other. Sir, I am a loyal man: and if I were not, this resolution would have made me so. I am a Protestant Dissenter; but I can admire what is great and good in the National church, and with the rest of my brethren, I would be a firm supporter of the Throne. I love my country; I respect the constituted authorities; I fear God; I honour the King.

The Rt. Hon. Admiral Lord Gambier moved the following Resolution:—

III. "That the Society, deeply affected by the condescension and generosity of *The Emperor of all the Russias*, humbly entreats His Imperial Majesty to accept this expression of cordial gratitude, for the interest he was pleased to manifest, when the greatly enlarged expenditure of the Society was made known to him, through the medium of *His Excellency Prince Alexander Galitzin*," in graciously ordering a Donation of *Seven Thousand Rubles*, to be given in aid of our Funds.

"The Society also beg leave to embrace this opportunity of tendering its most grateful thanks to His Imperial Majesty, for the numerous favours previously conferred by His Majesty and his Government on the Missionaries of the Society, since the establishment of the Missions in His Majesty's Siberian dominions."

His Lordship adverted to the formation of this Society in 1795, and said, I remember the rise of this excellent Society, which took the lead in the Missionary cause, and has not only been eminently useful, but has excited others to make similar exertions. His Lordship then observed, that two Societies for the propagation of the Gospel had previously existed, but that their efforts were not conducted with sufficient energy; but I was delighted, said his Lordship, to see the zeal, the earnestness, the enthusiasm with which you entered upon the work; and truly, your exertions have been abundantly blessed of God, particularly in the Islands of the South Seas, where they were long continued without any visible success: but it is truly delightful to witness the effects which have since followed the preaching of the Cross. May your cause go on and prosper! My wishes and my prayers are daily offered for this and kindred Institutions.

I have now the honour of bringing before you a resolution, which is perfectly congenial with my feelings. That great Monarch who is the object of this resolution, has in-

deed shown an example worthy to be followed by all the Sovereigns of the earth. It would seem that the Grace of God is peculiarly shed upon him. I would gladly speak of his eminent virtues, but I am totally at a loss for suitable language. If He who touched Isaiah's lips with fire from the altar would touch my tongue, I would then speak of him in such language as his exalted character requires, but not possessing the power of eloquence, I shall not attempt the task; but I am glad that I shall be followed by a friend who will do justice to the motion. Let the Monarch referred to, be called in this City, as he ought to be denominated throughout the world "The Great Alexander,"—not like Alexander the Great so called—the destroyer of man, but Alexander the friend of man. It has ever been his desire to promote the great cause of God in his Empire, as well as the happiness of every subject within his extensive dominion; but I will not detain you any longer, as I am really at a loss to express my feelings, and to do justice to the resolution put into my hand. I hope, therefore, you will excuse my referring you to the gentleman who succeeds me and who is far more able to do justice to it.

Wm. Wilberforce, Esq. M. P.

Mr. Chairman.—The dear and honoured friend who preceded me, I am sure with reason regretted his inability to do justice to the feelings of his heart; for those who know him most intimately, best know how warmly *he* feels upon every Christian subject; and if it were possible for *my* tongue to express the feelings of *his* heart on this occasion, I should be the greatest orator that ever existed upon the earth. When he imparted to me his intention of coming here for the purpose of making the motion which he has just presented to you, and when afterwards I was honoured with an application to second it, my disposition to comply with that application was increased by my wish always to second him on every occasion.

Although, from a variety of circumstances I have not been able to attend so much to the interests of this Society as to some others, yet I feel towards it a holy reverence, arising from the zeal with which it first stepped forward to promote the Glory of God and the welfare of man, and has continued its efforts, in the face of difficulties, till Providence, having tried its faith and patience, has given it a rich harvest; and if there were no other cause for my attachment than what has taken place among the inhabitants of the South Seas, for that alone it would be entitled to our warmest gratitude. It is affecting to think of our former connections with that part of the world; they knew us only from the vices we communicated, and when one or two of them came here, did they return improved with lessons of wisdom to impart to their countrymen? No. They went back only unfitted for the society to which they returned, and exhibiting to their friends a melancholy instance of the insufficiency of all mere human exertions to do them good. But, Sir, it was right it should be so. That gracious Being who has bountifully provided Christianity, that great means of carrying us through this wilderness to a better world, has determined that it should diffuse its blessings throughout the present life also. It was therefore reserved for Christianity to give to these poor Islanders all that temporal comfort they so much needed, as well as future hope.

Let me also notice the long course of unsuccessful efforts of your labours in that part of the world. It is indeed a useful, humbling and delightful mystery to see, year after year, when they watched and laboured and prayed in vain, and were ready to think all their efforts were to no purpose, that then, by means of my friend, Mr. Marsden, they were encouraged, when they had left that island, to go back; and all at once Providence threw aside the veil from the understandings of the natives, and made them so docile that they gladly embraced the blessings of the gospel; and, not in one island only, but we see the blessing extended to the whole cluster of islands in that part of the Ocean. Here I see the finger of God as clearly as if I beheld its substance before my eyes. And thus it is in other quarters; there is scarcely any part of the world, at least of the old world, in which you have not some Missionaries carrying the glad tidings of salvation; and in that part of the world to which my dear friend, Lord Gambier's motion relates—there you are labouring to diffuse the word of life through the extensive Empire of Russia. God has done wonders in enlightening the understanding and warming the heart of the Emperor Alexander. He had before exhibited a mind that displayed the true dignity of the royal state, but it did not consist in idle state, but in using the means the Almighty had given him, to do good to his fellow creatures. And it is gratifying to learn the attention which the Emperor paid to the servants of God. Were they great men, noblemen, or ambassadors of state? No; but they were Missionaries—the servants of the Prince of Peace—the Ambassadors of the God of Heaven. Therefore he admitted them into his presence, conferred with them, and dismissed them with his warmest wishes for their success.

My friend, Mr. Leifchild, touched a little on my own province, and spoke of the union of true loyalty and true religion; and I have little respect for that loyalty which is blind and solid; but for that loyalty which views human beings in their true light, and which tends to prevent their being obstructed and embarrassed by worldly affairs, and diverted from the grand object of their attention and love. But I must confess, that in this place, where I have so often heard the words of truth and love from a voice which I cannot but revere, I am naturally led to feel the importance of that work in which we are engaged, and I feel indebted to you for calling on me, though but for a few moments, to contemplate that highly-favoured region in which we live. There is an important point of view in which the politician obtains connection with true religion, and all that he does is proportionably improved. He takes a wide view of human affairs; he looks at the whole vast field of the interests of his country; he beholds an horizon widely extended, as time gives place to the immensity of eternity. The truly religious man ascends to that height, where he is on the borders of a better world, breathes a purer air, and is illuminated by a purer light; and then descends in streams of light and love to all that are below: and, depend upon it, in proportion as he does this, he will be always disposed to promote such Institutions as we are met this day to advance.

We conceive we have done much; but, in fact, it is little we have yet achieved. I was once censured for speaking of what we had effected, as if I were disposed to rest satisfied with it. By no means: but I think it is an earnest of what we shall hereafter achieve. We now receive the first early fruits, but we shall hereafter reap an abundant harvest. But, my friends, I cannot but look forward to a scene beyond all this, of which it would be strange if I were not reminded by the building in which we are met, as well as by the persons with whom I am surrounded. It was observed by the first speaker, that he could not forget the Missionaries and their converts, engaged in similar services in Otaheite; and I cannot but think of the prayers of them all, meeting, as it were, in one point, on their way to the Heaven of Heavens, where they are all presented to the common God and Father of all: but, Sir, I look forward also to the day when they and we shall all come together and meet in one spot; and all, at home and abroad, unite in the service of the one God for ever and ever. We are told in the word of truth, that the works of good men do follow them; and however they will then know better than ever what they all know now, if they know anything, that their salvation and holiness must be the effect of pure grace, yet we are told their works shall follow them;—the testimonies of their zeal, of their benevolence, of their patience, shall then appear; and I consider these Missionaries, many of them little esteemed in this world, but of high value in the eyes of heaven, standing surrounded by the persons they have been the means of introducing to the knowledge of our Saviour! This is a scene that may induce us to look forward, with increasing desire, to that better world, to which we may hope to ascend. And I can conceive of no assembly that can afford equal pleasure to the spirits of the just; for if one sinner being brought to repentance affords delight to the inhabitants of the heavenly world, what must be the feelings of the chief labourers of the Society, when those who shall come from the East and from the West, from the North and from the South, shall assemble in one great temple, of which this is but a faint representation, to unite in praise to their God and Saviour; praise holy and full of joy; and praise that will know no end, as it will admit of no interruption. I will conclude by expressing my hope, and let it be our earnest prayer, that the benefits which the Emperor Alexander has conferred on this Society may be returned upon himself, in the best manner, by promoting that work in himself, which our Missionaries are endeavouring to promote in the world.

The Rev. T. East moved the following Resolution.

IV. "That the cordial thanks of this Meeting be given to all the Ministers and Congregations, and to all the Officers and Members of Auxiliary Societies and Associations, in England, Scotland, Wales and Ireland, who, by their personal labours and pecuniary Contributions, have so essentially promoted the interests of this Society.

"In this vote of thanks to its numerous Benefactors, this Meeting wishes especially to include the President of the Tahitian Auxiliary Society, *King Pomare*, with the *Chiefs* of that and other Islands of the South Seas, and all the other Members of that Society, for their liberal Contribution (in addition to a former one) of the productions of their Country, amounting in its gross value to £1877 3*s*. 7*d*.

"This Meeting further recognizes in this Vote its obligations to the

Auxiliary Societies and Contributors in the *East Indies*; in the Colony of the *Cape of Good Hope*; in the Islands of *Mauritius* and *St. Helena*; in the Colony of *Demarara*, *Berbice*, and the Island of *Bermuda*.

"The thanks of the Society are also due to the Contributors in *Russia*, *France*, *Switzerland*, and other parts of the *European Continent*—to those also, who in consequence of the Treasurer's Address in the Missionary Chronicle for January last, have made extraordinary Donations to the Society.

"The Society also returns thanks to all the Contributors in England, or elsewhere, towards the Anglo-Chinese College at Malacca, the Missionary Chapel, &c. at Cape Town, the support of Native Teachers, and the Education of Native Females in India."

If, Sir, the love of money be the root of all evil, I think we ought instantly to object to this Society, which is so completely involved in it, that she is ever crying "Give! Give!" and can that be a virtue in a public body, which is a vice in a private individual? If she loved money for the sake of keeping it, she ought to be opposed; but as she loves it only to distribute it, I have no doubt you will be as constant to her as Ruth was to Naomi. She wants money to instruct her agents, to feed them, and to send them forth; and she cannot call down money from the clouds. But, Sir, this is a sentiment which you properly feel, and I rejoice that the country feels it too. There is one remarkable feature in this Society; she has pledged herself to the most rigid economy, and yet "the more she has, the more she wants;" and by some peculiar fatality, her poverty keeps pace with her wealth. When she was poor and small in Israel, she laid by some of her income; and some graver Divines found fault with her for it; but it was well she had this precaution; and if some of her former savings were not held fast in the stocks, the public might expect to see her in the Gazette. We have heard that her expenses have exceeded her income more than 10,000*l.*; and, Sir, if she goes on at this rate, and no effectual effort be made to augment her income, I certainly expect in a few years, in taking up the "New Times," to find that the first meeting of her creditors will be held at Charing Cross. That some vigorous efforts must be made to increase the funds of this Society is not a question of doubtful disputation; the only question is, How is this to be done?

I hold in my hand an account of the regular income of this Society, from the time of its first commencement; but as we are accustomed to speak only of the present year, I will not read it all, lest I should weary your patience; but I beg leave to read two items. In the year 1812, the income amounted to £8,332; but in 1813 it amounted to £15,376. The income then of the Society was nearly doubled in the space of one year. Surely some mighty force was set in operation during that year! Yes, there was; and this Chapel was the birth-place of that gigantic power, and my venerable friend, Mr. Wilks was its parent. In 1812, in this place, he described the ardour displayed by idolatrous men, women, and children in their corrupt practices; the country caught their spirit, which it has employed in a better cause, and the interest of our Society since then has been rapidly advancing.

In my opinion, *Auxiliary Societies* are the best means of supplying the resources of the Parent Society; and they are also very beneficial in the neighbourhood of their establishment; the zeal which is kindled at your Altar, at the Annual Meeting, would become extinct, or burn but dimly; but if there are Auxiliaries attending it, it will continue to burn with a steady, if not a brilliant flame, through all the months of the year. These Auxiliaries call into activity the assistance of many persons who might be considered rather the objects of bounty than the bestowers of it.

I have seen many beneficial effects produced by one at the place where I reside, and considerable attention has been excited by it.

[Mr. East then related several anecdotes illustrative of this observation, which we have not room to insert: the following is very remarkable.]

A poor Irish woman came into my vestry, and presented to me a snuff-box which she had lately purchased, and said, Accept this, Sir; What for! O, Sir, as an expression of my gratitude to God for your Auxiliary Society. —I was living in ignorance with my poor mother, when two of your Missionary collectors called, and asked if we would subscribe a penny, or a half-penny per week, to the cause; and left with us the tract called the "Dairyman's Daughter." My poor mother read it to me; I found that I needed a Saviour; and I now come to ask, if I may be received into the Church. And how is your poor old mother? said I. Oh Sir, she is dead; she died happy in the knowledge of that Saviour, made known to her by reading the Dairyman's Daughter.

Mr. Eyre, after mentioning some ingenious contrivances made by friends at Birmingham, &c, for procuring help to the Auxiliary Societies, concluded by observing, that by the diligent pursuit of such methods the funds of the Society would be materially augmented.

The Rev. Cæsar Malan, of Geneva, seconded the motion, in the French language, in a very energetic manner; and was followed by the Rev. Mark Wilks, from Paris, who referred, in English, to the substance of Mr. Malan's address, and to the exemplary character and successful exertions of that gentleman in his native country.

We regret exceedingly that the limits of the present sheet, and the want of time, oblige us to defer the remaining speeches, until our next Number.

In the mean time we insert the rest of the *Resolutions*, that the reader may have the whole of them before him at one view.

On the Motion of the Rev. W. B. Collyer, D.D. seconded by the Rev. J. A. Coombs of Manchester.

V. "That the thanks of this Meeting be given to the Gentlemen who conducted the affairs of the Society, during the past year, for their valuable services: that the Treasurer and Secretaries be requested to continue in their respective Offices for the year ensuing; and that the following Gentlemen, (as per List,) be chosen Directors, in the room of those who retire by rotation; 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; as also to constitute those persons who were the original Founders and Directors of the Society, Honorary Directors for Life, in order to make room for other younger persons into the direction."

On the Motion of the Rev. Mr. Robertson, from India; seconded by the Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society.

VI. "That this Assembly, fully aware that the Annually enlarging operations of the Society necessarily require a proportionate increase of its Funds, and earnestly desiring that it may be enabled to meet the future calls of Divine Providence for the establishment of New Missions—does resolve and pledge itself, and recommend to its friends in the country, to use the most strenuous endeavours to augment the Society's Funds, especially by the formation of Congregational Associations (including Female and Juvenile) and Auxiliary Societies, in the several forms of which they are susceptible.

"And this Meeting earnestly recommends to the friends of the Society throughout the country, to employ their influence in establishing such Societies, wherever it may be practicable; and also to inform the Directors, in London, of those places in which such Auxiliaries may be formed."

On the Motion of the Rev. John Campbell, of Kingsland; seconded by Lieutenant Jacobs, of the Bombay Artillery.

VII. "That this Meeting desires to express its most cordial and affectionate wishes for the prosperity of every *kindred Institution* throughout the world; and rejoices in the Christian harmony which prevails amongst all the Societies and their Missionaries, both at home and abroad."

On the Motion of Charles James Metcalf, Esq. of Bedfordshire; seconded by the Rev. Alexander Waugh, D.D.

VIII. "That the Society in concluding its present Meeting, humbly and earnestly commits the *Officers*, *Directors*, and *Missionaries* of the Society, with all its important interests, to the care, guidance, and blessing of the *Great Head of the Church*; and being deeply conscious of the inefficacy of all human means to accomplish the great object, contemplated (the Conversion of the World) do most affectionately entreat all the Members of this Society to abound in fervent and incessant prayer for a more copious effusion of the *Holy Spirit*, on all engaged in the work, that so the ensuing year may

be more prosperous than the past, and more productive of *Glory to God* in the salvation of immortal souls."

On the Motion of Benjamin Shaw, Esq. Treasurer to the Baptist Missionary Society; seconded by the Rev. Robert Winter, D.D.

IX. "That the cordial thanks of this Meeting be given to the Rev. Rowland Hill, A.M. for the accommodation granted to the Society on the present occasion, and for all the instances of his friendly attachment to the Institution, manifested since its fomation."

On the Motion of the Rev. Rowland Hill.

X. "That the thanks of this Meeting be presented to William Alers Hankey, Esq. Treasurer, for his able and impartial conduct in the chair this day."

The Rev. Rowland Hill, concluded with Prayer, when the 117th Psalm was sung.

Adjourned Meeting of the Society, held at Zion Chapel the 10th of May 1822. Rev. T. Towne, of Royston, in the Chair.

Resolved—That the most cordial thanks of the Society be respectfully presented to the Rev. Samuel Hanna, D.D. Professor of Divinity in the Academical Institution of Belfast; the Rev. Timothy East, of Birmingham; the Rev. William Wilkins, of Abingdon; and the Rev. J. A. Stephenson, A.M. Rector of Lympsham, for their excellent Sermons preached at this Annual Meeting; and that they be requested to permit the same to be printed for the benefit of the Institution.

Resolved—That the thanks of this Society be respectfully presented to the Rev. Rowland Hill, the Rev. Mr. Geary, and the Rev. Mr. Knight, for reading prayers. To the Rev. Isaac Saunders, A.M. and the Churchwardens, for the use of St. Ann's, Blackfriars; and to the several Ministers and Gentlemen who kindly obliged the Society with the use of their respective Chapels, for the various Services on the 3d, 8th, 9th, 10th, and 14th of May 1822.

NOTICES.

On the 4th, 5th and 6th days of the present month, the Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, is proposed to be held at Huddersfield. The Rev. Messrs. Jackson of Greenhammerton; Bennett, Rotherham; Campbell, London; and Birt, Manchester, are engaged to attend.

It it proposed, that a General Meeting be holden on the morning of the 18th inst. at the Chapel in Castle Street, Reading, for the purpose of forming an Auxiliary Society to the London Missionary Society, for Berkshire, and its vicinity.

On the evening of the same day, the Rev. John Leifchild has engaged to preach at the chapel in Castle-street; and on the preceding evening, Rev. Dr. Raffles, of Liverpool, will preach in Broad-street Meeting-house, in that town.

On the 16th, 17th and 18th of the same month, the Hull and East Riding Auxiliary Society Anniversary, will be celebrated at Hull, when the Rev. Rowland Hill, Rev. Dr. Waugh, Rev. John Campbell, and the Rev. Thomas Jackson, are expected to be engaged in the services.

On the 27th inst. the Yorkshire North Riding Auxiliary Missionary Society, propose to hold their Anniversary at Malton, when the Rev. Messrs. R. Hill, Jackson and Campbell, are expected to attend.

Dorsetshire.—The Rev. Dr. Bogue and the Rev. T. Durant, as a Deputation from the Parent Society, are expected to visit the churches in this county in the month of July next.

The Clerkenwell Auxiliary Missionary Society will hold its Annual Meeting at Spa-fields Chapel, on Monday, June 10.

POETRY.

On the Death of Mrs. M. Smith, of Cape Town, (whose death was mentioned in our last.)

THERE is a season when the good must mourn,
An hour when Piety herself must weep,
When holiest ties of love by death are torn,
And saints in Israel pass away to sleep.
True, 'tis a short farewell; and then to meet
Where Sin, and Grief, and Death are known no more!
There, sainted Mother Smith again shall greet
Each happy pilgrim whom she lov'd before.
Yet though at her arrival Heav'n is glad,
And glory's crown sits radiant on her head,
Poor England, India, Africa are sad—
For Mother Smith is number'd with the dead!

Ye British Israel, mourn your helper here—
Afric's believers, your kind Mother's gone—
Your Friend, your Counsellor, your solace dear;
Yet let a beam of comfort on you dawn
That a bereaved heart would fain inspire,
Your Jesus ev'ry need shall well supply,
Though he remove his earthly servants higher;
Ye, her to follow as dear children try.
O! think how her ten talents she employ'd,
And see her ruler over many things;
Walk with your God, enjoy what she enjoy'd;
And serve, and praise, like her, the King of kings.

Death was to her no foe; it brought her home
To her Great Father's palace, there to dwell,
For here no more a stranger must she roam:
She knew it; sweetly answer'd, "It is well,
I'm a king's daughter!" and she went away,
Enter'd her rich inheritance above,
In the bright realms of everlasting day—
The beatific sweets of Jesu's love!

O! let me die the death the Righteous dies!
Is the first wish that to each thought occurs,
"Live as the righteous live," thy God replies,
"For so alone thy death shall be like hers;
"So shall thy blessings with thy years increase,
"Thy life be honour, and thy end be peace."

Cape Town, Nov. 26, 1821.

THE MISSIONARY'S DEPARTURE.

Go Messenger of Peace and Love
To nations plung'd in shades of night;
Like Gabriel, sent from fields above,
Be thine to shed celestial light.
On barren rock and desert isle,
Go, bid the Rose of Sharon bloom;
Till arid wastes around thee smile
Rich as the dews from morning's womb.

Go, to the hungry food impart,
To paths of peace the wand'rer guide,
And lead the thirsty panting heart
Where streams of living waters glide.
Go, bid the bright and morning star
From Bethlehem's plain resplendent shine,
And, piercing through the gloom afar,
Shed heavenly love and light divine.

To India's varied casts proclaim
The Gospel's soft, but powerful voice;
And at the blest Redeemer's name
Let Ocean's lonely isles rejoice.

Proclaim Salvation's joyful sound,
The *deaf* with new delight shall *hear*;
Tell them the Saviour binds each wound,
And wipes the penitential tear.

Though thou art weak, thy Lord is strong,
He will confirm thy feeble arm;
His servants shall not suffer wrong,
Nor wrath of man his prophets harm.
From north to south, from east to west,
Messiah yet shall reign supreme;
His name by every tongue confess'd,
His praise the universal theme.

Then faint not in the day of toil,
When harvest waits the reaper's hand;
Go, gather in the glorious spoil,
And joyful in his presence stand.
Thy love a rich reward shall find
From him who sits enthron'd on high;
For they who turn the erring mind
Shall shine like stars above the sky.



Rev.d John Foxell,
Penzance.

Pub.d by R Wardle Stationers Court July 1811

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

JULY 1822.

MEMOIR OF THE LATE REV. BENJAMIN EVANS, TREWEN, CARDIGANSHIRE.

THIS very pious, enlightened, and useful man was descended from religious parents, by whom he was carefully trained up in the "way he should go." His father, Mr. Daniel Evans, was a member of the Baptist church at Rhydwilim, in the county of Carmarthen; but his mother was of the Independent persuasion, and a member of the church at Brynberian, in Pembrokeshire.

Their son Benjamin was born at Ffynnon-Adder, in the parish of Meline, county of Pembroke, on the 23d of Feb. 1740. He was instructed in the English language by his mother, and could read the English Bible when only five years of age. About this time he was sent to a school at Glandwr, where he acquired some grammatical knowledge. From thence he was removed to a school at Mungton, in which he received the rudiments of a classical education. After which he was some time in another school at Haverfordwest, which he quitted when about the age of fifteen.

Mr. Evans was the subject of religious impressions from a child, and could give no particular account of the time of his conversion. Not having been baptized in his infancy, he submitted to the ordinance at Bethel-Moelgrove, March 11, 1764, in the 24th year of his age. At the same time, he was admitted a member of the church at that place, under the Rev. D. Griffiths, of Llechryd. Here he rendered himself useful by his knowledge of psalmody. But it was soon discovered he possessed suitable talents for the ministry, and was encouraged to preach shortly after his admission into the church.

While on a journey through Glamorganshire, he was induced, by the Rev. L. Rees, who was then minister at Mynydd Bach, to visit North Wales, and preach as a candidate to the church at Llanywchyllyn. At this place his ministry was much approved, and he afterwards settled there. Towards the end of the year 1768, he was married to Miss Ann Lloyd, of Brynberian, with whom he lived in harmony and comfort fifty-three years. He was ordained at Llanywchyllyn in 1760; laboured there with much acceptance upwards of eleven years, and successfully introduced the Gospel to several places where it had not been preached before. In these attempts to do good he met with some opposition. Before he could obtain a licence to preach in a farm-house, near Barmouth, he was obliged to serve the magistrates with a mandamus. This had the desired effect of making known the

rights of Dissenters, and of abating the spirit of persecution in the county.

Though greatly beloved by the church at Llanywohyllyn, and highly esteemed in the country, an ill state of health induced Mr. E. to think of removing. It was found that the fogs arising from Llyntegid, or Bala Pool, were injurious to his constitution; so that a change of situation was deemed advisable. He therefore accepted, in 1777, an invitation from the church in St. Thomas's Green, Haverfordwest,—the pulpit being then vacant by the resignation of the Rev. J. Hughes, who had removed to Bristol. Here Mr. E. found religion in rather a languishing state.

A few passages from some of the sermons he preached at the Green, will not only exhibit the character of his ministry, but give a pleasing idea of his zeal and piety.

"Every thing that has a right to speak, speaks against sin. God says, Destroy it, or I must destroy you:—the law says, Destroy it, or I must condemn you:—the Gospel says, Destroy it, or I cannot bless you:—Christ says, Destroy it, for I came to destroy the works of the Devil:—the Holy Spirit says, Destroy it, or I cannot dwell in the soul:—Heaven says, Destroy it, or I cannot open my gates to receive you:—and the holy soul says, Destroy it, or I am robbed of my happiness and peace!

"Scripture and reason declare, that the happiness of heaven is reserved for none but just and holy persons; and that those of a contrary character must suffer an eternal disappointment, as to their expectations of attaining it. What, then, must be done to be saved? The only thing that can be successfully done, is to apply to Jesus Christ, the only Saviour of sinners, and that for two important blessings;—justification and sanctification, or an interest in his merits, and the influences of his Spirit. Both are equally essential to our happiness. To these two points the whole of Revelation refers; and an accurate knowledge of the plan of salvation depends upon a clear apprehension of them. If they are separated, the consequence will be, either libertinism, or legality: and if they are not properly distinguished, Grace and Works, Law and Gospel, will be sadly jumbled together. Justification is a sentence passed on the believing sinner, on account of the righteousness of Christ, in which he believes; but sanctification is a work wrought in the soul by the Holy Spirit, in consequence of which the justified person becomes '*holy* in all manner of conversation.'"

At the commencement of a new year, Mr. E. addressed his hearers in the following awakening manner:—

"If some prophet, like Jeremiah, should be commissioned to draw back the veil which keeps from us the knowledge of future events, probably some one here would read, 'This year shall be unto thee a season of prosperity and comfort.' Another would probably read, 'This year shall be unto thee a time of much affliction and perplexity;' while another would read, in black letters, the words of our text, 'This year thou shalt die!' If you die this year *unprepared*, you must this year enter into a state of never-ending misery! No longer deceiving yourselves with the hope of heaven, your iniquity, hypocrisy, and delusion will present themselves before you. The light of divine truth will find its way into your unbelieving hearts, and conscience will turn your eternal tormentor. You will recollect the many mercies you have abused, and the many instructions and admonitions which have been thrown away upon you. Your mirth will be turned into sorrow, your pleasantness into gloom, your honour into shame, your false hope into distraction, and your joy into weeping, wailing, and gnashing of teeth! You will have no agreeable companion, no pleasing prospect; no sympathizing friend, no mitigation of anguish, no relaxation of torment, no hope from future ages, nor any relief from ages past! Be persuaded, then, to "seek, first of all, the king-

dom of God, and his righteousness;" and then, if you should live longer, "all things needful shall be given you."

After remaining at Haverford-west something more than two years, Mr. E. was induced to accept an invitation to Trewen, in Cardiganshire, and removed to that place June 24, 1779, where he spent the remainder of his life. Here he had some trouble with persons of Arminian and Socinian principles, who at length determined on a peaceable separation from the church. When he settled at Trewen, there were not more than a hundred members: and though many withdrew, it pleased God so to bless his labours, that, in the close of his life, there were about 400 persons in communion. In connexion with Trewen, Mr. E. preached with great success at Hawen and Deinol, to the congregation now assembling at Glanarthen. His labours were also extended as far as Penryngaled, where a place of worship was built, and where his preaching was blessed to hundreds of his stated or occasional hearers. He was one of the early and zealous advocates for Sunday-school instruction in the Principality, the good effects of which he had long an opportunity of witnessing, in the frequent admission of young people to church communion.

Mr. E. was naturally of a strong constitution, which enabled him to labour hard for many years. But in October, 1816, *he took cold in a damp bed*, which occasioned a violent rheumatic pain throughout his body. This presently fixed in his right arm, and wholly deprived him of its use. In reference to this affliction, he said, "It is the will of Providence, and must be good." Another distressing complaint under which he laboured was an asthma; so that a complication of infirmities, in connexion with old age, confined him chiefly to his room. He bore all his trials with great resignation, and said, when questioned respecting the state of his mind, "I have no will of my own: the Lord's will be done." "I have often thought," says the Rev. Thomas Griffiths, his nephew and co-pastor, "on observing the frame of his spirit for the last few years, that he was very near the gates of heaven."

On Saturday, the 24th of February last, he experienced a sudden change. He became more asthmatical, but had no greater pain than usual. On the following Wednesday, I asked him how he felt; his answer was, "I see the plan of salvation as clear as noonday, and my soul delighteth in it." Asking him further how he felt, as to the dealings of Providence, he answered, "I am perfectly resigned: God only is fit to rule; and it would be a great sin in me to say any thing against my Creator." Mrs. Evans asked him one day, if Christ were still precious to him? when he replied, "My dear, he is very precious, and always has been so." On Friday morning, I asked him if he had any thing to say that might be of service to me when he was gone? to this he answered, "Cast thy burden upon the Lord, and he will sustain thee." On the same day, about five o'clock, while sitting in his chair, as if going to sleep, he breathed his last. So died this excellent minister, Mar. 2, 1821, in the 81st year of his age.

He was interred in a vault, under the pulpit, at Hawen, in the presence of a vast concourse of people, to some of whom he had ministered there in holy things upwards of forty years. The Rev. M. Jones, of Trelech, engaged in prayer before the funeral procession left the house; the Rev. D. Davies, of Cardigan, introduced the service at the chapel; the Rev. D. Peter, of Carmarthen, preached from

John v. 35; the Rev. Mr. Phillips, of Neuaddlwyd, from Acts viii. 2; and the Rev. Mr. Jones, of Saron, concluded. His death was also improved at the same place, on the following Lord's Day, by his relative and successor the Rev. T. Griffiths, from 2 Kings ii. 9—12.

Mr. Evans was a man of general knowledge. He was well versed in mathematics, and knew something of navigation. He was not ignorant of the classics, and was well acquainted with history and divinity. As a Christian, he was of a very cheerful and charitable disposition. Like Simeon, he was "just and devout;" affording through life an example of no ordinary description. As a minister, he was distinguished by an excellent gift in prayer; as a preacher, by the lucid order, point, and energy of his discourses. These were often enlivened with flashes of genuine wit, and were not destitute of rhetorical ornament. He often introduced the paronomasia; and, by a play on words, would sometimes produce a striking effect. This was particularly the case in the introductory part of his sermons, which were generally so formed as to secure the attention of his hearers, and predispose them to receive the truths he was about to deliver.

He wrote much, though he published but little. What he did offer to the public was in Welsh, and consisted chiefly of a work on Infant Baptism, to which the "Serious and plain Discourse concerning Baptism," of the late Dr. Richards, of Lynn, originally published in Welsh, and dedicated to a gentleman in Cardiganshire, was intended as a reply. He also published a "Catechism on the Constitution and Order of Christian Churches," something like that of the late Mr. Palmer, of Hackney. He was considered as a good poet, both in Welsh and English. His manuscripts, in both languages, are numerous and valuable. A selection from those in English is partly made, and will probably be published, with an enlarged Memoir of his Life and Ministry. A man so extensively useful and exemplary in life; possessed of superior talents for the ministry; and who, though dead, may yet speak by his writings, is surely worthy of being heard; and it is to be expected that such a man will be heard with edification.

Haverfordwest. J. B.

SUBSTANCE OF A FUNERAL SERMON.*

By the late Rev. T. N. Toller, of Kettering.

"I love them that love me: and those that seek me early shall find me."—*Prov.* viii. 17.

It is my great business upon this melancholy occasion to connect the Providence and the words together. We shall first dwell on the providence; secondly enlarge on the passage; and, thirdly, make some useful and natural connexions of the providence and the text. We are

I. To dwell on the Providence. Why are we met to-night? It is to think of death and the grave; not as the generality of people meet on such occasions, to see the coffin, and the mourners, and the numerous attendants. A fellow-creature is dead! What is included in that? A separation has taken place between a mortal body and an immortal soul. The soul is gone into eternity. A rational being has appeared before the tribunal of its Judge. A young person is dead, not grey hairs; not nature brought down by length of time;—but a young person; one who, according to the common course of nature, did not live out

* These hints were probably taken in short hand; allowance must be made, therefore, for their imperfect state.

half her days. She flew as a shadow, and continued not. Her sun set at noonday: she sprung up as the grass, and soon withered away! A young person is dead who discovered some promising circumstances. Born in a respectable family, in the midst of affluence, she might have filled an useful station in life; but the place that knew her shall know her no more: the connexions are for ever dissolved, never to be renewed. She is gone into eternity never to return!

II. Let us return to the passage. It is God in Christ that speaks: hear especially you that are young. 1st, The substance of religion consists in love to God; 2d, the great privilege of being beloved by God; 3d, the way to attain this great privilege is to seek it; 4th, there is a peculiar advantage in seeking this important blessing early in life.

1st. The substance of saving religion consists in love to God. Observe, it is not said, I love them that talk about me, or that attend at my sanctuary; but, I love them that love me, whose hearts are with me. The great command is, "Thou shalt love the Lord thy God." What is it to love God? To understand the dignity and perfections of the Divine Being;—to delight to think of God; to be humble, to desire to be sanctified and regenerated. This is to love God; and there can be no religion without it, unless it be possible to delight in what we have no relish for: no more can we be saved without love to God.

2. The great privilege of being religious is to be loved of God. There is a sense in which God hates none of his creatures;—even vipers, and serpents, and wicked men: he is not willing that any should perish. But God cannot love brutes or wicked men in the noblest sense. Those only can God love who love him. And, Oh! my young friends, those that are beloved of God are loved indeed! He loves them with an affection stronger than a father;—he allows them the richest freedom with him: their interest is graven on the palms of his hands.

3. The great means of attaining this privilege is to seek for it. We cannot buy it; but if any of us desire to love God, go and ask it as a favour; ask under a deep sense of its value, under a deep sense of that spirit which David exercised when he said, "Thy favour is life;" ask it under a deep sense of unworthiness. Oh, my dear young friends! ask it by personal, by secret, by earnest, by persevering prayer. Do not be satisfied with the prayers of others for you, or with public petitions, or with the words of prayer only;—do not be contented to ask it once, but daily say, Lord! give me a heart to love thee.

4. There is a peculiar advantage in seeking early this blessing;—because such have a special assurance they shall find him. Not that there is any merit in young people; but God affords young people a speedy sense of his favour. He suffers them that have gone on lengths in sin, to ask it again and again before they receive a sense of his love. But when young people seek the blessing, I believe it is not long denied. They have not such a sense of guilt as others. God delights to show favour to them that seek him early. He distinguished Jabez because he was more honorable than his brethren, for God granted him his request. Thus have I taken a view of the present providence and the text. Now you will say, Where is the connexion between the providence and the text? I proceed.

III. To show their connexion.

1. This providence and this text with one voice teach us the poverty of this world, separate from the Gospel and real religion. The providence tells us this present life is a

vapour, which appeareth for a little time, and then vanisheth away. Does not the word join with the providence, that life is not worth possessing without religion? that it is the love of God that sweetens life: an interest in the love of God is the crown of our being, and the glory of our existence.

2. The providence and the passage concur in teaching us, it is awfully unsafe to rest in a state of distance from God, and without a share in his love. My dear young friends! you may die: you that are young must die, and if you die without an interest in Christ you are miserable. There is not a thoughtless young person here but would tremble if God should speak, as through this roof, with an audible voice, "Thou fool, this night thy soul shall be required of thee." And thou dost not know but thy soul may be required this night, though there is now no prospect of it: you know not what a night may bring forth.

3. The providence and the passage teach us, that the pleasure and advantages of evangelical religion are really preferable to all the pleasures of this world. This young person has left her prospects, her pleasing circumstances, and her connexions; but if her heart was filled with the love of God, she has not left that behind her. If she enjoyed evidences of God's favour, she has taken them with her. If you think yourself ever so happy, and nature ever so gay, and pleasure ever so sweet, you may be snatched from them. Oh! my young friends, one spark of love to God is worth all the pleasures of this world.

4. The providence and the passage teach us the importance of depending on nothing short of real evangelical religion. There is but one kind of religion will support you; but one kind of temper will support you;—that is love to God in your hearts. Other principles may ease you, but cannot save you. You may fly to prayers and sacraments in a dying hour; you may confess your sorrow for all the wrong you have done, but it is all lost breath if you do not love God.

5. The providence and the passage teach us, if we do but possess a real principle of love to God, and are beloved by him, we need not fear death. This providence teaches us we must die; the text tells us we need not fear it: for if you close your eyes on some blessings, you go to far better. You that are young naturally cleave to life: you dislike the house of mourning, and death is shocking to you. And well it may if you do not love God, because nothing but this makes death a happy event. But what is there terrible in death? Is the love of the creature more valuable than the Creator's love? Is the love of God in the bud more desirable than in perfection? Is the pledge of God's love better than the whole?

6. The providence and the passage strongly recommend prayer to young people. Prayer is the way in which blessings are communicated. You that are young have not yet tasted the bitters of life: your temper is, perhaps, calm and unruffled. You may be ready to conclude you do love God: but love to God does not spring from a good temper. The sweetest temper, that smiles on every creature, may be secretly rancorous against its Creator. He that really and humbly loves God, has prayed ardently, has prayed often, has prayed humbly for it. Look into the grave of a fellow youth, and hearken to the divine charmer in the text:—form a habit of serious retirement:—express thy words at a throne of grace:—think of the vanity of life:—draw nigh to God and he will draw nigh to you, and thou shalt

find his promise firm as the everlasting mountains.

The providence and promise teach us, satisfactorily, to follow our friends to eternity. Ah! it is true! I appeal to the parent's heart: when the branch is cut off the hopes of the husbandmen fail; so when a youth dies nature will sigh, but Faith may follow and rejoice. The sooner this life ends, the shorter the conflict, the shorter the race, the nearer the goal. Where there was a regard for converse with God, and a life correspondent thereto, as we have reason to hope in the present case, the parents and such young persons will find it hard to part. But, my friends, they are not lost, but gone before; they are where they prayed to be: then the parents of our deceased young friend may rejoice. They may return from the grave and say, "It is well: we shall go to her, but she will not return to us." The pain of parting is not to be compared to the glory of meeting again in a better world.

ON THE DUE PROPORTION OF CHRISTIAN BENEFICENCE.

(*See our last Number, p. 226.*)

If an act of the legislature were to pass imposing on all the subjects of the realm *a certain per centage*, according to an equitably graduated scale, to be devoted to purposes of Christian benevolence, some would murmur, and some would evade; but all true Christians would feel thankful for such a short way of settling their minds, and sweeping away their difficulties; and, especially when it became wrought into their plans and habits, they would find it a source of unspeakable delight. But such a law is not; nor, perhaps, ought it to be wished for. The services of Christ's people are free-will offerings. Yet what should hinder the *faithful* and *consistent* believer from annually ascertaining the proper per centage for himself, forming a resolution to abide by it till the time of making the next year's balance-sheet, and honestly keeping this resolution as in the sight of the King of kings, the Searcher of hearts?

What such a proportion ought to be, it would be unbecoming in any one to decide for his neighbour. I abhor to dictate or usurp authority over my fellow-servant: but, if he is sincere in his professed subjection to the gospel of Christ, he will be anxious so to manage his *stewardship* that he may give up his accounts to his Lord with joy. For remember, O Christian! that in all your use and enjoyment of property, you are only a steward, a factor, an agent for Christ the Lord of all!

From various examples in Scripture, it appears that *ten* per cent. was the smallest usual proportion of dedications to God capable of being estimated in money. Under the Mosaic law, *twenty* per cent., at the least, was expressly set apart from every man's income, for the purposes of religion and benevolence. In perusing numerous lives of eminent Christians, I find that 20 and 14½ per cent. were proportions which many of them observed; and I recollect none, of whom this particular is recorded, who consecrated to God a less proportion than 10 per cent. When this has been done from a holy motive, and with consistency of deportment in the other parts of the Christian character, it is astonishing what a blessing of Divine prosperity rested upon the families and the property of those excellent persons.

From a conviction that correct views and correspondent action on this subject would operate not less in promoting the happiness of the individuals, than in wondrously enlarging the powers of all Christian

charity, I will attempt a classification of the orders of religious society in our favoured country, and submit some hints on the duty of each.

I. Labourers and manufacturing workmen.

II. Domestic servants.

III. The lower class of shopkeepers and master-manufacturers, and farmers on a small scale.

IV. Respectable tradesmen and farmers, who, though accustomed and obliged to appear as if in moderately easy circumstances, find the closest attention, care, and management to be necessary to prevent shipwreck on the rocks and shoals by which they are surrounded, in the present trying times.

V. Clergymen and Dissenting ministers, who have little or no private property. The majority of these are not able to obtain a very bare supply of the merest necessaries for their families, without unspeakable trouble and heart-rending anxieties.

VI. Professional men, whom the proprieties of their station oblige to live with the appearance of easy circumstances; but whose capital lies only in their talents, and is dependent on their health and adventitious circumstances.

VII. Persons in easy circumstances; *i.e.* those whose incomes, from whatever source derived, are comfortably equal to their expenditure, and may be reasonably expected to be permanent.

VIII. The affluent; *i. e.* those who have sufficient property to furnish them with all the rational and moderate enjoyments of life which accord with the station in society which they occupy, and to leave an annual balance in their favour; which surplus they apply to the acquisition of some further enjoyments, or add to their capital in trade, or invest in some security.

IX. The opulent, who resemble class VIII., only that they move in a higher sphere of society, have more ample and splendid establishments, and add to their already handsome fortunes new investments of not less than 1000*l.* annually.

On this classification I would respectfully submit the following *observations.*

1. So far as my opportunities of observing, and means of information from others have extended, I believe that the classes I. III. IV. V. and VI., generally speaking, do all that is in their power to aid the Bible and Missionary cause, in addition to their other Christian obligations. Many go beyond their power, and submit to secret distress, difficulties and privations, in order to produce that amount of contribution which their wishes and feelings have led them to engage for. O that persons in easy or affluent circumstances could witness these interior scenes! No benevolent or just person could wish to press farther on those who make such sacrifices. It is probable, however, that there are many in these classes who contribute nothing to the great cause. These should be searched out and urged to do so, *in such a proportion* as justice at home will warrant; and of this they alone are the judges.

2. Much might be done in class II. Domestic servants have usually far more in wages than they ought to spend. It would be unspeakably to their advantage to detest dressing above their station, the frequent cause of ruin to female servants: thus they might spare their *twopence* or *threepence* per week, and lay by something in the Bank for Savings, and yet dress in such a manner as would make all respect them. Ladies ought, most conscientiously, to give their servants this advice; and should readily take their subscriptions and forward the sums to the Auxiliary Society: for, *let it be remembered,* that it is always an indelicate thing,

and often would be highly impertinent and injurious, for collectors to have immediate intercourse with the servants of other families. If but one lady in every twenty, throughout Great Britain, would thus obtain a steady penny per week from a servant, the amount in a year would double the funds of the Missionary Society.

3. Those who belong to class VII. too commonly measure their subscriptions by the example of classes IV. V. and VI. But how grossly unjust! How awfully insulting to HIM who sees all the reality of things! And, if they have no children to provide for, their guilt is greatly aggravated.

4. But it is to persons who belong to classes VIII. and IX. that the Christian public has a right to look with elevated expectation. Some there are, and their names are precious and honourable, who nobly answer to the expectation: but, *ah! how few!* The great majority of the affluent and opulent professors of religion, while they deny themselves scarcely any article of novelty, elegance, and splendour, go but little beyond many ministers and tradesmen in the *absolute* amount of their contributions; and, of course, fall immensely short of them in the *relative* amount. O that such persons would lay this matter to heart, in the sight of the omniscient and heart-searching God! Their minister, or their fellow-worshipper in the middling walk of life, feels and obeys the demand of duty to subscribe his annual guinea to as many religious and benevolent Institutions as this rich man does, perhaps to more: but the one must suffer for it in many ways of concealed hardship and sorrow, while to the other it is only as the dust of the balance. If the latter were to give in *the same proportion* to *his* income as the former does to his, what PRINCELY MUNIFICENCE should we behold! And yet it would cost him *no real sacrifice:* he needs not deny himself a single enjoyment: he needs not give up a single pleasure: it is only required of him to be satisfied with a smaller measure of annual accumulation.

Does not experience show that this ungodly heaping up of earthly treasures, is laying up deadly snares for the children who have been thus *fatally* provided for? Is it not almost always the case, that those unhappy children are ashamed of their father's religion, and forsake the semblance of it, and plunge, as soon and as deep as they can, into the world of fashion, gaiety, and guilt? And how will these things appear in the light of eternity?

But often it is the case that such persons, rich already, and becoming richer on a great scale every half year, have no children to provide for, nor indeed any motive of rational self-interest to furnish an object for their accumulations. O that they would read Dr. Chalmers's last Sermon on Commercial Life, with sincere self-examination! O that they would open their eyes to the fearful case of being victims to that insatiable, idolatrous, atheistic passion, *the love of money for its own sake!* On the other hand, what god-like beneficence might they not exercise, what blessings might they not inherit, what prayers of converted and happy thousands might not ascend to heaven on their behalf, would they but apply their accumulations to a wise and holy use! Do they think that they have the knowledge of Christ, the evidence of his love, and the hope of his glory? For these objects do they "count all things but loss?" Were days of trial to come, would they give up their liberty and their life for truth and a good conscience? And yet, are they unwilling to de-

vote to their Lord and Saviour that portion of their property which is, *literally*, no other than a SUPERFLUITY, what they can only add to the mass, without the intention of applying it to any use of rational enjoyment for themselves, or the smallest probability of ever doing so?—

Upon this important topic I respectfully solicit the observations and corrections of your Correspondents; and, after waiting a few months, shall, perhaps, solicit your admission of a proposal for some practical measures.

EUBULUS.

To the Editor.

On 1 John v. 7.

SIR,

IN a Number of the Classical Journal, published a few years ago, are some remarks on this disputed text, which seem to deserve more attention and publicity than they have gained. With a view to the giving of them the extensive circulation which an insertion in your pages will insure, I briefly state from memory the substance of the criticism, only remarking, that the evidence adduced appears to several scholars, to whom it has been mentioned, as *new*, and that it is derived from the best and most unexceptionable of all sources, *the internal construction of the Text.*

If the disputed words be omitted, the passage will stand thus: (ver.7.) Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες (ver. 8.) τὸ Πνευμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. κ.τ.λ. Now, according to this reading, we have *three* NEUTER *nouns*, preceded by the MASCULINES τρεις, οἱ and μαρτυροῦντες, an anomaly which seems wholly unaccountable: but if the common reading be preserved, then the *two masculines* ὁ πατηρ and ὁ λογος make the construction of the *seventh verse* (and that, observe, is the only one in dispute) quite regular. With regard to the eighth verse, the difficulty in accounting for the use of the masculines, in construction with neuter nouns, still remains. Whether it is all relieved by the circumstance (on the supposition of the authenticity of the seventh verse) of the masculines in the phrase τρεις εισιν οι μαρτυροντες having been used in the connection, I cannot tell; but would beg to urge it on the attention of the reader, that any difficulties attendant on reconciling the *syntax* of a passage, are altogether of a different complexion from those which relate to the *reading* of the text. Where the *external* evidence of the correctness of a passage is full and clear, (as is certainly the case with regard to the eighth verse before us) we must deal with difficulties in construction as we can; but where a reading is questionable, then it seems fair to put into the scale the evidence that may arise, for or against it, from the phraseology of the text.

I am far from wishing your pages to be occupied with any lengthened consideration of this passage. All that can be gathered from manuscripts, versions, and fathers, probably has been brought forward to elucidate the subject; but as the circumstance now mentioned seems to be new ground, it would, I think, be gratifying not only to myself but to others, if some of your learned Correspondents would briefly state their opinion respecting it.

T.K.

ON DECISION IN RELIGION.

To the Editor.

SIR,

IN your Magazine for March I was deeply interested, particularly with the impressive Memoir of Dr. Bateman, and the valuable paper on Prayer for a more copious effusion of the Holy Spirit. I mention both these articles with the hope, that if any into whose hands

your widely-circulated miscellany comes, should, through their pressing avocations, have passed them by unread, they may be induced not only to peruse them with attention, but also earnestly recommend them to the serious perusal of others. It was not, however, the forementioned pieces, but the anecdote concerning Dr. Priestley, which gave rise to the following thoughts on Decision:—

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar enquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great Captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bear the stamp and signature of Heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and contemned. Nothing is more easy or more common than to profess faith in the Gospel; but let us not rest in a vague indefinite assent, or a cold customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependance on our own righteousness, and centre our trust in the atonement, merits, and grace of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we then come out from the world? I ask not whether its grosser vices and abominations are forsaken? but are its luxuries, its pleasures, its favourite maxims, its vain amusements given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifest what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of mind, which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem. Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the Gospel; and, unseduced by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark of the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual conformation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating mul-

titude: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him." Paul pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him, and though reproached, vilified and persecuted, he continues unmoved. Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All;* and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The Gospel brings inestimable benefits in its bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The Gospel opens an inexhaustible storehouse of all the good which suits and satisfies the soul of man. "Be it however recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquillizing their hearts; and hangs, with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time darken his sky, they cannot blot out his sun.

Feb. 4, 1822. AMICUS. B.

ANECDOTES.

MISSIONARY ANECDOTE.

THE late Mr. Wieniger, a Moravian missionary who spent several years in Egypt, gives the following account of an interview with a Mahomedan of distinction.

While on a visit in Benessa, Mr. Wieniger, accompanied by one or two of his fellow missionaries, one day took a walk in a large garden on the Nile. While admiring the beauty and magnificence of the place, its proprietor, a rich Aga, attired in all the splendour of eastern costume, met them, and received them with great courtesy, inquiring who they were, and whether they were all brethren. Having received an answer to these questions, he addressed Mr. W. and asked, "Why do *you* wear a beard, and not your brethren? You are certainly a priest." Aware of the extreme danger of speaking on religious subjects with Mahomedans, Mr. W. replied, that his wearing a beard was a mere matter of convenience.

This answer did not satisfy the

Aga, but he continued the conversation in the following manner: "You *are* a priest; do not keep me longer in suspense. I have prayed to God Almighty to make me acquainted with a man who could tell me what I might do to be saved; and I have received an answer from God that a man would come into my garden who would tell me what to do. I am convinced *you* are that man; and now tell me plainly." The missionary replied, that he would not presume to teach a Mahomedan; but directed him to seek instruction from his own priest. "No;" rejoined the Aga, "I am firmly convinced that I and *all* followers of Mahomed are not in the right way; there must be another way to salvation; and this *you* must declare to me. I am well aware that we both shall be put to death if our present conversation is divulged; but be not afraid, you have to do with an honest man, who will not hurt you." He spoke with such visible emotion as greatly affected the missionary, who could refrain no longer, but said, "I will tell you what a *Christian* must do to be saved." At these words he took Mr. W. by the hand, and led him to a fig-tree, saying, "Come, thou man of God! Here, on this spot, where I have so often prayed to God, you shall tell me what I must do."

The missionary now laid aside all reserve, and discoursed with him on the creation of the world, the fall of man, and his recovery by the redemption of Christ. The Aga listened with astonishment, and, amidst a flood of tears, exclaimed, "O Jesus! who art seated at the right hand of God, have mercy upon me. Be my Saviour also!" After a pause, he continued: "Yes, Lord Jesus, I behold thee as wounded and crucified for my sins; now thou art become my Saviour."

Mr. W. and his brethren retired, silently admiring the ways of Divine wisdom, and earnestly supplicating mercy for this Mahomedan, whose eyes seemed in a great measure opened, to see his danger as a sinner, and his need of a Saviour.

Before the break of day next morning this Aga stood at the door of the missionaries' dwelling, attended by a numerous retinue. This greatly alarmed Mr. W. who hastened out of the house, and thus accosted him: "Why do you bring so many people with you?" He answered: "These people are my Mamelucs; they know nothing of our conversation, and have orders to wait in the street till I return. I could not endure to be without you and your brethren's company; and have not slept the whole night for joy."

While the missionaries continued in the country, this Aga approved himself their sincere friend, and as far as they could judge, remained faithful to the light he had received; though he did not make a public profession of Christianity.

ISLE.

BOASTS OF INFIDELITY.

IT is frequently remarked, that the most laudable deeds are achieved in the shades of retirement; and to this truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feelings can affect the mind, or bias the character, is worth, to the eye of an impartial observer, whole volumes of exploits displayed before the gaze of a stupid and admiring multitude.

It is not long since a gentleman was travelling in one of the counties of Virginia, and, about the close of the day, stopped at a public-house to obtain refreshment, and spend the night. He had been there but a short time before an old man alighted from his gig, with the apparent intention of becoming his

fellow-guest at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes, formed from the bark of a hickory sapling. Our traveller observed further, that he was plainly clad, that his knee-buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number—most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by one of the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day a degree of eloquence, no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven the young champions wielded the sword of argument, adducing with ingenuity and ability every thing that could be said pro and con. During this protracted period the old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or, perhaps he was observing, with philosophic eye, the faculties of the youthful mind, and how new energies are involved by repeated action; or, perhaps, with patriotic emotion he was reflecting upon the future destinies of his country, and on the rising generation upon whom these destinies must devolve; or, most probably, with a sentiment of moral and religious feeling he was collecting an argument, which (characteristic of himself) "no art would be able to elude, and no force to resist." Our traveller remained a spectator, and took no part in what was said.

At last, one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and, with some familiarity, exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman that he had ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it had been advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been done by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded it was the preacher, from whom the pulpit eloquence was heard;—but no,—it was the CHIEF JUSTICE OF THE UNITED STATES!

Winchester Repub. (American.)

A WORD IN SEASON.

A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, "That horse, Sir, knows when I swear at

him." "Yes," replied the traveller, "and so does *One above.*" The coachman seemed to feel the reproof, and became immediately silent.

THE SEA CAPTAIN.

THE stage was crowded with passengers as it passed from New York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves for several days together. The company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family, intirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B. one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B., "Did I understand you last night—the stage made much noise—did you say that you had lost your ship?" "Yes." That all your crew were drowned except yourself!" "Yes." "That you saved your life on a plank?" "Yes." "Let me ask you one more question;—when on that plank, did you not vow to your God, that if he would spare your life, *you would devote that life to his service?*" "None of your business," said the captain angrily The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." "But," replied Mr. B. "I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a *Christian*, and I am taught by my religion to do good unto all men. The Gospel prescribes no limits to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left the town. He was informed on the morrow at sunrise. They then parted, as it was supposed, for ever. The captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father who seeth in secret. He was surprised the next morning at day-light to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The Captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God, that I would live differently from what I ever had done; and, by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world!

South Evan. Intel.

OBITUARY.

MRS. MANTELL, OF SWINDON.

MRS. M. was daughter of the Rev. Dr. Houston, of Frome, who many years since distinguished himself in opposition to the Arian party at Rook-lane meeting. He made a proposal for uniting, after his death, the two congregations in Frome under an orthodox minister; and by his will provised between 30 and 40*l.* for his support, which object was happily effected under the ministry of the late Mr. Sibree.

Miss Houston possessed good natural talents, carefully cultivated by her father; and on her mother's death, at the early age of fourteen, took the superintendence of her father's house, and early devoted herself in solemn covenant to God. On the unhappy division which took place in Dr. H.'s congregation, she joined that under the patronage of Lady Huntingdon, where she was much esteemed, till she was again unsettled by some disputes which arose among them.

Some few years afterwards she removed to Westbury, where she was married to the Rev. G. Mantell, and suffered much from the opposition Mr. M. there met with in preaching in the streets and neighbouring villages. She took an active part in missionary concerns, contributed trinkets, &c. to send out by the Duff, and raised an annual subscription of fourteen guineas towards the funds of that Society.

Some years after this, Mrs. M. removed with her husband to Swindon, Wilts, where she assisted him in the care of a few young gentlemen whom he educated, while endeavouring to raise there a church and congregation. Here again she shared with her husband the persecution to which he was exposed; until at length a long course of anxieties and trials brought on her a complication of disorders, which for fourteen years confined her to the house, and often to her bed for months together; during which time she exhibited the most exemplary patience and resignation: and while she suffered at times much depression, was also the subject of many consolations derived through the "precious promises" of the word of God.

Her last illness confined her to her bed for more than a year, during which she was never heard to murmur, but often acknowledged the goodness of God in her afflictions. During all this period she took very little food, and for many days before her dissolution only a little liquid, to moisten her mouth. She was quite sensible but a few hours before her departure, and perfectly tranquil, all the fears of death having been long dissipated. At length, after sixty years pilgrimage through this vale of tears, she entered into rest Sept. 8. 1821.

DEATH OF A YOUNG GENTLEMAN AT THE CAPE.

Extract of a Letter from the Rev. Dr. Philips, Cape Town, to a Friend in London.

A YOUNG gentleman, respectably connected, arrived at the Cape a few months ago in quest of health. On his arrival, he went to reside a few miles from Cape Town, and I did not hear of him till within eight days of his death. On my first interview with him I found him in a situation, as to religion, in which too many young men are found at his age, who have been all their lives in the fashionable world. He told me that he now apprehended himself dying; that he wished to have the benefit of a clergyman's attendance in his present circumstances; that what he had heard of my character induced him to request me to favour him with my instructions, and that he would be thankful if I would tell him how he might be saved. He remarked at the same time, that he felt himself a sinner,—that he could not be saved but by some atonement for his sins,—that he found he could make no atonement,—that he could not depend upon any works of his own,—and that he was awfully distressed in mind.

I endeavoured to explain to him the way of salvation; but my views appeared so opposite to those he had been accustomed to entertain, that his mind appeared more shocked than edified.

On renewing my visit two days after, I was happy to find that he seemed pleased to see me, and eager for further instruction. When I rose from my knees, having prayed by his bed-side, he clasped my hand and expressed great satisfaction. I then left him some Tracts, which his servant, and the gentleman in whose house he stayed, promised to read to him.

On my third visit, I had the satisfaction of observing a very pleasing change. While I enlarged upon the atonement and grace of Christ, his eyes sparkled, his countenance beamed with inward delight, and his hands were frequently lifted up, accompanied with fervent prayer, and the warmest expressions of gratitude to God for the salvation of Christ. When shewing him the connexion between faith and salvation, he exclaimed with wonderful earnestness and energy, "Lord! I believe; help thou mine unbelief:" and two or three times he said with much feeling, "O, Sir! I hope to bless God through eternity for our short acquaintance."

Next day he expressed a strong wish to see me again, and I was mounting my horse to visit him when the servant arrived with the message. I made all the speed I could, but Death was before me;—he expired as I entered his chamber door!

The information I received respecting his last moments was, that he had received great comfort from having the tract, entitled "*Poor Joseph*," read to him;—that he enjoyed great tranquillity of mind from the time I was last with him;—that immediately before his death he requested the 14th chapter of John to be read to him, to which he listened with much interest. This scene took place on the Thursday evening. On Saturday he was committed to the dust.

RECENT DEATHS.

On Wednesday, June 5, died the Rev. Dr. Lewis, of Newton, Montgomeryshire. Dr. Lewis settled at Llanuwch, near Bala, about the end of the year 1795, where his labours were rendered very useful; and in 1809 there was a remarkable revival of religion in his church and congregation. In 1812 he was called to succeed the Rev. Jenkin Lewis as Tutor of the Independent Academy at Wrexham, in Denbighshire, and as pastor of the church there. Here he remained about three years, but not being comfortable, in 1815 he removed to Llanfyllin, in Montgomeryshire, to which place the Academy was also removed, and where it has flourished greatly. Here Dr. L. was much respected and beloved, and the labours of the students in the neighbouring villages were made exceedingly useful. But during the last year a concurrence of circumstances seemed to make it desirable to remove the Academy to Newtown, in the same county: accordingly, by the advice of the most judicious neighbouring ministers, and with the concurrence of the Fund Board, he removed thither about Michaelmas last, where a chapel has been erected, in which the Doctor has preached regularly since it was opened on the 22d of February, but without receiving any compensation for his labours, that the people might be better able to contribute towards the expense of the building. On Lord's Day, May 19, he preached with more than usual energy; but the next morning discovered symptoms of considerable inflammation of the lungs: every suitable remedy was applied, and a very eminent physician was called in, who paid him unremitting attention; but all efforts to resist the progress of the disorder were unavailing, and on Wednesday, June 5, at half-past One o'clock, P.M. his scene of labour and usefulness on earth was closed.

During his illness his mind was perfectly resigned and tranquil. He said he had no wish either to live or die; he knew in whose hands he was, and waited the divine will with the greatest composure and serenity.

His dying hours were marked with that simplicity and calmness that characterised his whole life. He knew in whom he had believed:—the Saviour whom he had so often announced to others was the joy and support of his own soul when flesh and heart were failing; to Him he committed himself without dismay in the words of dying Stephen, "Lord Jesus, receive my spirit."

His remains were interred in the New Chapel, on Tuesday, June 11, when two most impressive discourses were delivered; the first in English by the Rev. T. Weaver, of Shrewsbury, from 2 Tim. i. 10, and the other in Welsh by the Rev. W. Williams, of Wern, from Acts xiii. 36. The place was greatly thronged, and the congregation appeared to be deeply impressed with the mournful solemnities of the occasion. T. C.

On Thursday, June 6, died at Bath, after a very short illness, the Rev. Samuel Newton, who for thirty-six years had been pastor of the Protestant Dissenting church at Witham, Essex. He was a man of sound learning, extensive knowledge, and eminent piety. He lived in the hearts of a numerous and respectable congregation, and was very useful in all the societies formed for the diffusion of the Gospel in the county of Essex, whether of a more limited or a more extended description.

He was supplying the pulpit of the Rev. W. Jay, during his visit to London, and had preached at Bath with considerable acceptance on May 26, and June 2. The last of these days was the closing Sabbath of his life. He was indisposed on the Monday, so as to be unable to attend the Missionary Prayer-meeting; but neither himself, nor any of his friends, nor his medical attendants apprehended any danger. Indeed, on Wednesday he was so far apparently recovered as to take a ride in an open carriage. And it was not until Thursday afternoon, five or six hours before his dissolution, that any alarm was excited. Then he said with great calmness, "My time is very short;" and expressed his entire reliance on the blood of Christ. And a little before his peaceful dismission, having been apparently engaged in prayer, he distinctly said, "through Jesus Christ, Amen," which were the last words that he was heard to utter.

His remains were brought to Witham and were deposited in the burying-ground belonging to the Meeting-house, on Friday, June 14. Not only his own congregation but the whole town and neighbourhood testified by every appropriate expression the respect and esteem in which his memory was held. Almost every shop and private house in Witham was partially closed from the time that the information arrived until the day after the funeral.

A large company of sincere mourners went to meet the hearse and to join the procession as far as Springfield, near Chelmsford. Two mourning coaches with relatives and the deacons of the church immediately followed the hearse. Behind these were 6 gentlemen's carriages empty. More than twenty ministers, chiefly from the neighbourhood, were present, either as pall-bearers or as friends. An immense concourse attended the funeral service. It commenced by singing Dr. Watts's 18th hymn, Book 1, "Hear what the voice from heav'n proclaims," &c. A very suitable and appropriate address at the grave immediately followed, by the Rev. Wm. Walford, Classical Tutor in the Academy at Homerton; after which the Rev. W. B. Cratherne of Dedham prayed. The auditory then adjourned to the Meeting-house, which, though very spacious, was quite overflowing. The Rev. J. Savill of Colchester read 1 Cor. xv., and prayed; the Rev. Dr. Winter delivered the funeral discourse from 2 Tim. ii. 21, "A vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work;" the Rev. J. Jennings of Thaxted closed with prayer.

R. W.

Tuesday, June 11, at Frome, in Somersetshire, died the Rev. Isaac Tozer, late of Tooting.

REVIEW OF RELIGIOUS PUBLICATIONS.

ERRATUM.

*** We are sorry that we were led into an error in our last, (p. 228.) relative to the price of Dr. Richardson's Travels, especially as it may make the Work appear dear, which is by no means the case. The price should have been stated 1*l.* 4*s.*

Memoirs and Select Remains of an Only Son, who died Nov. 27, 1821, in his Nineteenth Year. By *T. Durant*. 2 vols 12mo. 10*s.* 6*d.*

When those who are distinguished by extraordinary talent, by amiable disposition, by uniform rectitude and eminent piety, are suddenly cut off in the bloom of youth, while we silently adore the mysterious and inscrutable ways of Providence, we cannot but drop a tear of tenderness on their hallowed graves. William Friend Durant, the subject of this Memoir, was remarkable, at every stage and step of his short but brilliant career, for the combination of those qualities of mind and heart which give a high value and an exquisite charm to the character. The age in which we live is certainly not deficient in the published records of departed excellency, but we think it would be difficult to point to an article of juvenile biography at once more instructive and deeply interesting than these volumes furnish. Scarcely have we entered upon the perusal of them before the widowed, childless, afflicted writer has seized and completely occupied all our warmest and best sympathies. It was right to preserve the papers of the dear youth, as the productions of a mind naturally fertile and highly cultivated, though not yet matured; and the worthy author needed not to deprecate the severity of criticism. But, however pleasing it is to mark the opening and improvement of superior intellect, it is of still higher importance to observe the means and the process by which moral and religious principles were instilled, and good habits gradually formed and fixed. In this view, Mr. Durant's introductory observations and minute details well deserve attention.

The work before us, besides containing many specimens of composition, in prose and verse, from the pen of our aspiring but modest collegian, who carried away several distinguished prizes at the University of Glasgow, exhibits such pictures of domestic harmony and bliss, and such touching incidents, vicissitudes, and bereavements, in rapid succession, as cannot fail to affect the heart. Those who have glowed and wept over the written memorials of Kirke White, Bowdler, and Gilpin, will not be less moved and melted by the perusal of these pages. Let young persons in the respectable classes of society, who have the best means of mental and moral culture within their reach, here behold an example worthy of imitation. Let them see, in this instance, how the intense studies and varied attainments of the scholar are heightened in worth and winning attraction by the mild virtues and graces of the Christian. And let parents read these Memoirs to collect hints of instruction and motives of encouragement for assisting them in the tuition and training of their important charge. The limits to which we are restricted will not allow us to give any copious extracts: the following passage from the pen of Dr. Wardlaw, in whose house he lived and died, shall suffice.—

"Our dear departed friend and companion was not one for whom we sorrow without hope. He was, as I have before mentioned, a firm believer in that Gospel by which life and incorruption have been brought to light; and he felt and exemplified its sacred influence. After the tidings arrived of the death of that dear relative who was removed so very recently before him, and who had been to him as a second mother, his mind was evidently drawn with a peculiar degree of interest and impression to the contemplation of eternal things. He conversed with solemn pleasure about death and heaven. His mind was serious and spiritual. It seems as if her departure had been purposely timed to prepare him for his own; and he was in a frame of mind for dying before the symptoms of approaching death discovered themselves."

We are persuaded few readers would be content with even lengthened extracts, had we room for them; and we hardly need, after what has been said, to recommend the work in warm language to the rising generation, and to those parents and guardians of youth who know how to appreciate the advantages of literature and piety.

Sacramental Addresses and Meditations, with a few Sermons interspersed. By the *Rev. Henry Belfrage*, Minister of the Gospel in Falkirk. Vol. II. 12mo. 5*s.* 6*d.*

We introduced this amiable man and elegant writer some time ago to the esteem and affection of our readers. They will be glad to meet him again at the Sacramental Table; and still within the atmosphere of the Cross. Addresses at the Communion, however polished, in which redeeming love does not breathe, mark a heart cold as the snows of

Siberia, or hard as her granite. It is the atonement;—it is the blood of Jesus Christ, God's Son;—it is the grace of Him "who his ownself bare our sins in his own body on the tree;"—it is the bright assemblage of virtues which, in the absence of the natural sun, shone around his cross;—these are the appropriate themes of our heavenly musing on such solemn approaches to God. These are the themes which this good man has chosen. These are the themes which inflame his own heart, and inspire with kindred glow the heart of his reader. It is difficult to select where all is good. We transcribe a short specimen almost *ad aperturam libri*. It is on Jesus weeping over Jerusalem.

"How interesting is the spot to which pious meditation is now leading you! On it every Christian traveller has paused, and indulged the tender reflections which it awakens. Writers of taste and genius have referred to this scene as a most beautiful example of moral greatness in character, and genuine pathos in description; often have the ministers of religion pointed to it, to give effect to their calls to repentance and mercy, and many have blessed the hour when their views were led to it, and have marked it as the time when they first felt the grace of Jesus. His heart was at this time melted by the prospect of the impending ruin of Jerusalem; and there are various circumstances which render this compassion, in a peculiar degree, wonderful. He was now riding in triumph into Jerusalem, and was surrounded by the multitude, shouting for joy. In the scene of triumph the man whom the people delight to honour testifies, by his looks, the gratification which he feels, and it is evident that he considers it as the proudest day of his life. But in this joyous procession Jesus weeps! In the brightest season of his life he still appears as the man of sorrows. He knew that these transports of the people would soon be succeeded by very opposite feelings, and he would have preferred the pious homage of one devout heart to all the acclamations of the world, and to all the glory of its kingdoms. The Jews had been frequently and solemnly warned of the misery which was coming upon them. But they despised every admonition: they killed the prophets, and stoned those that were sent to them. In such circumstances others would have said, that they were about to receive the due reward of their deeds, and that they deserved no pity, for they had hardened their necks, and refused to return. But Jesus weeps over the fatal delusion which made them refuse his counsel. "O! that my people had hearkened unto me, and Israel had walked in my ways!" should soon have subdued their enemies, and turned my hand against their adversaries. Our Lord was soon to suffer, and had before his eyes all the horrors of his agony, and all the anguish of his crucifixion, and yet he sheds no tears for himself. Many are so engrossed by their own woes that they cannot bestow a thought upon the sorrows of others; and, in the prospect of any severe calamity, they cannot turn away their eyes from the quarter from which the blow is to come that shall lay their hopes and comforts in the dust. But Jesus looks beyond his cross and his grave, and weeps in looking forward to the coming desolation of the holy city. I may add, that the people over whose doom he weeps were, in a few hours, to reject him with one accord, to demand his crucifixion, and to put him to a cruel and ignominious death! Yet, instead of wishing that God would avenge him of his murderers, he weeps now over their delusion, and afterwards prays that they might be forgiven! It shall be told, O merciful Redeemer! to the honour of thy grace, from age to age, and as the most powerful motive to persuade to the forgiveness of injuries, that thy tears were shed for those who were to insult thy sufferings, and that thy blood was poured out for the salvation of those who, in heart and life, were the enemies of God and of his Son."

The Pleasures of Home, with other Poems. By *R. Porter*. Second edition, foolscap 8vo. 4*s*. Longman & Co.

THE subject of the leading poem in this volume is certainly not strictly religious; but there are few subjects which a Christian can contemplate that will not lead him to serious reflections. Mr. P. of course, from contemplating "the Pleasures of Home," is led to think of his "Eternal Home."

"- - - - Here he finds
A *Home indeed;* a home of endless peace,
Free from all care, and crown'd with perfect joy.
Here, all their wand'rings o'er, all conflict past,
The holy family of God shall meet:
And each to each united, all to Him,
Their Father and their friend; and finding there
Fulness of joy and bliss for evermore,
Shall taste the pleasures of *Eternal Home.*"

The subjects of the other pieces are more immediately religious, namely, Recovery from Sickness;—the Widow of Nain;—On Trust in God;—Verses on the Death of a Friend, on the Reception of the Gospel at Sierra Leone, and a Sonnet on the Snow drop:—

"So pure and lovely on thy frozen bed,
A pleasing emblem of my Lord thou art;
Root of unkindly soil like thee, the smart
Of bitterest woe he bore, nor ever fled
The piercing blast."

Most of the minor poems are in rhyme; some very beautiful, and all respectable.

Protestantism: or an Address, particularly to the Labouring Classes, in defence of the Protestant principle, "That the Scriptures, *not tradition*, are the Rule of Faith:" occasioned by the late Controversial attacks of the Rev. J. Curr. By *W. Roby*. 3d edition, 8vo. 3*s*. Westley.

In London we hear little of popery but at a distance, or in the newspapers on occasion of some petition for or against "Catholic Emancipation:" but Lancashire is the seat of theological war; and though there are now no regular battles of folio and quarto volumes, as formerly, a sort of running fight is kept up with pamphlets and single sermons, of which we have, at different times, noticed several.

The present conflict originated in a Bible Meeting, at which, as we have been informed, three Catholic priests attended, and one of them (Mr. Curr) felt himself sufficiently strong, as he thought, to make an attack on the great principle of protestantism above named. We are glad he has done so, because truth can lose nothing by the contest.

We think it judicious, also, in this Reverend priest to lay the axe to the root, and cut off the populace, if possible, from reading the Bible; for in truth it comes to this issue,—if they do not suppress the Bible, the Bible will eventually exterminate their religion. They have, however, met with an antagonist who will give them some trouble. Well acquainted with the state of the controversy, and strongly attached to the Scriptures as the rule of faith, he lays about him with "the sword of the Spirit," like Christian with Apollyon, and will leave them no alternative, but to submit or fly.

This pamphlet has been published in three parts: in the first, Mr. R. maintains the grand principle named in his title page;—in his second, he replies to Mr. Curr's objections;—and in the third Mr. R. proves (as, indeed, has often been done before) that "popery is a *novelty*; and that the Protestant religion was not only before Luther, but the same that was taught by Christ and his Apostles."

We are not fond of recommending controversy; but should any of our readers be assailed on this subject, we cannot recommend them to any work in which the points of argument are better chosen, or defended with more ability.

The Duty and Importance of Free Communion among real Christians of every Denomination; especially in the present period. 8vo. 1*s*. 6*d*. Simpkin & Co.

The controversy which has taken place within these few years on the subject of *free* and *strict* communion, has become so voluminous and expensive as to render it inaccessible to the great mass of Christians. The object which the sensible and candid writer of this pamphlet has in view, is to compress the arguments on the liberal side of the question into a small compass; and to recommend "communion, occasional or stated, in the Supper of our Lord, with all his visible family." The pamphlet contains seven sections, in which the author distinctly considers.—1. The Unity of Christ's Church, as consisting in faith and devotion, not in opinion and religious rites.—2. The *One Baptism* essential to Christian communion, to be the baptism of the Holy Spirit, on which he has some striking remarks.—3. The alleged connexion between Baptism and the Lord's Supper, in which Mr. Fuller's views are particularly examined.—4. The Duty of mutual Toleration among Christians.—In Sect. 5, the question is historically considered, and it is proved, as appears to us, that no such exclusive system as is now pleaded for, existed in the first ages, either of the Christian or Protestant churches, even where considerable variations of sentiment and practice prevailed.—The 6th section treats on the assumption of a right of exclusion, which the author shows to be the grand principle of persecution, and the source of many evils.—Under sect. 7, Objections are answered; and, in the conclusion, the author laments the practice of some churches in which free-communion cannot be admitted while *one* member objects to it. "Thus," as Mr. *Hall* observes, "while the present plan is pursued, while we are waiting for the last sands of intolerance to run out, the dominion of error and injustice may be prolonged to an intolerable period; since, of all creatures, *Bigotry* is the most tenacious of life."

The writer has a particular view to the importance of free communion in missionary exertions, where different denominations often meet, and where union of heart rather than in opinion is most desirable. We wish the author may be happy enough to contribute to this object, and we heartily unite in his concluding prayer—"May it please the great Head of the church to pour down such an effusion of his Holy Spirit as shall bear down all our prejudices, and open the doors of every Christian church (like the heart of the Saviour) to receive all who come by faith and penitence to request admission."

A Discourse on "The Signs of the Times," at the Buckinghamshire (Baptist) Association. By *B. Godwin*, Great Missenden. 8vo. 1*s*. Cox.

"THE Signs of the Times" here specified are the following:—An extensive communication between the several nations of the earth hitherto unprecedented—the important changes which have been effected in old systems of government which were unfavourable to the progress of knowledge—an unusual spirit of zeal to enlighten and bless the human race—an increased degree of liberality and Christian love among professing Christians of different denominations—and, lastly, a determined conflict of opposite principles—as Christianity and infidelity. After pointing out these signs, and the attention they demand, the author concludes with a practical improvement of the subject; and we consider the whole well worthy the attention of our readers.

The Mystery of Two Natures in the person of Christ. By *E. D——s*, of Ipswich. 12mo. 2*d*. R. Bayues.

THIS little tract, on a very important subject, is in the dialogue form, and apparently intended for circulation among plain Christians, who may be attacked by the subtleties of Unitarianism. It is, perhaps a pity, that in these few pages Mr. D. has attacked the doctrine of "Eternal Generation," which he acknowledges to be the faith of many "eminent ministers," or that he has dipped into the ancient heresies of Nestorius and Eutyches, (not Eutychus) in which he does not appear deeply read. Small controversial tracts, if circulated at all, should be confined to scriptural statements of the first principles of Christian doctrine.

A Sermon at the Gaelic Chapel, Greenock, occasioned by the Death of the Rev. K. Bayne. By the *Rev. J. Love, D.D.* 8vo. Ogle & Co.

DR. LOVE (who cannot be forgotten by the friends of missions, as being one of the first secretaries to the London Missionary Society) here represents "the character of wise teachers of righteousness, and their future glory," as exemplified in the deceased. The preacher, as in his "Addresses to the People of Otaheite," (see *Evan. Mag.* vol. iv. p. 434,) brings to the aid of religion a vivid imagination: in painting eternal glories he "dips his pencil in the sun;" while, in warning sinners, his descriptions are no less vivid, though his colours are borrowed from an opposite source. As to Mr. Bayne, he is described as a zealous, faithful and useful minister.

A Discourse on the Death of the Rev. T. Williams, of Haggerston. By *G. Evans.* 8vo. 1*s*. Westley.

MR. WILLIAMS, it appears, was a schoolmaster, and wished to have taken orders in the Establishment, but was refused on account of his not "having graduated at one of the Universities." After this he became a member of Mr. Evans's church, was encouraged by him to preach, and, finally, became himself the pastor of a small church in Dove Row; after which a new chapel was erected for him in Gloucester-street, from which, through some misunderstanding with the builder, they removed to Haggerston. He died at the age of 58, his death being occasioned by a scald through the overturning of a coffee-pot; this brought on an erysipelas attended with fever, which in a few weeks proved fatal. The Sermon before us, founded on Rev. ii.10, sketches "the work and reward of a faithful minister," and is published for the benefit of the widow and orphans, who, we are sorry to learn, stand in need of benevolent assistance.

Compendium of Christian Instruction. 6 vols. 18mo. 15*s*. with Frontispiece. Walther.

IN our last volume, (p. 422) we recommended to our readers six pocket volumes on "the Evidences of Christianity," to which these, by the same editor, are intended as companions, and which together form a very valuable library for young persons of respectability.

These volumes, like the former, are selected, and contain as follows:—

Vols. I. II. Bishop Gastrells' Christian Institutes, "being the faith and duty of a Christian," in the very words of Scripture, digested under proper heads.

Vol. III. Melmoth on the great importance of a religious life; written by a pious layman, "a bencher of Lincoln's Inn:" a work which has gone through a great number of editions, and to which are now added, Christian Examples, by way of illustration.

Vol. IV. Doddridge's Rise and Progress of Religion in the Soul.

Vol. V. A Treatise of Self-knowledge, by *J. Mason*, A.M.

These two works must be well known to our readers, and are far above our eulogium.

Vol. VI. Bishop Wilson's Meditations and Prayers (*Sacra Privata*) and the Devotions of Bishop Andrews; two prelates who certainly rank among the highest ornaments of the English Church; and we are glad to see works of such sterling excellence reprinted for the rising generation in so neat a style. To each vol. is prefixed a portrait or other well executed design.

An Easy Method of acquiring the Reading of Hebrew with the Points, according to the Ancient Practice. By an *Experienced Teacher.* Drawing sheet, 1*s.* 6*d.* Ogle & Co.

THOSE who do not believe in the divine origin of the Hebrew points must yet acknowledge it very desirable to be able to read by them, were it only to qualify them for conversing with the Jews, who all use them; and this sheet, though concise, seems sufficient for that purpose. It contains, also, the Rabbinical and German Hebrew characters, not usually inserted in Hebrew Grammars, but necessary in consulting Jewish books. The price may be thought high; but we know this sort of printing is very expensive, and the sale must necessarily be very limited. Sheets of this nature, however, with maps and tables, historical or scientific, form the best embellishments of a student's library.

Unitarianism a perversion of the Gospel of Christ: a Sermon at Ringwood. By *Alfred Bishop.* 18mo. 9*d.* Holdsworth.

THE object of this Discourse is to show, 1. That the principles of this system are false and unscriptural; and, 2dly, that its influence on the heart and life is fatally injurious. Being drawn up in an excellent spirit, and in a forcible popular style, we cannot but wish it an extensive circulation, and cordially recommend it.

The Desolations of the Earth: a Sermon at Little Wild-street, Nov. 25, 1821, in Commemoration of the great Storm in 1703: with an Appendix. By *G. Pritchard.* 8vo. Harjette.

Mr. JOS. TAYLOR having experienced a merciful preservation during "the great Storm" in 1703, founded an Annual Sermon, which is still kept up; and no one having been published for more than twenty years, Mr. P. hopes his may be acceptable to the young people. The Discourse, founded on Psal. xlvi. 8., is unquestionably judicious and impressive; and the Appendix contains some interesting particulars of the melancholy event commemorated.

LITERARY NOTICES.

Preparing for Publication.—BIBLIOTHECA BIBLICA: a Select Descriptive Catalogue of the most important British and Foreign Works in Biblical Literature: with brief Notices of the Authors, and Remarks on the Books. By the Rev. W. Orme.—Also, Academic Lectures, connected with the History of Modern Europe. By the Rev. H. C. O'Donaghue, A. M.

Speedily will be Published, by Subscription, in 1 vol. 8vo. Sermons by the Rev. D. W. Gordon, Minister of Gordon, county of Berwick. Also, in 1 vol. 8vo. Sixteen Practical Sermons. By the Rev. R. Postlethwaite, Rector of Roche, Cornwall. 10*s.* 6*d.*

In the Press—A new edition of Mr. Jay's Short Discourses for Families, in 4 vols. 8vo.—Also, the 5th edition of Miss Neale's Sacred History.

SELECT LIST.

A new edition of the Practical Works of the Rev. R. Baxter. Vols. 1 and 2, (to be completed in 8 vols.) price, each, 12*s.*

The Morning and Evening Sacrifice: or Prayers for Private persons and Families. 8vo. 10*s.* 6*d.*

The Attributes of Deity the Attributes of Jesus Christ: a Dissertation on Col. ii. 9. By the Rev. T. Grinfield, M. A. late of Trin. Coll. Cam. 12mo. 3*s.* 6*d.*

Songs of Zion: being imitations of the Psalms. By J. Montgomery. 12mo.

Poetical Essays. By A. J. Mason: with eleven Engravings on Wood by the Author. 8vo. 8*s.*

Uriel: a Poetical Address to Lord Byron. 8vo. 7*s.*

Memoir of Mrs. Thom, of the Cape. By Ingram Cobbin, M. A. 12mo. 2*s.*

A Companion to the Sacred Writings. 12mo. 2*s.*

Funeral Sermon, by Mrs. Goulty of Henley. By the Rev. Dr. Winter. 8vo. 2*s.* 6*d.*

The Cottager's Conversations with his Children. By J. Jones, M. A. 1*s.* 6*d.*

Early Rising Recommended: a Tract by the Rev. J. Snelgar. 6*d.*

Consolation to Parents amid the Loss of Children: in two Discourses at Wentley. By the Rev. R. Moffatt. 8vo.

Sketches of Sermons. vol. 3, part II. 2*s.*

Memoirs of Mrs. E. Brooker, with Extracts from her Diary, &c. By her bereaved Husband C. Brooker. 12mo. 3*s.*

Christian Fellowship: or the Church and Minister's Guide. To which is added, a Second edition of the Charge delivered to Rev. T. James. By J. A. James. 4*s.* 6*d.*

An Address (from the Society of Friends) to the Inhabitants of Europe on the Slave Trade. 2*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

AFRICAN INSTITUTION.

THE Sixteenth Anniversary Meeting of this Institution was held on Friday, May 10, at the Freemasons' Tavern, Great Queen Street, Lincoln's-Inn-fields, when upwards of 1500 persons of the greatest respectability assembled in the great hall, the majority consisting of ladies. H.R.H. the Duke of Gloucester in the Chair, who stated the object of the Meeting, and called upon the Secretary to read his Report of last year; which commenced by stating, that a melancholy increase had taken place in the Slave Trade since the last Annual Meeting.

The whole of Western Africa, from the river Senegal to Benguelo, had during that period swarmed with slave vessels, and an active and increasing slave trade had also been carried on on the eastern shores of that continent, particularly from the island of Zanzebar. It had been ascertained that the chief seat of this traffic was in the river Bonny, and at Calabar, and that 190 slave ships had entered the former river, and 162 the latter, for the purpose of purchasing slaves.

Lord Calthorpe, the Marquis of Lansdowne, Mr. Wilberforce, Lord Nugent, Mr. Brougham, and other gentlemen, addressed the Meeting in favour of the Institution, and recommending its support.

The greatest commendation was bestowed by several speakers on the liberal governments of North and South America, for which Mr. Randolph, the American senator, returned thanks in a suitable speech.

RELIEF OF IRELAND.

TUESDAY, May 7, a very numerous and respectable Meeting was held at the City of London Tavern, for the purpose of affording Immediate Relief to the starving Poor of the South and West of Ireland, T. Wilson, Esq. M.P. for the City, in the Chair.

C. Grant, Esq, late Chief Secretary for Ireland, stated the extreme distress of the Irish peasantry at the present time, and his statement was confirmed by several other persons of the first respectability.

A subscription was then opened, to which the Earl of Liverpool, Mr. Vansittart, and the Home Secretary, contributed each 200*l.*, the Marquis of Hertford 300*l.*, and many others with equal liberality. The sum] received, June 21, was 94,403*l.*, of which was transmitted or expended 80,500*l.* But a far greater sum is requisite to preserve the poor from famishing, and provide them with seed for future crops; and the Committee earnestly implore collections in all congregations.

HOXTON ASSOCIATION.

To our Notice of the Hoxton Academy Anniversary in our last No. p. 244, we are desired to add the following. The Annual Sermon before the Ministers of the Hoxton Association will be preached by the Rev. Joseph Turnbull, A.B. Classical Tutor of Wymondley Academy, on Tuesday Evening, July 2, at Hoxton Chapel, the subject "Christian Fellowship." The Meeting of the Ministers for conference and discussion will be held on the following morning at ten o'clock, at the Rooms, No. 18, Aldermanbury.

NEW CHAPEL, NEAR REGENT STREET.

THOSE of our readers who are acquainted with the state of the population round the metropolis, will rejoice to find that a favourable opportunity, which presented itself in consequence of the removal of Carnaby Market, has been embraced with a view to supply, in some measure, the deplorable deficiency of places of public worship in the large and thickly inhabited district between Oxford Street and Piccadilly.

The foundation of a Chapel, intended to accommodate 2,000 persons, and to be called Craven Chapel, (being built on ground held on lease of Lord Craven) was laid on this spot in the month of February last, and the building, it is expected, will be finished in September. We understand that application will be made to the friends of the Gospel in and round London, for their assistance in this great and important undertaking; and we doubt not that those who contribute so liberally to cases brought to them from all parts of the country, will cheerfully afford pecuniary aid in proportion to the magnitude of the object, and the peculiar claims which it presents to their attention and support.

ON Tuesday, April 30, Highgate new Chapel, for the use of the congregation under the pastoral care of the Rev. John Thomas, was opened for divine worship. In the Morning, after the reading of the Church service, the Rev. Rowland Hill preached from Isa. xxvi. 2; and in the Afternoon Dr. Collyer delivered an ap-

propriate sermon from Num. x. 35, 36; and in the Evening the Rev. J. Hyatt preached from Psalm lxv. 4. Messrs. T. Lewis, (Islington) E. Lewis, (Highgate) O. Clarke, Elvey, Haslock, and Morrison, engaged in the devotional exercises. The attendance was very considerable, and the Collections amounted to rather more than 100*l*.

On Whit-tuesday, May 28, the Rev. G. G. Scraggs, A. M. was publicly set apart as the *first* pastor of the Independent church and congregtion of Union Chapel, Bow-lane, Poplar. Mr. C. Hyatt, of Shadwell, began by reading and prayer; Mr. Evans, of Mile End-road, asked the questions, and offered the general prayer; Dr. Winter explained the nature and duties of a Gospel church; Dr. Collyer addressed the pastor and congregation from 1 Thess. iii. 12, 13.; and Mr. J. Upton, Jun. (the Baptist minister at Poplar) concluded. In the Afternoon Mr. T. Williams, of Rose-lane, began with prayer; Mr. Lacey, of Plaistow, preached from Matt. xxiv. 36; and Mr. Day, of Hammersmith, concluded. In the Evening, Mr. Reed, of Cannon Street Road, preached from 2 Cor. 1—20; and Mr. Vautin, of Ratcliffe, concluded in prayer. The chapel was crowded with attentive hearers.

The new Meeting-house for the Salters'-hall congregation, situated in Oxford Court, Cannon-street, was opened on Tuesday, June 4, when three Sermons were preached; that in the Morning by the Rev. Dr. Bogue, from John iv. 38; that in the Afternoon by the Rev. Dr. Winter, from Psalm cxviii. 25; and that in the Evening by the Rev. W. Jay, from John viii. 36. The devotional services were conducted by Mr. Walford, Mr. Yockney, Mr. Townsend, Dr. Smith, Mr. Cloutt, and Mr. Brooksbank.

CHESHUNT COLLEGE.

On Thursday, June 13, the Thirtieth Anniversary of the opening of the late Countess of Huntingdon's College (now at Cheshunt, Herts,) was held in the College Chapel. The Rev. Mr. Weybridge, minister of Crossbrook-street Meeting, Cheshunt, commenced the services by prayer. Four of the students then read selections from the scriptures and from the Liturgy of the Church of England. Mr. William Lucy and Mr. Eben. Morley (two of the senior students) delivered orations, the latter on 'divine illumination,' and the former on 'the image of God.' The Rev. Dr. Collyer preached from Rev. xix. 10, 'The testimony of Jesus is the Spirit of Prophecy.' and the Rev. Js. Howes, of Goring, concluded with prayer.

A large party of the friends of the Institution afterwards dined together, when a Report of the state of the College was read, and its interests were ably and successfully advocated by the Rev. Dr. Collyer, the Rev. Messrs. Platt, Weybridge, Bridgman, Keyworth, Williams, John Jones, Rees, Irons, and others.—Besides the collection at the Chapel, several liberal donations were presented in the course of the day; new subscribers were announced, and some of the old subscribers doubled the amount of their annual subscriptions. Zeal for the promotion of the Redeemer's kingdom, and a lively interest in the welfare of the Institution characterised the speeches delivered at the Meeting, from which its numerous friends departed highly gratified with the occupations of the day.

On the following evening, Mr. T. Anderson, formerly a student at Cheshunt College, was ordained to the work of the ministry in the late Countess of Huntingdon's connexion, at Sion Chapel, Whitechapel; Rev. William Kemp, theological tutor of Cheshunt College, began the service by reading the scriptures and prayer; Mr. John Meffen, of Great Yarmouth, delivered the introductory discourse, and asked the usual questions; Mr. J. Finley, of Tunbridge Wells, offered the ordination-prayer, and Mr. Studbart, of Pell-street Chapel, gave the charge from Coloss. i. 7.,—'A faithful minister of Christ.'

*** Saturday, June 22. As this sheet was going to press, we learned that at One o'clock this morning J. O. Oldham, Esq. (senior trustee of the above College) departed this life, aged 70, after a few days illness; which is all we have room to mention at present.

Newport Pagnel Evangelical Institution for the Education of young Men for the Christian Ministry.—The Anniversary of this Institution was held at the Rev. T. P. Ball's Meeting-house at Newport, on Tuesday, the 21st of May, when the Rev. J. Hyatt, of London, preached in the morning from Ephesians iv. 8. and the Rev. J. Innes, of Camberwell, in the evening from Phil. ii. 16.

The Annual Meeting of the Friends of this Institution residing in London and its vicinity, will be held on Tuesday evening, July 23, at the King's Head in the Poultry. The chair will be taken at six o'clock.

PROVINCIAL.

Dec. 20, 1821, a neat Chapel, capable of holding 750 people, built by the congregation of the Rev. I. Craig, was opened for public worship at Lowick, Northumberland. Appropriate sermons were preached by Mr. Lundie, of Kelso, from Ps. xxvi. 8, and Mr. Hunter, of Swinton, from Luke vii. 22. To the chapel is attached an excellent house for the pastor: both were built by a congregational subscription, aided by the liberality of the benevolent in the vicinity; to which their pastor, who has officiated among them upwards of twenty-eight years, contributed 300*l*.

This is one of the most antient, if not the first Presbyterian congregation that was established in the north of England. It was originally formed by the Rev. Luke Ogle, minister of Berwick, who having resigned his charge in 1661, in consequence of the Act of Uniformity, retired to his paternal estate in Bowsden. This excellent character brought many to hear his ministrations privately; afterwards a chapel was built at Barmoor, near to where Barmoor castle now stands. The congregation increasing, a larger one was built at Lowick about eighty years ago, which falling to decay, the present chapel has been erected.

Jan. 24, 1822, the Rev. T. Jones, from the North Wales Academy, was solemnly set apart to the pastoral office at Ebenezer Chapel, Newport, Pembrokeshire. On this occasion, Mr. Davies, of Fishguard, read and prayed; Mr. Evans, of Penygroes, delivered the introductory discourse from Acts xiv. 23; the questions were proposed, and the confession of faith received by Mr. Meyler, of Rhos-y-caerau; Mr. George, of Brynberian, offered up the ordination-prayer; Mr. Griffiths, of Glandwr, gave the charge from Col. iv. 17; and Mr. Davies, of Cardigan, preached to the people from 1 Cor. xvi. 10, and concluded in prayer.

May. 15, a neat and commodious place of worship, called the Tabernacle, was opened at Tenby, Pembrokeshire, which is well known as a famous watering place. In the Morning service Mr. Phillips, of Bethlehem, began by reading and prayer; Mr. Lloyd, of Henllan, and Mr. Peter, of Carmarthen, preached from Is. xxxiii. 20, and Prov. ix. 1; and Mr. Warr concluded. In the Afternoon Mr. Bulmer, of Haverfordwest, introduced; Messrs. Jones, of Treleach, and Warr, of Haverfordwest, preached from Sam. ii. 30, and Kings ix. 3; and Mr. Harries, of Pembroke, concluded. In the Evening, Mr. Morris, of Carmarthen, introduced; Messrs. Thomas, of Tierscross, and Warlow, of Milford, preached from Phil. i. 18, and Is. lxiii. 1; and, during the day, several other ministers engaged in the devotional parts of the services. In the building of this chapel the strictest economy has been studied; and though the friends at Tenby and its neighbourhood contributed beyond expectation towards it, a considerable debt remains to be liquidated, which renders it still necessary to solicit the aid of our Christian friends.

March 28, was opened at Horncastle, Lincolnshire, a new and commodious Chapel in the Independent denomination. Messrs. Waterhouse, Byron, and Gilbert, preached on the occasion to numerous and attentive congregations, who evinced their love to the rising cause by the liberality of their contributions. On Friday, May 10th, 1822, Mr. John Pain, late student of Hoxton Academy, was publicly ordained to the pastoral office, over the Church of Christ in the above place; Mr. B. Byron, of Lincoln, delivered the introductory discourse; Mr. J. Gilbert, of Hull, asked the usual questions; Dr. Harris, of London, presented the ordination-prayer and gave the charge to the Minister, and Mr. J. Gilbert, preached to the people. The services were highly interesting and impressive, and the congregations appeared to be deeply affected.

April 8, the Rev. H. Owens, of Swansea, was ordained over the Independent church at Cwmbychau, Glamorganshire. Mr. Davies, of Swansea, commenced the service; Mr. Evans delivered the introductory discourse; Mr. Howels, of Baran, asked the usual questions; Mr. Jones, of Bridgend, offered the ordination-prayer; Mr. Evans, of Mynydd Bach, gave the charge from 2 Tim. iv. 5; Mr. Davies, of Swansea, addressed the church from 1 Thess. v. 13; and Mr. Jones, of Bridgend, addressed the congregation at large from Heb. xii. 14, and concluded.

The Evening service was held at Taibach works, when Mr. Owens commenced the service, and Mr. Davies, of Llanybre, preached from Heb. vi. 18, 19, and concluded.

The congregations were very numerous, (from 2 to 3000). Mr. Owens commenced preaching at Aberavan Taibach, and Cwmbychau about eleven months ago. The Lord blessed his labour amongst them, and a church was formed in the place last mentioned in August last by

Messrs. Howels, Owens, and Baynon. Before this there was no evangelical preaching within many miles of the place.

On Wednesday, April 17, the Independent and Baptist ministers connected with the Association for the Isle of Ely and its vicinity, held their Half-yearly Meeting at Soham; when Mr. Reynolds, of Isleham, preached in the Morning from Eph. ii. 12,—"Having no hope, and without God in the world." Mr. Green, of Bluntisham, preached in the Afternoon from Isa. xlix. 6; and Mr. Lee, of Newmarket, in the Evening, from Rom. x. 12—15. Collections were made, amounting to *6l. 9s. 7d.*, which are equally divided between the London and Baptist Missionary Societies.

The next Meeting of this Association will be held at Barton Mills on Thursday, Oct. 3.

April 24, the Rev. J. Barfett, late of the Western Academy, Axminster, was ordained to the pastoral office over the Independent church, Castle-street, Swansea. The Rev. J. Davies, of Bath, commenced the service with reading and prayer; and Mr. Daniell, of Kingswood, Wilts, delivered the introductory discourse, and asked the usual questions; Mr. Peter, of Carmarthen, offered up the ordination-prayer; Mr. Thorp, of Bristol, delivered a solemn charge from 1 Tim. iv. 16; Mr. Warlow, of Milford, preached the sermon to the people from Phil. ii. 29; and Mr. Lewis, of Newport, concluded. In the Evening, Mr. Harris, of Pembroke, prayed; Mr. Davies, of Bath, preached from John xix. 30; and Mr. Daniell concluded.

The interest which was excited, and the impressions made by these solemn services, will not easily be forgotten; but we regret to add, that there remains upon the place a heavy debt, which will oblige the minister to make an appeal to the religious public.

April 30, a new place, in the Independent connexion, was opened for divine worship, at Stogursey, about seven miles west of Bridgwater. Two sermons were preached on the occasion; the first by Mr. Luke, of Taunton, from Isa. xxviii. 16; the other by Mr. Golding, of Poundisford-park, from Luke viii. 1, 2, 3. The other ministers who took part in the services were Messrs. Corp, of Bridgwater; Johnson, of Kingston; Cave, of Nether Stovey, and Whittar and Hine of Axminster. The place was much crowded, especially in the evening. This chapel has been provided for the inhabitants of Stogursey, chiefly by the benevolence of Thomas Wellman, Esq. of Poundisford-park, the Rev. S. Greatheed, of Bishop's Hull, and W. Skinner, Esq. of Bristol. When the premises were first purchased, the people had no opportunity of hearing evangelical preaching; and although a truly pious and excellent minister has since been appointed to the parish church, he is only able to give them one sermon a week; so that it is presumed that those additional means may, through the Divine blessing, be of great importance in that place, as it contains a considerable population of the lower class.

May 13, was opened at Bow, a village in the neighbourhood of Crediton, Devon, a neat and plain chapel. A few years ago the Gospel was introduced into this village by Mr. Moase, (the present minister of Oakhampton) when a Sunday-school was also established. Circumstances led to the discontinuance of his visits, and occasioned the school to be given up. For some months past Mr. Pool, who has been sent to this station by the Home Missionary Society, and who preaches also in several other villages, has laboured with strong evidences of success, which have occasioned the opening of this chapel. Mr. Moase, of Oakhampton, preached in the Morning; Mr. Davies, of Crediton, in the Afternoon; Mr. Sharp, of Chumleigh, in the Evening; and other neighbouring ministers engaged in prayer. The people appeared to take a deep interest on the occasion, both by their numerous attendance and liberal contributions.

May 22, the foundation-stone of a new Chapel, for the use of the Rev. W. Coombs and congregation, was laid at Bradford, Wilts. Mr. Good, of Salisbury, preached on the occasion to nearly 4,000 people, from Matt. xvi. 18.

For the last eight years Mr. Coombs and his friends have worshipped in a meeting-house belonging to Unitarians; but the place becoming very dilapidated the congregation was obliged to quit it.

IRELAND.

Dec. 20, 1821, Mr. Hellings was ordained to the office of the ministry in Zion Chapel, Mallow. Dr. Townley, of Limerick, Mr. Burnet, of Cork, and Mr. Rhodes, of Tralee, conducted the services. There was a good attendance, notwithstanding the inclemency of the weather. The most steady seriousness prevailed, and every individual present appeared strongly impressed with the simple, scriptural, and pious service. A Collection was made afterwards.

FOREIGN.

FRANCE.

It will be gratifying to our serious readers, who may visit Paris, to know that the Rev. Mark Wilks, preaches in English every Sabbath morning, in the Protestant Church of the Oratoire, Rue St. Honoré, quarter before eleven o'clock.

HUMAN COMBUSTION.

A French paper contains the following remarkable case:—A letter from Commercy, dated the 7th of April, states that the widow Hacquin, of Bas-le-Duc, aged 55 years, who lived upon the interest of her property in the Sinking Fund, died a few days since, in the most deplorable and astonishing manner. We presume that this death is a new example of the phenomenon called *spontaneous human combustion*. This woman, who was corpulent, was, according to report, in the habit of using spirituous liquors imprudently. A vase standing near her, filled with burning coals, determined the inflammation of her body. She was burnt to a cinder inwardly. The extremities were not affected. The room and her clothing also escaped the fire. There are on record instances of internal combustion, but they are few, and the majority of these were occasioned by an excessive use of ardent spirits.

There was an instance of a case exactly similar which took place at Coventry, about fifty years ago, an account of which was published by an eminent surgeon of that city, (Mr. Welmer,) in the Gentleman's Magazine. The editor of this work has conversed with a person who saw the body immediately after its destruction by fire, and with others who witnessed the funeral. An epitaph alluding to the intemperance of the deceased is inscribed on her tombstone in the churchyard of Stoke, near Coventry.

INDIA.

The public papers state the awful mortality occasioned by the Cholera Morbus. At *Delhi*, Aug. 31, 1821, twenty persons died in the Fort only—on the 29th, ninety—on the 21st it was reported two hundred and thirty had died within three days; on the 3d day of the month, thirty. Great numbers also died at *Lahore*. Sacrifices and prayers had been offered up.—*Cal. Journ. Oct.* 25.

Letters from the Rev. Dr. Pinkerton.

St. Petersburgh, Jan. 28, 1822.

I have the satisfaction to announce to your Committee, the completion of the Modern Russ New Testament. On the 12th Dec. the birthday of the Emperor, Prince Galitzin presented his Majesty with the first complete copy. Blessed, ever blessed be God! who has favoured us to behold this work, of infinite value to the many millions of Russians, completed. The first edition consists of 5,000 copies, and is now in the hands of the bookbinder. A second edition of 20,000 is nearly half printed off, and a third edition of 5,000 copies is printed in Moscow. The Book of Psalms in the modern Russ, without the Slavonian Text, has also left the press; and will speedily come into circulation. The edition consists of 15,000 copies. The *Pentateuch*, the books of *Job*, *Proverbs*, and *Ecclesiastes* are translated, and the Committee of revision are about to begin to examine them. The Abp. of Moscow, *Philaret*, is now occupied in translating Isaiah.

The four Gospels, and the Acts of the Apostles, in the Mongolian and Calmuc dialects, have also lately left the press. We are now beginning a second edition of these, and of the remainder of the New Testament, in both these languages, with new types, nearly one half smaller than those with which the Gospels and Acts have been printed, so that the whole Testament will be in one volume. Blessed fruits have already appeared from the reading of the Gospels among the Calmucs. Twenty-two individuals have forsaken their idols, and have joined the Sarepta Congregation on the Wolga; and there is reason to expect ere long a still richer harvest from the seed of the divine word which is daily sowing among that numerous tribe of gross idolaters. The Manjur (or Manjchou) translator has finished the first seven chapters of St. Matthew's Gospel, and we are now preparing to cast types for printing this version. The translators into the *Calmuc*, the *Mongolian*, and the *Manjur*, are endeavouring mutually to assist each other in their important labours, so that in these three versions there will be a harmonious agreement in the orthography of proper names, and in the expressions used for conveying the great doctrines of Christianity. This is of vast importance, as their versions are intended for tribes of heathen who are nearly connected with each other, and who all belong to the *Lamite* or *Shagemuni* system of idolatry.

AMERICA.

WASHINGTON.

A Society, called *The American Society for promoting the Civilization and General Improvement of the Indian Tribes within the United States*, has been recently formed in this city, under auspices which promise much for the general improvement of our red brethren. The list of officers comprises the ex-presidents of the United States, the V. P. of ditto, the heads of Departments, and Courts of Justice and Universities.

MISSIONARY CHRONICLE
FOR JULY 1822.

THE Directors have been long desirous of obtaining more commodious Premises than those which they now occupy, but have not been successful in their endeavours to procure them. They will feel themselves particularly obliged to any Friend of the Society, who, by a letter addressed to the Secretary, will point out Premises which may appear suitable for the purpose, in any of the Streets between St. Paul's and the Royal Exchange. Light and airy Rooms, one of which must be large, for a Board Room, will be requisite; and if the Premises should afford a detached Building for the reception of the Museum, it would render them more eligible. Economy must be strictly regarded.

ARRIVAL OF THE DEPUTATION,
With the Rev. Mr. Jones and the Artisans, &c. in Tahiti, (or Otaheite.)

ON the 29th of May, a letter was received from Mr. Williams, one of the Missionaries settled at Raiatea, dated Nov. 24, at the Bay of Islands, New Zealand, informing the Directors that he had lately visited Tahiti, and was there on the 25th of September, when the *Tuscan* arrived with the Rev. Mr. Tyerman and George Bennet, Esq. the gentlemen who were deputed by the Directors to visit the Islands, together with the Rev. Mr. Jones, the new Missionary, and Messrs. Armitage and Blossom, artisans, with their wives, who were all in good health.

The Tuscan left Portsmouth on the 18th of May, and arrived at Tahiti on the 25th of September; so that the voyage was performed in four months and seven days, without any serious accident to the vessel or any persons on board. The thanksgiving of all the members of the Society are due to the Most High, who so mercifully preserved and succeeded them in this great undertaking.

Mr. and Mrs. Williams, of Raiatea, having been much indisposed, and a voyage being deemed needful for their recovery, they embraced the opportunity of sailing from Tahiti, in the *Westmorland*, bound to Port Jackson, but touched on their way at New Zealand, from whence he wrote the above letter.

Death of Pomare,
KING OF TAHITI.

A FEW days after the above information was received, letters arrived from the Rev. Mr. Jones, Mr. Darling, and Mr. Blossom, dated Tahiti, Dec. 10th, 18th and 19th, from which we learn that Pomare, king of Tahiti, had, for a considerable time past, been afflicted with a dropsical complaint; that he returned from the neighbouring island Eimeo, the latter end of November last, very ill; and on Friday, Dec. the 7th, about 8 o'clock in the evening, he expired. Mr. Crook was with him at the time, and had just committed him to God in prayer.

On the 11th he was interred in a new stone tomb, at the upper end of the large chapel which he built a few years ago, and in which the Annual Missionary Meetings were held. The funeral was attended by all the Missionaries of Tahiti and Eimeo, (except Mr. Darling, who was itinerating in Taiarabu) and a great number of the natives.

Mr. Davis gave out a hymn, and read a portion of the scriptures. Mr. Nott addressed the natives in their own language on the solemn occasion. Mr. Henry concluded with prayer. After which the king's guards fired several rounds. The Europeans then returned into the chapel, when Mr. Jones preached a sermon in English.

A Regency has been appointed, consisting of some of the principal chiefs. The Queen, with her infant son, who is about 18 months old, and according to their laws now King of Tahiti, designs to reside at Parc, near the Royal Chapel.

The Deputation had interviews with the late king soon after their arrival, for which purpose they went over to the island Eimeo, and were kindly received. But they had left Tahiti, Dec. 1, on a visit to the Leeward Islands, where they designed to continue two or three months. Their letters to the Directors have not

yet come to hand, having been sent by way of China.

The Missionaries speak in high terms of the very kind and civil behaviour of Captain Stavers, during the whole of the voyage, and of the uniform civility of all the officers and of the crew.

DEMERARA.

Extract of a Letter from Mr. Smith, Le Resouvenir, Jan. 16, 1822.

In June last I sent you a very ample, and I conceive interesting detail of facts, relative to this branch of the Society's missions; to that letter I beg to refer you for particulars.* During the past year it has pleased God to preserve my health, and to bless my poor services for the advancement of his glory beyond any thing I could ever have expected. Within the last twelve months I baptized three hundred and ninety persons, of whom two hundred and seventy-two were adults. Seventy couple have been married; thirty-five members were added to the church; four of the old members have died in the faith and hope of the gospel; and two have been excluded for immorality. The total number of members now in the church is one hundred and forty-seven. I have a list of eighty-three candidates for baptism, about fifty of whom were at the end of last year put off for a time on account of some circumstances that were considered as impediments to their baptism at that time. Ten or twelve we have wholly rejected.

You will naturally conclude that the means of grace are well attended, and I am happy to say they are. Mr. Elliot and I have lately called upon several white gentlemen, soliciting subscriptions or donations to the Society; in this we have succeeded better than we expected. The total amount of subscriptions, donations, &c. among our friends and congregation at Le Resouvenir, from last May to the close of the year, will be about *one hundred pounds* sterling.

CAFFRES.

Extract of a Letter from Mr. Brownlee, (who was originally sent out by the London Missionary Society in 1816, but who is now a Missionary to the Caffres, under the direction of the Colonial Government) to Dr. Philip, who introduces it to the Secretary as follows:

My Dear Sir—The friends of the Society will be very much gratified with the enclosed communication. It is extracted from a letter of Mr. Brownlee, dated Jan. 28, 1822. I hope Mr. Brownlee, with his associates, will, by the blessing of God, be enabled to carry on this great work among the Caffres, happily begun by our late excellent Missionary, Mr. Williams. Considering the short time Mr. Williams was engaged in that interesting Mission, the good he appears to have been the instrument of doing is truly great, and entirely refutes all the nonsense which has been advanced against missions to savages. The harvest is great. O that the Lord may send us abundance of such men as Pacalt and Williams into his vineyard. Under the blessing of God, all depends upon the character and qualifications of the Missionary. I am, &c. John Philip.

I am much obliged to you for the information communicated in your last letter. As it respects us in our work, I have little to communicate; we have no reason to be discouraged; and since I wrote to you, we have had a considerable addition to the Institution, so that the members belonging to it exceed 200. Some of them have made considerable increase in knowledge; and from what I can learn from close observation, it appears there is a sort of general desire for teachers expressed by many of the distant Caffres. I believe were Missionaries to go to any part of Caffreland, if not too near to Gaika, they would be able, in a very short time, to collect a congregation. All the people who came here lately belonged to a kraal that was formerly near the Institution on the Cat River. The head of the kraal died in May last, and his conduct ever since the death of Mr. Williams was like that of one who had tasted that the Lord is gracious. It was his constant practice, after he had gained a little knowledge, to communicate the same; and for this purpose they met in a large hut, built on purpose, twice a day for worship. And in all the different vicissitudes they experienced since the above mentioned period, wherever they wandered, they erected a hut for the worship of God, amidst the reproach and persecution of the surrounding Caffres.

On the day in which *Sicana* died, all the people of the kraal met as usual for worship in the morning. He was present, and addressed his audience in a very solemn and affecting manner to the following effect: "I now speak to you for the last time, from a conviction that this day I shall die. It has pleased God to afflict me with sickness; but to this I

* See Missionary Chronicle for December 1821, page 535.

have been resigned, knowing that God can both give health or disease as he sees fit. My soul and body are both in his hands. You are in the midst of wolves, therefore as quickly as possible remove to the teachor, as he is the only friend you have in this land, and rather than give up the service of God suffor death, as the situation of all without Christ is wretched. They are dead and without God. On my decease, go and say to all the chiefs amongst the Caffres, that God's word is sent amongst them, and they will do well to listen to it, otherwise they may expect the most serious consequences.

He died at the time he signified, and his last injunction has been complied with, and the whole of the people that belonged to his kraal came here in June, and I am happy to say that their conduct for the most part is superior to that of the other people who have been much longer at the Institution.

RUSSIA—SIBERIA.

Mr. KNILL has obtained permission from the Russian Government, for the Missionaries at Selinginsk, to establish a printing press there, for the purpose of printing religious books and tracts for the use of the Mongolian tribes. The ground also on which the Missionaries have built their habitations, has been granted to them on the most liberal terms. Measures have likewise been adopted by the Committee of the Russian Bible Society, to supply the Missionaries regularly with the Mongolian translation of the Gospels.

Mr. Knill says, "Petersburg promises to be an important station, in a missionary point of view. It is the door to a mighty empire. The highest authorities are all favourable to the diffusion of truth, and the exertions that are making are of a most important nature.

NEW SOUTH WALES.

We are glad to hear that several gentlemen have lately formed a Society at Sydney, called "The Australian Evangelical Society," for the moral and religious improvement of that new and increasing colony and its dependencies. This institution is intended to encourage domestic missionary exertions; to discourage all immorality and profaneness; and to promote peace, union, and co-operation among all denominations of serious and evangelical christians. We sincerely wish for the prosperity of this institution, and shall gladly report its progress.

MAURITIUS.

Slave Trade.

Mr. GRIFFITH, while at the Mauritius, on his way to Madagascar, writes thus, March 4, 1821, "An English schooner discovered a ship, under French colours, landing slaves in this island, brought from the coast of Mosambique. In the attack, the cruel traders burned their vessel, and in it four women alive; they concealed the unfortunate slaves in a wood, and afterwards did all in their power to make their escape. Happily, next morning, 25 of the poor slaves were discovered, and brought to Port Louis, and a few days after, some of the people concerned in this infamous affair were taken. Two thousand dollars had been offered by the Government for their discovery.

I accompanied Mr. Hastie to see the poor creatures who had thus been rescued from slavery. They seemed happy at the idea of being taken by the English. Among them were many robust men and fine boys. Who in Great Britain will not rejoice in the providence which led to the deliverance of these poor creatures, stolen from their native shores, to be reduced to a state of slavery?

SOUTH TRAVANCORE.

By letters received from the Missionaries in South Travancore, we find that in their seminary at Nagercoil, for the instruction of young men to become readers, schoolmasters, &c. books and treatises on every branch of useful knowledge, as well as maps, globes, and mathematical instruments, are much needed.

If any of our friends are disposed to present such useful articles, they will be thankfully received at the Society's Rooms, 8, Old Jewry, and carefully forwarded by the first opportunity.

Some of the boys instructed in this seminary have already been sent out to the villages, to read the Scriptures, &c.

The liberal contributions of several friends, by which Readers are supported, have proved exceedingly encouraging to the Missionaries, who express their hope of additional subscriptions for that purpose; and also for building Bungalow Chapels, which, if provided, will enable the brethren to extend their labours far more widely.*

* £10 per annum is required for the support of a native Teacher,—and the sum of £25 to defray the expense of building a Bungalow Chapel.

Proceedings of the London Missionary Society, at their Annual Meeting May the 9th, 1822.

(Concluded, from page 259 in the Missionary Chronicle for June.)

The Rev. Mark Wilks of Paris then addressed the assembly to the following effect: If our friend and beloved faithful fellow-labourer in the Lord has not expressed himself very intelligibly to you in English, there is a sort of mental intelligence which enabled you to comprehend him when he spoke to you in French. I have often heard him preach the faith of Jesus Christ, though despised and degraded, and his name a by-word and a hissing; he is a man who, without the name of a Missionary, is one of the best of Missionaries, a man who said to "authorities, principalities and powers" who opposed him, "If you eject me from the city, I will preach in the fields; and if you scourge me from the fields, I will preach in the middle of the lake; and if you send me thence, and cut my body in pieces, my blood will preach." He has been "in evil report and in good report" in that country; but let us remember, and I know he wishes me to say, that all the glory is due to Him alone who "turned him from darkness into marvellous light."

It will give you pleasure to learn that the Gospel is spreading in Switzerland, and in various other parts of the Continent; and even France, which you have regarded almost with horror and despair, is not beyond the reach of Almighty grace. In the capital we have a Bible Society, a Tract Society, and I am happy to add that, last week, a Society was established for the abolition of the Slave Trade. Almost every post from Paris brings me some communication from men, "whose hearts God has touched by his grace, and enlightened by his truth." Certainly there is in that country an extraordinary movement, and I rejoice to see arising a set of men who are devoting themselves night and day to preach the simple doctrines of the Gospel. You cannot suppose that, whilst you are gladdened with news of conversions from the most distant shores—you cannot suppose that a land which has been watered with the blood of martyrs, a land which was the cradle of your own religion, shall be deserted and left unblessed.

I am happy to add, that we have formed there a Missionary Association, and that we have been able to transmit to your Treasurer, a small sum for the promotion of your great design.

Rev. Dr. Collyer moved the Vth Resolution, and spoke as follows:—I shall endeavour to follow the advice so wisely given from the Chair at the opening of this meeting, and I shall do so because I cannot hope to add any thing for the information of this meeting. Indeed, if one were to undertake the defence of The Missionary Society (so called, because of its embracing all denominations) it would be difficult to say where one should begin. It makes its appeal to every heart, where there is a heart to feel. I am sure the principles of the Church of England do not stand in the way of an Institution like this, when its principles are rightly understood. It was perfectly consistent with the Church of Rome, when she sent forth her Missionaries, to fetter them with her own forms, because she assumed to be the only true Church; but if I understand the principles of the Church of England aright, the union with other religious bodies is no violation of her principles. She has called in the assistance of other Protestant Churches, and has recognized them as Sister-Churches, and I should like to know what principle is violated by the Members of the Church of England in uniting with this Society. The principle on which she calls herself an Establishment, is her being associated with this empire, and for the purposes of this empire; but in this Society, we contemplate not merely the extension of this institution, but that which is the great object of every Christian Church — to exhibit an *object*, which is to exhibit Him who says, "If I be lifted up, I will draw all men unto me."

But I need not insist upon the liberal principle of this Society, which, while it operates with all other Institutions, is opposed to none. The Missionaries go out free, to act according to circumstances, and at liberty to adopt such forms as they deem right; they aim only to establish what St. Paul terms "the Common Salvation." Christianity is the property of the whole earth, and shall be communicated to the whole earth, and if we do not communicate it, it is because we have not admitted the power of religion into our own hearts. It is impossible for any man to believe what God has said, "As truly as I live, saith the Lord, to me every knee shall bow, and every tongue shall swear," without labouring earnestly in this cause.

Dr. Collyer then adverting to the latter part of the motion, expressed in a feeling manner his respect for the original founders of the Society, and his apprehensions of their removal by age, recommending the honour proposed to be put upon them; but added, the Missionary cause will still sur-

vive; it is the cause of the Saviour himself, and the more we feel this, the more we shall promote our object. Were this a human cause, I might entertain fears, but it is the cause of God, and the pillars of heaven may be pulled down, but this cause can never fail."

The Rev. J. A. Coombs, of Manchester, who seconded the motion, observed that he was induced to speak, chiefly because it seemed proper that the Resolution, the latter part of it at least, should be seconded by a *young* man; he was deeply affected by observing that some of the first promoters of this Society were sinking under the weight of years; but, said he, "Venerable Fathers, let not the sacred tranquillity of your last hours be disturbed by any painful apprehensions for that cause, to which you have been attached through life, and which it has been your highest honour and happiness to promote. No! God giving us health and strength, that cause shall not be deserted; the places you vacate, we will fill; the weapons you let fall, we will seize; and though we may wield these weapons in a less skilful manner, they shall be wielded still, and still shall they prove to be mighty, through God, to the pulling down of the strong holds of Satan. Fear not, then, though you are required to leave this cause, the great Patron of it still lives and reigns; and he will call into action men who will carry it on. We are not afraid of sharing with you the obloquy sometimes heaped upon your names: you have been sometimes charged with enthusiasm, and so may we; but what is the origin of it? it arose from that contempt of religion which resides in the breast of the ungodly. You have been charged with enthusiasm, because you could not suffer those to perish, whom you could assist and rescue. You have been charged with enthusiasm, because when called upon to preside over the light-house of the world, you would not suffer the light to be extinguished, and let multitudes of your fellow-creatures perish in the gulf of perdition: and if this your conduct be a crime, may your successors be involved more deeply in guilt, in following your example.

Rev. Mr. Robinson, late Chaplain of the East India Company, in Calcutta.

Mr. R. who had no intention of speaking on this occasion, complied with the wish of the Chairman in proposing the VIth Resolution only lest he should be chargeable with a dereliction of duty; but he had been an eye witness of those distressing scenes which had been so often reported to the Society.

The heathen are indeed in a most deplorable condition, and if you could adequately conceive of their ignorance, and superstition, and misery, every heart would feel interested on their behalf, and be anxious to promote the cause in which we are engaged. Much has been related by persons who have visited India, respecting the state of the heathen, and the truth of their reports has often been questioned; but I can from my certain knowledge testify, that the half has not been told. I was once present when a Hindoo widow was consigned to the flames. On that occasion a great multitude assembled to witness the horrid spectacle, and among the rest, the family of the female who was about to suffer. You would naturally suppose, that on such an occasion there would not have been a dry eye; you would have expected that the family, especially, would be most deeply distressed, but there were no such feelings; the woman's son was the person who lighted the pile! And as to herself, nothing I could say could reach her heart. I attempted to reason with her on the sin she was about to commit, but she was unmoved; she proceeded with her preparation for the fatal pile; she was raised up, and bound down with wet ropes to prevent her escape, and in a few moments she ceased to suffer."

Mr. Robinson then glanced at other cruelties exercised among the Hindoos, all tending to brutalize the mind, and render it insensible to the calls of humanity. Mr. R. adverted to the great difficulties with which Missionaries have to contend; contrasted their labours with those of ministers at home; and concluded with earnestly exhorting the friends of religion to more enlarged efforts, especially in the establishment of schools. The sums contributed, he observed, might seem to some persons large; but he viewed them as comparatively small, when the opulence of this great empire, wherein religion so eminently flourishes, was duly considered; he therefore urged the necessity of more general and liberal contributions, all which should be accompanied with earnest prayer that God would pour out his Holy Spirit, to make a people "willing in the day of his power."

The Rev. Jabez Bunting, of the Wesleyan Missionary Society, seconded the motion, and also apologized for speaking the *third* time on a similar occasion, being compelled again to present himself to the Society, in the room of another person who was expected. He, however, congratulated the Society on an increase of its income during the last year, to the amount of £2000; and observed that the Society to which he belonged has also had an increase of £2000, and

the Church Missionary Society has increased to the same amount; so that the exertions of all Missionary Institutions ought to increase, and the motto of each should be "*Go forward.*" It is said, that on a certain occasion, a Trumpeter in the British army was ordered to sound a Retreat; but the trumpeter begged to be excused, saying, he did not know any such a note; and thus let it be in the Missionary undertakings, we know of no such note as a retreat. I recollect reading in a Newspaper of a certain fortress in India which was ordered to be attacked, but some said it was impregnable. When this was reported to the commanding officer, he replied, "*Impregnable?*" how can that be, when I have in my pocket orders to take it."

We have the strongest inducements to proceed in our work; we meet with much encouragement, and we ought to be cheered and encouraged by it to proceed; but if we had no such inducements, we have a sufficient motive in all our enterprises from the orders we have in our Bibles."

The VIIth Resolution was moved by the Rev. J. Campbell.—All that I mean to say now is, that I am not going to make a speech—that dial forbids it. But I have brought a living letter from Africa—the son of a Chief, in consequence of an application from his father to me when I was in Africa. The Gospel was sent to his father's kraal by our Missionary, Pacalt, and it is, I think, the most prominent Mission we have in South Africa, and it proves that the Hottentots are not all so indolent as we suppose. His father is gone, I trust, to Heaven. He left four sons and one daughter. I applied to his mother, to know if she would part with this little boy; but so strong was her affection, that she could not part with him then: but about twelve months afterward, she repented, and a Missionary waggon coming from Bethelsdorp to Cape Town, she sent her little boy to me, to bring him to England and to instruct him in some business. He has been 11 months at school. Some German philosophers spend a great deal of time in studying skulls; and some of them have concluded from the shape of the Hottentots' skulls, they cannot possess the talents of Europeans; but as a scholar, I will match this boy with any one of his own age; and I will say another thing for him, that though he has done some few naughty tricks, yet I have never found him in one falsehood; and his master tells me he discovers much emulation. The Boors say that the Hottentots have no emulation; the truth is they have no object to excite them to emulation in that country; but this boy, though not selected on the supposition of talents, has emulation enough to equal others in their learning; and now I trust he will have your prayers, that he may be not only a handicraft Missionary, but a Missionary of the gospel of Jesus Christ to his own countrymen, or to the wild Boschemen. I will not detain you longer, but read the Resolution in my hand.

Lieutenant Jacob, in seconding the motion, said, that after the eloquent addresses which the assembly had heard, he would not detain them, but merely observe, from his residence in India, that after all they had heard of the degraded state of the natives, not one-half of the truth had been reported. He then adverted to the Missionaries whom he had seen in India, in the Mauritius, and at the Cape, and expressed his great satisfaction with their conduct and their success.

C. J. Metcalf, Esq. of Bedfordshire, moved the VIIIth Resolution, and said he was happy that it was of a description not to require his recommendation, as it was designed to promote the spirit of prayer, and bring down the blessing of the Most High on the Society's exertions; he conceived that this would prove one of the principal means of the accomplishment of the prophecies and promises of Scripture, and of hastening that happy period when all nations shall come to the knowledge of the truth; when they shall come from far, and behold and turn to the Lord, and men shall worship him every one from his place, even all the isles of the heathen.

The Rev. Dr. Waugh, who seconded the motion, said:—I have a very powerful reason for simply seconding the motion—it is this—The importance of the motion itself. At this late hour, and in a state approaching almost to exhaustion, I should injure myself, were I to enter into it with that gravity and intensity of mind which would be proper when enforcing a proposal for fervent and incessant prayer—that God would rend his heavens and come down, and pour his Spirit on the hearts of his redeemed people. But I would only add one thought, to preserve my own mind and the minds of others from an error too common, which is, not to connect exertion with prayer for the Spirit of God. I am not authorised to expect the blessing of God upon my indolence, and God will work in me by making me work; and it is to be regretted that the arm of God is, generally, the last arm on which we lean; we lean on talents, on personal piety, and on other things, but they will not do; we must go to God's arm, and

lean alone upon that, but at the same time put forth all the energies he has given us, as if all depended on us, and not on Him. This is the sentiment of the motion before us, and the only way in which I conceive we may expect a blessing.

Benjamin Shaw, Esq. who moved the IXth Resolution of Thanks to the Rev. Mr. Hill, observed, that the Resolution was one which perfectly accorded with his feelings, and that the remarks which had been repeatedly made on the liberality of the present day, applied with peculiar force to the worthy individual who was the object of it, who had shown his readiness to every good word and work, and whose praise was in all the churches. He then congratulated the Society, and other similar Societies, on the encouragement they received at home, and the success they obtained abroad; and warmly exhorted them to persevering exertions in their laudable and promising pursuits.

Rev. Dr. Winter rose simply to second the motion, which he did with the greatest pleasure. "The Rev. Mr. Hill (he observed) lives in the esteem of all of us, and I am sure it must be one of the most gratifying feelings of his latter years, to see the progress of an Institution which he was so instrumental in establishing."

The Rev. R. Hill spoke to the following effect:—

You would conceive very ill of me if I were not exceedingly thankful for the honour you do me in accepting Surrey Chapel on this occasion—thanks be to God that ever Surrey Chapel was built, if it were only for the present day. To detain you now would be cruel. I only wish God may make us all more diligent in our work, and enable us to live to God, who lives in us. I thank you for accepting this Chapel; and if I forget thee, O Missionary Society, may my right hand forget her cunning. I shall not have to thank you many years more; I have lived beyond the period at which I expected to have closed my course. I expected that labour would have worn me down before now; but here I stand, affording an encouragement to young Ministers, for if they wish to live long, let them labour hard.

I have yet to move the Thanks of this meeting to the Chairman; and if I were to stand here to tell you how much he deserves it, I should keep you three hours longer: but I must give you one other hint, and that is for your contributions.

Mr. Hill then moved the Thanks of the Meeting to the Treasurer, for his able and impartial conduct in the Chair.

Mr. Hankey briefly returned thanks for the approbation expressed of his services, under a conscientiousness that it had not been merited.

Rev. R. Hill then engaged in prayer, and the Business concluded by singing "From all that dwell below the skies," &c.

ANNIVERSARIES.

THE Annual Meeting of the Nottingham, Leicester, and Derby, Auxiliary Missionary Society, was held at Leicester on Tuesday and Wednesday, April 9, and 10. The Rev. Mr. Leifchild preached on the Tuesday evening, from 1 John v. 19. "And we know that we are of God," &c. On Wednesday morning, the meeting for business took place, at which the Rev. Mr. Campbell gave an interesting account of his late tour in Africa. In the afternoon the Ordinance of the Lord's Supper was administered. In the evening, the Rev. Mr. Thorp preached from 1 John iv. 8. "For God is Love." A deep and general interest appeared to be excited; the attendance greatly exceeded that on any former occasion, and the collections after the services amounted to £126 4s. 6d.

ON Wednesday, the 22d of May, an Auxiliary Missionary Society was formed at High Wycombe, for South Bucks and its vicinity. In the Morning the service commenced by the Rev. W. Gunn, of Aylesbury, who read a portion of scripture and prayed: after which, the Rev. T. Durant, of Poole, preached an interesting discourse from Numbers xiv. 21. The service was concluded in prayer by the Rev. J. Harsant, of Beaconsfield.

In the afternoon the Town-hall, which was kindly granted by the Mayor, was crowded to excess. The Chair was taken by Wm. Parker, Esq. the ex-Mayor, who introduced the business in a very appropriate speech: after which, the Rev. J. Arundel, one of the Secretaries of the Parent Society, gave a gratifying account of the Society's proceedings and successes. The assembly were afterwards entertained by the Rev. J. Campbell, who gave an account of his journey in South Africa. They were also highly delighted by the enlivening address of the Rev. R. Hill; and various Ministers and friends who pleaded the cause of Missions, amongst whom were the Rev. Messrs. Durant, Horn, Judson, Wiffin, Paul, Geary, Harsant, Gunn, Ashwell, Hall, Harrison, Dermot and Caldwell, (Wesleyans) &c.

In the evening the attention of the people was so much excited that no place of worship was sufficiently large for the congregation. Mr. Hill, therefore, consented to preach in an Orchard

which was obtained for the purpose; when it was supposed about 3000 heard the words of eternal life. Suitable hymns were given out by the Rev. J. Harrison, and Mr. Dermot (Wesleyan Minister) engaged in prayer.

The Collections amounted to upwards of £48 which was thought considerable; two other Missionary Societies having been formed in the Town during the past year; besides the Anniversary of the Sunday School Union, a few weeks before.

The Auxiliary Missionary Society for Cambridgeshire and its vicinity, held its ninth Anniversary at the Rev. S. Thodey's Meeting-house, Cambridge, on the 30th of May.—The preceding evening (the Rev. Mr. Dobson being ill) the Rev. Mr. Hopkins, of Linton, preached from John iii. 16. On Thursday in the forenoon Rev. Dr. Harris preached from Psalm cii. 13, 14, 15; the devotional parts of the service by Rev. Mr. Bannister, of Arundel, and the Rev. Mr. Edmonds, of Cambridge. In the afternoon the Society met for the transaction of business, when appropriate speeches were delivered by Ministers and other gentlemen. In the evening the Lord's Supper was celebrated; Dr. Harris presided. The elements were distributed by several Ministers; the audience was addressed by Messrs. Bannister and Thodey, and the concluding prayer was offered by Thomas Towne. All the services were numerously attended. A glow of ardent affection evidently animated the different assemblies; and the collections made at this Anniversary amounted to upwards of 50*l*.

On Tuesday, June the 18th, a Meeting was held at Castle Street Chapel, in Reading, for the purpose of establishing an Auxiliary Society for the County of Berks, in aid of the London Missionary Society, when Jonathan Tanner, Esq. was called to the Chair. A Hymn having been sung, and prayer offered up by the Rev. J. Harris, of Wallingford, the Rev. G. Burder, Secretary of the Parent Society, introduced the business of the day, by giving an account of the beneficial effects already produced by the Society, and the means of enlarging and extending its operations. Various Resolutions were then moved and seconded by the ministers of the county and others, —the Rev. Messrs. Cooke, Wilkins, Dr. Raffles, G. D. Owen, J. H. Hinton, Leifchild, Harris, Keyworth, Sherman, Harrison, Pinnel, Douglas, and S. Prust, Esq. of Bristol. David Fenton, Esq. was chosen Treasurer, and the Rev. J. Sherman, Secretary.

The Meeting was highly interesting, the addresses animating, and a true missionary spirit evidently prevailed, and which was practically evinced by the three collections made on the occasion amounting to about £150.

The Rev. Mr. Leifchild preached an excellent discourse on the evening of Tuesday, at Castle Street Chapel; and Dr. Raffles delivered a Sermon of uncommon interest, at Broad Street Meeting, on the preceding evening.

Death of Mr. Chamberlain.

The Baptist Missionary Society have received intelligence of the death of their laborious and excellent Missionary, Mr. Chamberlain. He was on a voyage on board the Princess Charlotte, from Calcutta to the Cape—the only probable expedient for the recovery of his health; but the effort was more than his exhausted frame could sustain, and he expired on the 6th of December 1821, twenty days after his embarkation. His remains were committed to the deep in Lat. 9. 30 N. Lon. 85 E.

Mr. Chamberlain was no ordinary character, either as a Christian or a Missionary. Perhaps no one who ever left this country in the latter capacity possessed more ardent attachment to the Missionary cause, or displayed more undaunted resolution in the service of his heavenly Master.

A widow, and a daughter about seven years of age, are left to deplore his loss.

NOTICES.

On Thursday, the 4th inst. the Anniversary of the Lincoln Auxiliary Missionary Society will be held in that city; the Rev. Rowland Hill and Rev. S. Jackson are engaged to be present: also the Rev. R. W. Hamilton of Leeds is expected to preach on the preceding evening.

The Anniversary of the Plymouth, Plymouth Dock, and Stonehouse Auxiliary Missionary Society will be held, by divine permission, at Plymouth, on the 7th inst. and three following days. The Rev. Messrs. Thorp, of Bristol, and Collison, of London, are engaged.

On the 8th of the current month the Newcastle-upon-Tyne Auxiliary Missionary Society will hold its Anniversary. The Rev. J. Campbell, London, Rev. J. A. Coombs, Manchester, and the Home Secretary of the Parent Society, are expected. Sermons on behalf of the Society will be preached on the preceding Sabbath by the Deputation in Sunderland, Shields, and Newcastle.

On the 10th, the Anniversary of the Kent Auxiliary Missionary Society will be held at Woolwich, at the Rev. Mr. Sharpe's Chapel.

The Rev. J. Townsend and the Rev. H. Lacey, have kindly complied with the request of the Directors to go through the County after the meeting at Woolwich, to solicit pecuniary aid.

On Wednesday the 18th instant, the Anniversary of the Essex Auxiliary Society will be held at Colchester. The Rev. Mr. Morell, of Wymondley, and the Rev. J. A. James, of Birmingham, are engaged to take parts in the Services; and on the following day two Missionaries, appointed to India, will, by divine permission, be ordained at Braintree. The Rev. Mr. James has promised to deliver the Charge to the Missionaries.

The Anniversary of the Somerset Auxiliary Society is appointed to be held at the Rev. Robert Winton's Chapel at Bishop's Hull, near Taunton, on Wednesday the 24th of July. Dr. Bogue, and the Rev. T. Durant of Poole, are expected to preach.

The Anniversary of the Wilts and East Somerset Auxiliary Society will be holden at Rev. R. Elliot's, Devizes, on Tuesday and Wednesday the 6th and 7th of August. Dr. Bogue and the Rev. G. Collison are engaged to preach.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April, to 16 June 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

Bethnal Green.—Rev. R. Langford.—Female Society; by Mrs. Summerland ..	3	4	4
Chelsea.—Sloane Street.—Union Chapel. Contributions at Missionary Prayer Meeting; by Mr. W. Edwell.....	4	13	6
J. B. Gribble, Esq. per Rev. Jas. Knight	21	0	0
Charles M'Kennion, Esq.	5	0	0
Contributions at Mr. Simpson's, 57, Bishopsgate Street, ...	3	6	0
—Smithson, Esq. Bank of England.—Life Subscription	10	10	0
A Friend; per Rev. John Campbell.....	1	0	0
Contributions in a Missionary Box; by Miss Tite; per Rev. J. Davies, Hare Court.....	3	14	8
Hampstead.—Rev. J. Snelgar.—Missionary Association; by Miss Dixon	8	5	6
Surrey Chapel.—Rev. Rowland Hill.—Auxiliary Missionary Society; by Mr. Upjohn.....	58	14	11
The Eighth Annual Subscription of the Assistants of Messrs. Ross and Sons, 119, Bishopsgate Street; by Mr. Hill	2	19	6
Cannonile Street Sunday School; by Mr. Huggins, Treasurer	9	0	0
Weekly Contributions from a poor small Family; by Amica.....	0	15	0
Bethnal Green Juvenile Association; by Miss Haye	6	13	0
Mr. Thomas Wilson, Pentonville.—Donation.....	10	0	0
Richard Bevan, Esq. Gloucester Place; per Mr. J. Nisbet	5	0	0
A Lady; by ditto	1	0	0
A Friend in Hants.—Ditto	3	19	0
A Friend; by Thomas Walker, Esq. Piccadilly	5	5	0
North London and Islington Auxiliary Society.—Holloway.—Rev. R. Bowden.—Collected by Miss E. Lear, including 2l. 5s. 2d. from the Sunday School Children; by Mr. Francis 10 5 8			
Ditto by Mrs. Langston 4 4 0			
Ditto Miss Crane 3 3 0			
Ditto Master Hawkes..... 1 9 0			
Subscription 1 1 0			
	20	2	8
The First-fruits of a Missionary Box; by a Female Servant	0	7	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire.—Legacy under the Will of the late Mr. Geo. Wallis, including Stamp	10	0	0
Bedfordshire Missionary Society.—Mr. John Foster. Treasurer.			
Bedford Missionary Association, at Rev. S. Hillyard's. —A Moiety..... 15 0 0			
Half a Donation from the Methodist Society; by Rev. A. B. Sackerson.... 0 10 0			
	15	10	0
Biggleswade.—John Foster, Esq.....	1	1	0
Dunstable.—Mr. Moiniew	1	1	0
Roxton.—Half the Collection 1 10 0			
C. J. Metcalfe, Esq..... 3 3 0			
	4	13	0
Luton.—First Anniversary.—Part of Collection.....	20	0	0
Mr. B.; by Rev. S. Hillyard.....	10	0	0
	52	5	0
Woburn.—Rev. Mr. Castleden.—Collected by Mrs. Hall 3 10 6			
Sunday School Missionary Box 0 8 6			
	3	19	0
Berkshire.—Windsor.—Rev. A. Redford.			
Moiety of Contributions..... 15 0 0			
Missionary Box in Mrs. Gardiner's School 1 18 6			
Ditto at Weekly Prayer Meeting 0 7 4			
	17	3	10
Bucks.—North Auxiliary Society.—Rev. T. P. Hull.....	5	3	9
Cambridgeshire.—Soham.—A Moiety of a Collection by the Isle of Ely Association of Ministers; per Rev. J. Reynolds	3	4	9½
Cornwall.—Penzance Juvenile Society; per Mr. Denn's	10	0	
Devon.—Tiverton.—Rev. J. Follett 1 0 0			
A Friend; by ditto 1 0 0			
	2	0	0

Crediton Auxiliary Society.—Rev. S. Davies, Treasurer	5	4	6
Produce of a Gold Ring; by a Friend	0	14	0
		5	18 6
Teignmouth.—Rev. J. A. Roberts.—Subscriptions and Donations	20	4	5
Barnstaple.—Rev. H. W. Gardiner and Congregation	15	0	0
Exmouth.—Ebenezer Chapel.—Rev. J. P. Baker.—Collected at the Prayer Meeting	5	0	0
Totness.—Rev. T. W. Windeat.—Penny-a-week Society	16	10	5
H.—For Eight Grand Children at a Penny-a-week	1	12	9
	18	3	2
Sidmouth.—A few Friends at the Prayer Meeting at Mr. Cross's	2	0	0
Dorsetshire.—Beaminster.—Penny-a-week Society; by Mrs. Gale	4	4	0
Wareham; per Rev. T. Durant	5	0	0
Dorchester Auxiliary Society; by Rev. L. Hall	11	2	7
Essex.—Castle Hedingham—Legacy under the Will of the late Rev. R. Stevenson; per Rev. T. Craig.—Less Duty	50	0	0
Hants.—Andover.—Rev. J. Bidlake and Congregation	28	14	3
Lymington Independent Congregation. Rev. D. E. Ford.—Female Association	8	4	0
Isle of Wight—Newport.—Sundries; per Mr. Caston	15	11	0
Gosport.—Rev. Dr. Bogue.			
Collection	10	16	7
Subscriptions	33	13	0
Female Auxiliary Society	8	14	8
Penny-a-week Society	17	0	6
Elson Female Auxiliary Society	5	16	8
Sunday School Children	2	10	0
	78	11	5
Titchfield.—Rev. G. Flower and Congregation.—A Moiety	6	0	0
Kent.—Deptford.—Butt Lane Meeting.—Rev. T. Barker	11	0	0
Collected at New Cross; by Mrs. King	1	0	0
	12	0	0
Ramsgate.—Rev. G. Towaseud and Friends	23	16	6
Sunday School	1	0	0
	24	16	6
Sandwich.—Rev. Mr. Anderson. Juvenile Society	6	0	0
Lancashire.—Manchester.—Mosley Street Congregational Society; by Rev. S. Bradley	23	16	5
Friends at Hindley, near Wigan; by Mr. Livesey	2	0	0
	25	16	5
Liverpool.—Islington.—W. Kay, Esq. Second Payment for "Glass Kay," Native Teacher	10	0	0
Lincolnshire.—Boston.—Rev. T. Haynes.—Missionary Association.			
Collected by Misses Burden, Byron, Cave, and Thirkill	18	12	0
Middlesex.—Staines Auxiliary Society.			
Collection after Annual Sermon	5	4	0
Penny-a-week Subscriptions, for the Year ending 30th April 1822.—Male Branch	14	12	0
Ditto Female ditto	5	2	0
Mr Barber, Stanwell Moor; by Mr. Simmonds	1	0	0
Missionary Box at Mr. J. Godfrey's.—St. Ann Heath	1	10	6
Carried forward	27	18	6

Brought forward	27	18	6
Missionary Boxes at Meeting Doors	1	13	5
Sundry Donations	0	4	0
Interest of Subscriptions deposited in Savings' Bank to the close of the Year	0	0	1
		30	6 6
Salop.—Bridgnorth.—Rev. S. Barber.			
Subscriptions—	4	14	6
Weekly Contributions, &c. at Yeardington	3	6	3
Missionary Box, supplied chiefly by Mr. Barber's Young Gentlemen	4	4	9
		13	5 6
Somerset.—Lympsham.—Rev. J. A. Stephenson, A.M. Second Donation		10	0 0
Staffordshire.—Leek.—A few Friends belonging to the Independent Congregation.—Rev. J. Morron		4	5 0
Sussex.—Brighton Subscriptions; by Miss Penfold		18	0 0
Petworth.—Rev. Mr. Edwards.—Sabbath School Children		1	0 0
Donation; by Mr. S. Thomson		0	10 0
Worthing.—Mrs. Ashton.—Missionary Association	4	10	0
Donation; by a Lady	0	10	0
		5	0 0
Suffolk Society, in aid of Missions.—Mr. S. Ray, Treasurer.—Rev. J. H. Cox, Secretary.			
Beceles.—Subscriptions, &c.	37	18	2
Bungay, ditto	21	6	9
Bungay and Denton (Second Payment) for "John Owen," Native Teacher	10	0	0
Bury St. Edmund's.—Subscriptions, &c.	56	5	10
East Bergholt ditto	16	3	4
Debenham ditto	9	10	2
Framlingham and Rendham do	16	5	8
Halesworth ditto	21	0	0
Haverhill ditto	14	4	3
Hadleigh ditto	12	16	11
Lavenham ditto	0	10	6
Lowestoft ditto	2	6	6
Melford ditto	4	0	0
Newmarket ditto	7	7	0
Needham Market ditto	6	1	7
Ipswich.—Bethesda Chapel do	3	0	0
Jacket Street Meet. House do	35	6	6
Southwold ditto	6	10	8
Stowmarket ditto	12	2	8
Sudbury ditto	47	1	4
Wattesfield ditto	12	7	6
Walpole ditto	1	10	0
Woodbridge ditto	14	4	6
Wickhambrook ditto	12	10	0
Acknowledged in February Chron.		380	9 10
Wales.—North.—Auxiliary Missionary Society.—Rev. Dr. Lewis, Treasurer; per Rev. Dr. Raffles.			
Wrexham.—Collection at Rev. Mr. Pearce's Chapel; by Rev. P. S. Charrier	10	0	0
Ditto at Rev. Mr. Bell's Chapel; by Rev. Dr. Raffles	9	14	0
A few Females; by Mrs. Hobson	2	3	4
A Widow's Mite	1	0	0
		22	17 4
South.—Auxiliary Missionary Society.—Rev. David Peter.			
Treleach.—Rev. Mr. Jones	6	10	2½
Saron.—Ditto	3	0	0
		9	10 8½
Scotland.—Dysart.—Rev John Barclay.—Donation		10	0 0
Ireland.—Dublin.—Mr. H. Evans 21. Irish		1	16 6

From May 16, to June 16.

IN LONDON AND ITS VICINITY.

Thank Offering to God for deliverance from great trouble		100	0 0
L. and E.—Donation		50	0 0
Silvanus Bevan, Esq. 81, Gloucester Place.—Donation		10	10 0
Collected by Mr. Wells, from a few Friends; per Mr. Emerson		1	13 6
Four Friends		1	4 0
Produce of a Missionary Box, at No. 5, Upper North Street, Chelsea		0	4 8
A Lady at the Scots' Church, Swallow Street; per Rev. J. Arundel		1	0 0
Major and Mrs. Bean		5	5 0
Mr. White and Family, Brydges Street, Covent Garden; by Rev. Dr. Winter		4	0 0
J. M. P. T.		2	0 0
J. Pearson, Esq.—Life Subscription		10	0 0
A Friend; by George Powell, Esq. Islington		20	0 0
A Lady at Sion Chapel; per Mr. J. Emerson		5	0 0
Produce of a Trinket	2 2 0		
Anonymous; by Dr. Winter	2 18 0		
		5	0 0
Boys at the Orphan Working School, City Road; by Mr. Harrison		1	5 2
Mr. Fisher, Hackney, for the purchase of Spectacles		1	0 0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berkshire.—Juvenile Society, Ebenezer Chapel, Reading; by Rev. Mr. Bubier		3	0 0
Devon.—Dartmouth.—Rev. T. Stenner.—Penny a-week Subscriptions, from June 1821 to June 1822	12 4 7		
Sunday School	1 18 0		
Missionary Boxes	0 1 5		
		14	4 0
Dorsetshire.—Weymouth.—Rev. Dr. Cracknell and Friends.			
Subscriptions	21 15 2		
Collection at the Anniversary	20 0 0		
		41	15 2
Essex.—East Essex Auxiliary Society.—Joseph Savill, Esq. Treasurer		33	9 0
Gloucestershire.—Bristol Auxiliary Missionary Society.—W. Skinner, Esq. Treasurer		154	18 3
Hants.—Ringwood.—Mr. James Benson; by Rev. W. Hopkins		1	0 0
Oldham.—Subscriptions and Collections after Sermons; per Rev. T. Lewis		20	0 0
Alton.—Rev. C. Howell.			
Annual Subscriptions	5 5 0		
Collections and Weekly ditto	3 12 6		
Miss. Box at Chapel Door	1 3 7		
Ditto in Family of C. H.	1 1 11		
		11	3 0
Kent.—Legacy under the Will of the late Mr. Mathew Puplett, of Ramsgate; Mr. Wm. Gillman, of Bank Buildings, and Mr. J. L. Randall, of Greenhithe, Executors. Portion of Residue		30	0 0
Leicestershire.—Market Harbro' Missionary Association; by Mr. Jos. Grundy		30	0 0
Norfolk.—Ipswich.—A Friend; per Rev. E. Davies, Second Year's payment for "Edward Lewis Davies," Native Teacher		10	0 0
Yarmouth.—Rev. A. Creak.—A few Friends, Third Year's payment for "John Palmer," Native Teacher		10	0 0
Northamptonshire.—Daventry Independent Chapel.—Sabbath School; by Miss Bradley	3 17 6		
Penny-a-week Subscriptions; per Miss Gawthorne	5 3 3		
		9	0 9
Salop.—Whixhall Auxiliary Society; by Miss Whitfield		4	3 6
Wollerton, &c.; by Rev. D. Davies		2	4 0
Dersham near Wrexham.—Missionary Box in Sunday School; by Mr. R. Hughes		2	0 0
Surrey.—Hascomb.—A Friend; by Mr. Foster		1	0 0
Warwickshire.—Bedworth Missionary Box, Eight Months.—Mr. T. Morris		0	10 6
Wiltshire.—Tisbury.—A Donation, from the late Mrs. Ann Bristol, of Hatch House; by Rev. W. Hopkins		5	0 0
Worcestershire.—Kidderminster.—A few Friends there; by Mr. Bunnell		2	5 0
Yorkshire.—Legacy under the Will of the late Mrs. Sarah Wohler, of Hull.—Mrs. Todd and Mr. Thomas Escreet, Executors.—Less Duty	50 0 0		
One Year's Interest, at 3 per Cent.	1 10 0		
		51	10 0
Hull and East Riding Auxiliary Society.—William Briggs, Esq. Treasurer.			
Hull.—Collections at the Anniversary, 1821	159 8 4		
Subscriptions	45 13 6		
Mr. J. C. Clark, two-thirds Interest of a Sum in Savings' Bank	2 19 8		
		208	1 6
Beverley.—Rev. J. Mather.—Collection	38 6 0		
Juvenile Association	27 16 3		
		66	2 3
Bridlington.—Penny-a-week Subscription; per Mr. L. Marshall		6	3 6
Barton.—Collection		24	13 0
Cottingham.—Rev. Mr. Curwen.—Collection		8	18 6
Driffield.—Ditto		3	3 0
Hornsea and Skipsea Missionary Association; per Mrs. Sykes and Miss Smith		8	8 6
Swanland.—Subscriptions		6	2 10
South Cave.—Rev. G. Nettleship	1 1 0		
Young Ladies' Weekly Subscriptions	4 9 10		
Missionary Box at Chapel Door	0 6 8		
		5	17 6
Selby.—Sundry small Subscriptions		5	5 1
		312	14 8
Yorkshire.—West Riding Auxiliary Society.—Mr. Geo. Rawson, Esq. Treasurer	599 5 0		
Huddersfield.—A few Friends. Second Year's payment for "Boothroyd Moorhouse," Native Teacher in India	10 0 0		
Wilsden.—Geo. Tweedy, Esq. Second Year's ditto for "George Tweedy," ditto	10 0 0		
Parkton.—John Oldfield, Esq. Third Year's ditto for "John Oldfield," ditto	10 0 0		
Leeds.—John Clapham, Esq. Jun. Third Year's ditto for "John Clapham," ditto	10 0 0		
A few Friends. 3rd Year's ditto for "William Eccles," ditto	10 0 0		
		649	5 0

Scotland.—Stirling Missionary Society; by Rev. J. Smart	40	0	0
Kincardine.—Rev. A. Beattie and Congregation	7	0	0
Greenock and Port Glasgow.—West Renfrewshire Bible Society.—A Donation; per R. D. Kerr, Esq. Treasurer	15	0	0
Wick and Pultney Missionary Society.—Rev. R. Caldwell	8	0	0
Calton Association, for Religious purposes; by Mr. John Clugston	10	0	0
Peterhead Missionary Association; by Mr. John Kilgour	6	7	0
Ireland.—Hibernian Auxiliary Society; per Rev. D. Stuart, Secretary. On Account	200	0	0
France.—Paris.—Rev. Mark Wilks.—Sundry Subscriptions.—420 francs	16	16	0

For the Education of Native Females in India.

Penny-a-week Society, Dunmow; per Mr. Moreton	3	1	0
A few Friends at Kendal, Westmoreland	1	0	0
A few Female Friends, and the Children of a Sabbath School at Montrose, N.B.	3	3	0

Donations in aid of the Anglo-Chinese College at Malacca.

Miss Fleureau, City Road; per Thomas Wilson, Esq.	8	8	0
A Friend; by ditto	1	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Mr. Alexander Murray, Ayton, N.B.	20	0	0
Mr. R. Hamer, Preston.—Additional Donations	1	10	6
Ditto; Mr. Mason, Elswick ..... Ditto	0	10	0
Rev. Mr. Fletcher, Bicester, Oxford	1	0	0

ERRATA —CHRONICLE FOR MAY.

Page 205. Burwell *for* £4 1s. *read* £5 1s.
207. Deal, *for* £35 3s. 5*d*. *read* £21 14s. 3½*d*.
Total from the Kent Auxiliary, *for* £376 16s. 10*d*. *read* £363 7s. 8*d*.
208. *for* Welthum *read* Eltham.
Ashton-under-Lyne. Second Item, *for* £9 8s. 2¾*d*. *read* £ 19 18s. 2¾*d*.
Total *for* £30 *read* £40.
for Lumb *read* Lamb.

POETRY.

A HYMN.

By the Rev J. LAWSON, *Missionary at Calcutta.*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."—*Rev.* xiv. 6.

THROUGH the dark clouds that roll'd on high,
Soaring, the Angel of the sky
Pursued his solemn way:
Bright was his track; the gloomy night
Fled back to hell, and holy light
Blushed into lovely day.

Hark! the shrill trumpet peals on high,
The cry of war and victory,
Rushing from cloud to cloud:
The fiery hosts of raging hell
Astonish'd heard, and vanquish'd fell:—
I saw the Ulasted crowd.

Headlong the banner'd multitude,
The wrathful Dragon's hated brood,
Plung'd from the warring sky.
Old Slavery, bound in lightning chains—
Corruption, with her loathsome stains—
In endless ruin lie:

Ambition, with her scorched crest—
Hatred, with hot tumultuous breast—
And scowling Envy fell:—
Black Discord, wrangling in his flight,
And bloody Power, and howling Sprite,
Sank in the deeps of hell.

The Gospel trump yet louder peals,
And beaming light the truth reveals
To every land and tongue.
Speed, Angel, thy propitious flight!
The Heavens shall sing thy glorious might,
And earth shall join the song!

A HARVEST HYMN.

By the late Rev. Mr. GRIGG.

THE hand of Labour has been sped,
Our Poor shall still have daily bread;
The vital sun and soft'ning rain
Have fertiliz'd the earth again.

The hope-suggested season's here,—
Cloth'd with ripe corn the fields appear:
Beck'ning, they plead to be undress'd,
Of labour weary, wanting rest.

Strong to your task, ye lab'rers, go,
But think whose arm hath made you so!
Think, while you rid the laden ground,
"Thus laden may our lives be found!"

And in this pious wish we join:—
Fraught be our lives with fruit divine;
And, like some never-fading field,
Perpetual crops profusely yield.

May genuine seeds of grace be there,
And water'd oft with praise and pray'r;
Warm'd by the beams of Heav'n's kind eye
Till ripe for harvest in the sky!

Oh! thither may we shouting bear,
And lodge our sheaves securely there;
Sheaves that shall have no chaff to sever,
Sheaves that shall yield us bread for ever!



Thomas fc.

Revd. John Carter
Braintree

Publd by F. Wesley Stationers Court Aug 1st 82.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

AUGUST 1822.

MEMOIR OF THE LATE REV. WILLIAM KINGSBURY, OF SOUTHAMPTON.

IT is now a considerable time since, in reviewing Mr. Bullar's Memoirs of this excellent man, we promised our readers a sketch of his life in our Magazine; but the pressing intreaty of friends, month after month, to introduce other names, which had not been honoured with a separate Memoir like Mr. Kingsbury, has hitherto delayed the fulfilment of our purpose, without the smallest indifference or disrespect to our early coadjutor and friend.

Mr. Kingsbury was a native of London, and born July 12, 1744. He was blessed with pious parents and a religious education; but his father dying in his ninth year, for the benefit of a classical education he was placed at Merchant Taylors' School, and afterwards, by the patronage of the benevolent Sir J. Bernard, removed to Christ's Hospital. There he continued till he was about fifteen, when, by the interest of Dr. Gibbons, he was introduced as a classical student and boarder in the Independent Academy at Mile-end, of which Dr. G. was one of the tutors; the others being Dr. Conder and Dr. Walker. Young Mr. K.'s conduct being always moral, accompanied by the appearances of piety and even of religious zeal, he was thought a very promising character for the ministry; but he soon discovered, by comparing himself with those around him, that he was miserably deficient in heart religion; and, as himself confessed, no better than a hypocrite.

He steadily pursued, however, his classical studies, in which he acknowledges the kind assistance of Dr. Walker, who led him also to the Hebrew, the mathematics, and natural philosophy. He still preserved his moral character, and the semblance at least of piety, in keeping a private diary, and "waiting passively," as he expresses it, "for the communication of the grace of God." Hitherto his studies had been confined to the objects abovementioned, but in the summer vacation of 1760, it became necessary for him to decide on his entering on the study of Theology, as preparatory to the ministerial work; and previous to this it was required of him to draw up an account of his religious experience. At this his mind revolted, from a consciousness of his deficiency in that respect; and it was with great difficulty he was prevailed on to return to the Academy. This he did, however, with a secret resolution not to continue there. But on the very night of his returning he dipped into a

passage in Banyan's works which led him to conclude that he had committed the unpardonable sin, and involved his mind in extreme horror and distress. This was succeeded, at no great interval, not only by peace of mind, but also by "joy unspeakable and full of glory."

Now he entered upon ministerial studies in a proper spirit. In 1762 he was admitted a member of Dr. Gibbons's church, Haberdashers' Hall; and in 1763, shortly after the completion of his nineteenth year, he preached his first sermon to Dr. Walker's congregation, Bethnal Green. In June 1764 he passed examination, received his testimonial, and left the Academy. In the autumn of the same year, by the advice of Dr. Gibbons, he went on probation to the Independent congregation at Southampton, where, at the age of twenty-one, he was accepted, ordained, and continued to labour for nearly forty-five years.

The church, when he first went, consisted only of twenty-seven, and there appears to have been among them a good deal of illiberality and want of candour. In 1766 he formed among the members a meeting for religious conference, which he found both agreeable and useful. Next year he began the important work of catechising the children of his congregation, which he continued "during the summer season, for a long series of years." In 1768 he endured great distress from despondency of mind, and temptations to infidelity, which led him to study the valuable Discourses of Dr. Leland on the Deistical Controversy; and having received satisfaction in his own mind, he delivered a course of Sunday evening Lectures on the Evidences of Christianity.

In November 1768, Mr. K. entered into the holy bonds of matrimony with the orphan daughter of the Rev. Mordecai Andrews, (one of the predecessors of Mr. Goode at White-row Meeting, Spitalfields) a lady of the most amiable and pious character. Next year he began the practice of "Village Preaching," which he continued as long as his strength permitted. In 1772 he formed an acquaintance with that truly Christian philanthropist, Mr. Howard, on his visit to Southampton, which lasted during the remainder of his life. It was by the suggestion of Mr. H. that, about this time, he commenced a Boarding School; some additional income being found necessary, as his family was fast increasing, while his means had become reduced.

In 1776 his wife's sister, Miss Sarah Andrews, who had for some years resided in the family, was married to Mr. Walter Taylor of Southampton, a connexion which produced much relative happiness and comfort. Soon after this, Mr. K. was laid by from his public work for the first time, after having been twelve years in the ministerial office, and was brought to the very borders of the grave; but this affliction was much sanctified to his spiritual comfort.

In 1778 Mr. K. joined with Mr. Ashburner, (his former fellow-student) Mr. Crisp, and Mr. Kinsman, in the ordination of Sir Harry Trelawney, Baronet, who, though brought up for the Church, then desired ordination as a Calvinistic Dissenter, and for some time was very popular as a preacher. We lament to say, however, that he not only renounced his principles as a Dissenter, but also the leading doctrines of the Gospel: a circumstance that cost Mr. K. not only much regret, but even tears.

In 1781 Mr. K. preached for the "Naval and Military Bible Society," founded only in the preceding year. In 1783-4 he formed acquaintance with the Hon. and Rev. Mr. Cadogan, and with the excellent rector of St. Mary Wol-

noth, Mr. Newton. His acquaintance with Mr. Romaine was contracted a few years before, and all by means of their visiting his amiable relative Walter Taylor, Esq. of Portswood Green.

The first institution of Sunday Schools took place at Southampton in 1786, and met with his zealous support. For many years he preached an Annual Sermon on their behalf, which the magistrates of the town did him the honour to attend. Soon after this his mind was clouded by suspicions as to his own experience, and his spirits suffered a painful depression, to which he was constitutionally subject, and which was now much increased by the indisposition of his beloved wife, whom it pleased God to take from him early in 1789, after having borne him six children. Her death was perfectly calm and happy; and this affliction seemed to relieve his mind in some measure from spiritual depression. "Thus," says he, "the Lord keeps the balance even." On his Majesty's recovery this year, Mr. K. preached and published a Sermon on "The Sickness and Recovery of Hezekiah;" and he had the gratification to learn that, on the day of national Thanksgiving, it was read publicly by two clergymen in the Established Church.

In the January following, under the signature of *Verus*, he published a Brief Address to the Inhabitants of Southampton, on the Sacramental Test, which he justly considered as "an awful desecration of a religious ordinance." In the succeeding spring (1790) Mr. K. again altered his situation by marrying a lady of some independent property, which enabled him to give up his school at Midsummer; but this was immediately followed by a balance of affliction in the mental derangement of his eldest son, who having formed an attachment to a young lady, was repelled by her father with a violence which his gentle spirit could not sustain, and the consequences never could be repaired.

In 1793 Mr. K. joined in the formation of this Magazine, of which he was one of the first trustees and editors; to which he contributed, in the first volume, "A short Argument on the Deity of the Holy Spirit," and "Two Letters to a Young Gentleman from his Tutor." A Memoir of Mrs. K. (Kingsbury) was furnished by him for our second volume, with several other pieces under the signature of *Kappa*. In our third volume he wrote an Obituary of Mr. Grierson, and in December of that year a Letter was addressed by him "to the Editor," (signed *Philanthropos*) which shows what an active interest he took in the formation of "The (London) Missionary Society," to which he was a liberal subscriber, as also his wife and daughter, and for which he collected no less than 276*l*. He was Chairman also at the first public meeting held in Spafields Chapel. About the close of the same year he addressed a Letter to Dr. Mant, vindicating the practice of "extempore prayer" among Dissenters, from some severe reflections on the practice by the Reverend Rector of All Saints, Southampton, on occasion of the consecration of his new church.

In 1798 Mr. K. published "An Apology for Village Preachers;" of which an account will be found in our sixth vol. p. 553. In 1800, finding infirmities creep fast upon him, Mr. K. felt the necessity of assistance in his ministerial work, and the Rev. G. Clayton was chosen his assistant, and continued with him, in the utmost harmony, till the latter received a call to preside over the Independent church at Walworth, where he still continues to labour with much acceptance.

In 1805 Mr. Clayton was succeeded by the Rev. Henry Lacey, now of Plaistow, who continued till Sept. 1807: after this some difficulties arising in the procurement of another coadjutor, equally agreeable both to the church and to Mr. K., and having suffered a slight paralytic attack which warned him of his approaching end, Mr. K. consented to the intreaties of his family, and in 1809 resigned his pastoral charge, and retired to Caversham, near Reading, for repose and change of air. He had now served the church upwards of four and forty years, and they, unsolicited, and indeed on his part unexpectedly, voted him a stipend of 200*l.* per ann. for the remainder of his life. Of this, however, he refused to accept more than 120*l.* which, with the little private property he possessed, he considered equal to the support of his declining age.

In 1810, he was invited to preach the Annual Missionary Sermon at Southampton, with which he complied, and then hastened to the Missionary Meeting in London, and presided at the administration of the Lord's Supper at Zion Chapel, with which he expressed himself highly gratified. Mr. K. now grew too feeble for public labours, and the dropping off, in rapid succession, of his family and friends, weaned him gradually from the world; but his letters and diary (which was continued to a late period) abundantly show that he enjoyed much of the Divine presence, and this afforded him consolation in God, increasing in proportion as he was incapacitated for the comforts of this mortal state.

In early life Mr. K. had read with much interest the works of the eccentric John Hutchinson, Esq. though he was far from admiring the spirit and some of the positions of that learned writer. He bestowed more unqualified commendation on the writings of Lord President Forbes, who, though a disciple of the former, appeared actuated by a spirit far more liberal and pious. Thus seasoned with "a spice of Hutchinsonianism," as himself used to express it, Mr. K. entered on the Exposition of the Old Testament in 1794, which he lived to go through to the end of Joshua, in 190 Discourses, by August 1801. He also went through a Harmony of the Gospels and most of the Epistles of the New Testament: an admirable example of zeal and labour in expounding the sacred oracles, and well worthy of imitation.

The introduction of the Wesleyan Methodists into Southampton at first gave some alarm; but Mr. K.'s liberality prevailed, and he subsequently lent his pulpit both to Mr. Wesley and Dr. Coke, on their visits to Southampton.

Mr. K. died at Caversham, whither he had retired on the 18th of February, 1818, at the age of seventy-four. He was feeble in the extreme, but retained his understanding to the last. About seven o'clock in the evening of that day he made a sign that his son Walter should pray by him, and during that exercise, "his hands and eyes lifted up in the attitude of devotion," he drew a long breath, and expired without a groan or struggle. Funeral sermons were preached for him, at Reading by the Rev. G. Clayton, and at Southampton by Dr. Bogue.

The facts above detailed will form the best character of our deceased friend, as a minister and a Christian; and the papers referred to in the early volumes of this Magazine, will afford a sufficient specimen of his talents as a writer. Besides the pamphlets above mentioned, Mr. K. published several single Sermons, which will be found noticed in this work, vols. 8, 11, 13, 14, 15, and 17.

CONVERSION OF THE JEWS.

To the Editor.

Sir,

A FRIEND lately put into my hand a Sermon preached by the Rev. Mr. Faber before the London Society for promoting Christianity among the Jews, entitled "The Conversion of the Jews to the faith of Christ, the true medium of the Conversion of the Gentile world." I have read it with some attention, and I am sorry to say, that I think it is calculated to produce the most baneful effects. With a multitude of the disciples of Christ I rejoiced greatly to see, during the last thirty years, a concern for the salvation of mankind diffusing itself through every denomination of Christians. The eyes of all were directed to those parts of the world which were destitute of the Gospel, and, to our amazement, we beheld six or seven hundred millions of pagans and Mahometans perishing for lack of knowledge; we saw at the same time, it may be, five or six millions of Jews scattered among the nations, and a considerable part of them living in the midst of Christians. While the latter were not neglected, the former naturally excited a deeper interest; for what are five or six millions to six or seven hundred millions of immortal souls, and all equally precious! In consequence of this, missionaries have been sent from various Societies to the different nations of the earth, and are labouring among them with zeal and energy, and not without success. They have acquired the language of the people;—they have translated the Scriptures,—they have preached the Gospel,—they have instructed the rising generation,—conversions have taken place, and some of these converts are become preachers to their heathen countrymen.

While the Christian world is thus engaged and animated with the hope of seeing still greater things, in an evil hour Mr. Faber steps forward into the midst, and lifts up his voice with imposing confidence, and, in the tone of authority, calls on them to desist. "The converted Jews," he asserts, "are destined, in the unsearchable wisdom of God, to be the sole finally successful missionaries to the Gentile world." "The reason of our little success is, because an honour reserved for others neither will nor can be conferred upon us." p. 13. That the Rev. gentleman is sincere in his opinions I have not a doubt; but his sincerity will neither establish their truth, nor prevent their pernicious effects, in paralyzing the efforts of the various Missionary Societies now in action. Every one who gives credit to Mr. F. must cease from endeavours to convert heathens and Mahometans, and direct his whole attention to the calling of the Jews. What! must these hundreds of millions be left to perish without remedy, and must the Christian church look on their misery unconcerned, till an event, hidden in the depths of prophecy, and which may not yet take place for many years to come, (the conversion of Israel) is accomplished? Must these five millions have the whole of Christian zeal confined to them, and the six hundred millions wait till the Jewish unbelievers embrace the Gospel? Surely the mind that can admit such tenets must be strangely warped by prejudice. But let us examine his creed.

That the Gospel of Christ should derive its efficacy from the genealogy of the men who preach it, will scarcely be credited by any one who has not a system to support. Who can bring himself to believe that the Gospel preached by a faithful minister of the seed of Japhet will have no saving effect upon his hearers; but that it would

prove the power of God unto salvation if the preacher were descended from Shem? Because the truth is delivered from the lips of a Gentile it must fail of success; but it would convert multitudes if it came out of the mouth of a Jew! Reason revolts at such a supposition.

Nor will Mr. F.'s system receive support from facts. That the first preachers of the Gospel to the world should be Jews, was natural and necessary. The posterity of Abraham was the people of God. From him Christ descended; to his seed, as being the church of God, Christ preached, and from among them chose his twelve apostles to be witnesses of his life and death, and afterwards to preach the Gospel, first to the Jews, and then to the Gentiles, assuring them that the middle wall of partition was broken down, and that they were now admitted to an equality of privileges with their elder brethren the Jews. This order of proceeding necessarily arose out of the then state of things; but we soon perceive a change. By the Apostles, multitudes both of Jews and Gentiles were converted, and they appointed evangelists, and pastors, and teachers from among the Gentiles as well as among the Jews, equally, without distinction or pre-eminence. The Jew and the Gentile evangelist and bishop were perfectly on a level. Who will say that Mark, by being a Jew, stood higher, or was more successful in his labours than Timothy, who, though his mother was a Jewess, derived on his father's side his descent from a Greek? Or who can suppose that Timothy, from being half a Jew, was twice as successful as Titus who was a Gentile? Not a hint of any such superiority is to be found in the sacred writings. From that time the number of Gentile preachers continually increased; and a century afterwards few Jewish ministers of the Gospel remained. All the conversions, both individual and national, which have since taken place in the long succession of ages to the present day, (and in number they unspeakably exceed those of the apostolic age) have been by the labours of Gentile ministers. Now, the whole Christian church is Gentile; for whether there be five hundred sincere Jewish believers in Christ, in all the four quarters of the world, may be justly questioned; and so minute an exception is scarcely to be noticed.

In such a state of things what is the duty of the Christian church? Is it not to send the Gospel to those Gentile nations, which are perishing for lack of knowledge? We know not that ever a Jewish Christian preached the religion of Jesus in this island in ancient times. And if we received it from Gentiles, ought we not to send it to other Gentile lands? The greater part of the countries of Europe were converted by Gentiles; and why should not the efficacy of their preaching be as great now in bringing the Gentile nations of Africa and Asia to the faith of Christ? It is certainly difficult to assign a reason which will carry conviction to an unprejudiced mind.

Mr. Faber urges the small success which has attended missionary exertions for centuries past, and especially in producing national conversions. The narrow limits of a Letter will not permit me to enter into an examination of the first part of the objection, or it would be easy to show that every attempt has succeeded as far as could reasonably be expected, considering the circumstances of the case; and that no such discouragement has been given as should lead us to conclude that they were discountenanced by God. As to *national conversions*, on which Mr. F. appears to lay much stress, he must know that there is no support to his system either in the New

Testament, or in primitive antiquity. No Jewish preachers ever converted a people nationally. The Apostles, and those of their own countrymen who succeeded them, addressed persons as individuals, converted them individually, and formed them into churches unconnected with the civil government. It was more than two hundred years after the days of the Apostles, when scarcely one Jew preacher existed, before any national conversion took place; and it was then accomplished not by the apostolic sword of the Spirit, but by the emperor Constantine's sword of steel. By the same weapons have national conversions been brought about ever since, and we have no reason to look forward with much predilection to national conversions in future, unless they take place in a very different way. How little weight this argument of Mr. F.'s will bear, must be evident to every reader.

Should we argue on the subject from analogy, it also will tend to the overthrow of Mr. F.'s system. As the Jewish church of old glorified God by keeping his testimonies, while the rest of the world was plunged in idolatry, God honoured the men of that nation by making them the instruments of the conversion of the Gentiles to the faith of Christ. Soon afterwards, for their unbelief, the Jews as a body were cast off, and the Gentiles became the church and people of God, and have continued to be so to the present time. May we not then reasonably conclude, that as they have borne the burden and heat of the day, and for a longer space than from the covenant at Sinai to the destruction of the Jewish nation by the Romans, God will confer on them the honour of being the chief instruments of converting the heathen and Mahometan nations as well as the unbelieving Jews? *

* See Dr. Bogue's Discourses on the Millennium, p. 586, 587.

From the aspect of the moral world, we may also conclude in favour of the claims of the Gentile church. Almost every denomination of Christians is exerting itself for the propagation of the Gospel. Societies have been instituted; missionaries have been sent to heathen lands, and are labouring for their conversion; and others are receiving instruction to qualify them for going to their assistance. They are men of God, as much devoted to the service of the Redeemer as any Jewish missionary can be; they carry with them the same Gospel which the Apostles preached; the hearts of the whole church of God are set upon the work; and the most fervent united prayers of millions are daily offered up for their success, and for the pouring out of the Holy Spirit upon them, to accomplish that glorious design. Where all these things are combined, can it be supposed that the work is not of God?—that he will frown on the attempt, and that it will prove abortive, merely because the persons engaged in the services are Gentiles and not Jews? For, were Jews to go, they could carry no other Gospel with them; they could not be more zealous, and they could use no other methods for securing success. Who then can believe that on the genealogy of the missionaries so mighty a work as the conversion of the heathen depends for its efficacy! *Credat Judæus Apella, et G. S. Faber, non ego.*

From all these considerations it may be inferred that Mr. F.'s system is at least highly improbable; and unless he can bring plain and direct testimony from the sacred Scriptures in his favour, he must quit the field of contest, vanquished and overthrown. He indeed adduces various passages in his support; but they either relate to the conversion of the Gentiles in the apostolic age, or employ Jewish figurative language to express the

transactions of the Christian church, or are so obscure that it would be unwise and unsafe to ground any doctrine upon them. But instead of entering into an examination of them, which would lengthen out this letter far beyond the bounds allowed by your valuable Magazine, if a plain direct portion of Scripture can be found which expressly contradicts Mr. F.'s hypothesis, that will better answer the purpose, and set the matter fully at rest. Such a passage will be found in Rom. xi. 25—27: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits;) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." For the meaning of these words allow me to refer your readers to Dr. Bogue's Discourses on the Millennium, pages 577, 578, who thus explains them: "What are we to understand by *the fulness of the Gentiles being come in?* Light will be thrown on the expression by considering its meaning when applied to the Jews in the 12th verse, 'Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?' Here the fulness of the Jews is opposed to their diminishing and their fall. Must it not mean their exaltation in opposition to their fall? and the mass of the nation embracing the Gospel in opposition to the diminutive number which, in the days of the Apostles, received the Messiah, while the great body of the people remained in unbelief and were destroyed? May it not be also inferred, that the *fulness* approaches, in sense, to the words in the 26th verse, "and so all Israel shall be saved"?

"If we now turn from the Jews to the Gentiles, can there be any doubt what we are to understand by 'the fulness of the Gentiles being come in?' We cannot, I think, place the meaning lower than the conversion of by far the greater part of the Gentile nations to the faith of Christ, and a profession of his religion in a considerable degree of purity and power. Should I urge that it imports the planting of the Gospel in every civilized country in the world, perhaps it would not be carrying the force and design of the passage too high. Then, and not till then, shall the calling of the Jews into the Christian church arrive. Till that time the blindness will continue; but when the fulness of the Gentiles is come in, then is the season of the loving kindness of the Lord to his ancient people,—then will their blindness, like that of Bartimeus, be removed by Jesus passing by, for his time will be a time of love. Then, according to the testimony of the Spirit, 'the Deliverer shall arise out of Sion, and turn away ungodliness from Jacob; and so all Israel shall be saved.'"

It is needless to say more on the subject. Mr. F.'s system is overthrown. The conversion of the fulness of the Gentiles is to be accomplished by the labours of Gentile missionaries; and before the Jews are called in a body into the church, the Gospel will have been received by every country of note upon the face of the earth. That their conversion will have the happiest influence on the Gentile church there is not a doubt; and that Jewish missionaries will be zealous and successful in co-operating to bring in the remainder of the human race; but it is evident from the words of the apostle Paul, which have been just considered, that the chief part of the harvest will have before been gathered in.

A serious consideration of these things will, I trust, convince every impartial reader of the futility of Mr. F.'s system, and prevent the baneful effects which his confident assertions might have produced; and thus by animating Christians to persevere in their efforts for the conversion of the heathen, accomplish the purpose of,

Dear Sir,

A CONSTANT READER.

ZEAL AMIDST AFFLICTION.

IN order to calculate aright the guilt of evil men, we must take into account the advantages they have enjoyed, the means and motives of reformation which a merciful Providence has set before them, the opportunities which their consciences have possessed for acquiring light and power, and all the various warnings, admonitions, and examples, in the face of which they have persisted in rebellion against God. On the other hand, in order to rate according to their true value the qualities and dispositions of good men, regard must be paid to the difficulties with which they have had to contend, and the unfavourable and opposing events amidst which they "shine as lights in the world," "obtain a good report," and "serve their generation according to the will of God." Nor must our attention, either in the one case or the other, be confined to the general condition in which the persons, whose characters we wish properly to estimate, are placed: the particular circumstances of that condition must be attentively examined, and their weight must be fairly thrown into the scale of judgment; since the most minute and incidental of them, which a careless observer would altogether overlook, and even a careful scrutineer would not at first discern, will be found to have a considerable share in determining the real character of men—in diminishing their imaginary importance, or illustrating their substantial excellence.

Among the qualities of truly good and holy men, an ardent desire for the spread of the Gospel and the prosperity of the church is one, not only important in itself, and indispensable to a great and useful character, but also which imparts warmth and vigour, animation and energy, to every other disposition of the heart. Admirable, however, as this quality (when regulated by spiritual wisdom and evangelical truth) must always appear, there are circumstances not uncommonly attending the subjects of it, apparently calculated to diminish and restrain it, but really tending to heighten its lustre, enlarge its conceptions, and extend its influence and usefulness. How excellent, for example, does it become when the partakers of it are in a state of deep personal suffering! In what an admirable light is it presented to our view when it appears on the back ground of their own gloomy distresses and apprehensions!

This is the form under which we are now invited briefly to contemplate it: and there are several striking passages of Scripture in which it is thus exemplified, some of which, perhaps, have not obtained all the notice they deserve. When the pious captives in Babylon were utterly disconsolate, and almost despaired of obtaining deliverance—when they sat down by the rivers of the country, and hung their harps upon the willows which appeared to droop responsive to their grief—when they were exposed to the bitter taunts of their enemies, who in mockery requested them to sing the songs of Zion—one thought of their beloved country, especially of the church and temple of their God, overcame all sense of personal suffering and danger, and occasioned them to exclaim, "If I forget thee,

O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

David, the sweet psalmist of Israel, largely partook of this excellent spirit. His psalms contain several striking evidences of it, of which the 102d psalm is the most remarkable. Nearly the first half of that psalm is filled with complaints of the most pitiable distress: it is a record "written within and without with lamentation, mourning and woe." "His heart was smitten and withered like grass; so that he forgot to eat his bread. He had eaten ashes like bread, and mingled his drink with weeping, because of the divine indignation and wrath." But his mind became suddenly refreshed with the recollection of the perfections and covenant of God,—the favourable aspect of Providence on the interests of the church—the certain prospect of his truth and service spreading through the world—when, giving his own complaints and sorrows to the wind, he appeals with confidence to God, whose zeal is pledged to accomplish these results, and says, "Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

When the disciples at Emmaus were returning in sorrow and fear from Jerusalem, on the third day after the death of Christ, ignorant of his resurrection, and ready to abandon their last feeble and trembling hope, the very language in which their desponding feelings were expressed gave a strong intimation of their unabated attachment to the church of God, and their invincible desire for its deliverance and prosperity,—"We trusted that it had been he which should have redeemed Israel." The redemption of Israel lay nearest their hearts. The revival and extension of the cause of God upon earth were the matter of their most ardent wishes, prayers, and hopes.

To these examples may be added a sample of the number which the New Testament contains. The apostle Paul has given a most affecting catalogue of his sufferings in the cause and service of Christ; Of the Jews five times received he forty stripes save one. Thrice was he beaten with rods; once was he stoned; thrice he suffered shipwreck; a night and a day he had been in the deep. He was in "journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Here, we are ready to think, are trials sufficient to absorb the thoughts even of the Apostle's strong and capacious mind; but their utmost force could not restrain his zeal or withhold his attention from the church and the interests of the Christian faith. He modestly intimates that, amidst his greatest sufferings, he took "daily care of all the churches."

Examples of this kind might be multiplied from Scripture alone; and were we in possession of a history of the Christian church from the close of Scripture to the present time, sufficiently minute, we should find a still greater cloud of witnesses to this effect of the power of the Gospel.

The limits of a single paper in this publication precludes enlargement; but the subject may be renewed in a future Number.

Essex. H. L.

ANECDOTE.

REMARKABLE CASE OF A SAILOR.

A YOUTH about seventeen or eighteen years of age waited upon one of the secretaries of the Bethel companies to purchase a Tract. He was asked, "Have you attended any of the Bethel Prayer-meetings on board ship?"—"Yes; the last evening: only yesterday I landed from my voyage; this afternoon I am bound to Shetland to see my friends. Although this visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind."—"I am glad you found it so. Were you unhappy?"—"Sir, I will relate to you what took place in my last voyage. I sailed from London in a Scotch vessel for the West Indies second Mate, the most profligate and abandoned wretch that ever sailed salt water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship's company, cared not for his own soul, nor for the souls of his ships crew. We had been at sea sixteen days, it came on night, it was my watch; the night was dark and lowering, and but little wind at the time; we had most of our lower sails out, and I was walking fore and aft on the leeward side of the ship when a sudden puff of wind caused the vessel to give a heavy lurch; not prepared to meet it, I was capsized, and came headlong against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful oath, cursing the wind, the ship, the sea, and, awful to relate, the Being who made them. Scarce had this horrid oath escaped my lips, when it seemed to roll back upon my mind with so frightful an image that I ran aft, and for a moment or two thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath and its consequences were passing before my eyes like a spectre; for several days I was miserable. Ashamed to acknowledge the cause, I asked one of the men if he had any book to lend me to read; he offered me a French novel by Rousseau. I asked if he had a Bible or a Testament. He answered by asking if I was going to die? for his part, he said, he never troubled his head about the Bible or Prayerbook, he left all these matters to the priest, with whom he had left part of his pay to pray for him; and if I had done so, I should not have been so squeamish. The captain I knew had one, but I was unwilling to ask the loan of it. Some days passed thus; my mind continuing in the greatest torment, and this dreadful oath always before me. I could not pray; indeed I thought it was of no use. On the fifth day I was turning some things over in my chest and found some trifles I had purchased for sea stock wrapped in paper; this piece of paper,—putting his hand at the same time into his jacket pocket, and from a small red case pulling out the paper, a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah.—Oh, how my heart throbbed when I found it a piece of the Bible! (At this part of the narrative the youth was much affected.) He pressed the leaf to his heart, and added, But, Oh! Sir, conceive what I felt when I read these words, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Oh, Sir! like a drowning man I clung to this promise, and prayed that the Lord would be graciously pleased to remove, in some measure, my guilt. Still my heart felt heavy; but I trust that in attending your Bethel Prayer-meeting last evening I felt some comfort and consolation, and I hope the Lord will speak peace to my soul."

OBITUARY.

THE REV. J. HAWKSLEY.

DIED, June 22, aged 36, the Rev. J. HAWKSLEY, late pastor of the church of Christ, meeting in Aldermanbury Postern, London.

Having completed his preparatory studies for the Christian ministry, which he had prosecuted during the usual term of four years at the Independent College, Rotherham, Mr. Hawksley was invited to preach in the Afternoon at Aldermanbury Postern, London, in conjunction with the late Rev. Mr. Barber; and upon the death of that gentleman, he in March 1810 accepted a unanimous call from the church to take the pastoral charge over them. From that time to April 1821 Mr. Hawksley ably and faithfully preached in that place the distinguishing doctrines of evangelical religion, and met with much acceptance, both amongst the church and congregation. His health, however, was often and seriously interrupted, so that, about two years before he finally left London, he tendered the resignation of his office, from a conviction that he was unable rightly to discharge its important functions. This resignation was affectionately declined by the church, and he was solicited to try the effect of temporary relaxation. After a short season he resumed his services, but without enjoying that vigour of strength which he found necessary for the fulfilment of his engagements. In February, 1821, therefore, he avowed his fixed determination, after mature thought and prayer for direction, finally to resign the pastoral charge in April then following.

Accordingly, in that month he bade a painful adieu to a very affectionate people, and retired first to Cottingham, Yorkshire, and then to Hull, hoping to derive effectual benefit from his native air.

After continuing without improvement for some time, symptoms of decline began to unfold themselves early in the year 1822, which, with slight intermissions, increased till his death, at the date first mentioned.

At the commencement of his more serious attack, and indeed before that time, Mr. Hawkesley, as is not unusual, especially with ministers, was tried with severe exercises of mind respecting the state of his soul. His own expression was, that he was well nigh drowned in deep waters. "The waves and the billows of the Almighty went over him." But the blessed doctrine of the Gospel, which he had long preached to others for their salvation, was now, in a season of peculiar extremity, found by himself to be adequate, and the only thing which was adequate to afford him the relief he needed. By looking simply and exclusively to the Lord Jesus, as the all-sufficient Saviour of helpless, guilty man, he obtained peace, and was enabled to continue in the exercise of the most humble and calm trust in Divine mercy, through the blessed Redeemer, till, at the last struggle, solemnly committing his soul into the hands of Him who had purchased it by his "precious blood," he died happy in the Lord.

It is expected that a Funeral Sermon, preached for him in Fish-street Chapel, Hull, will shortly be published, containing a more ample statement of the circumstances which marked his last sickness and death.

Hull. J. G.

JS. OLDHAM OLDHAM, ESQ.

ON Saturday, 22d June, at his house in Montague-place, Russell-square, died JAMES OLDHAM OLDHAM, Esq. aged 71.

Of the early part of Mr. Oldham's life little is known, except that he was called to the knowledge of the truth when young; was for some time a member of the church in Fetter-lane, then under the pastoral care of the Rev. Js. Webb; and was in the habit of attending the ministry of the late Rev. W. Romaine, with whom, and with other contemporary ministers, Mr. Oldham maintained a friendly intercourse and correspondence.

At the first opening of the late Countess of Huntingdon's Chapel in Spafields, Mr. O. was chosen one of the Committee of Management,

and continued to fill that situation to the day of his death with credit to himself, and to the great advantage of the cause of God there, as well by his judicious counsels as by his liberal contributions.

Of his attachment to this religious interest Mr. Oldham gave a substantial proof some years since, by the purchase of a valuable freehold estate, which he vested in Trustees for the purpose of its becoming the scite of a new chapel, school-house, &c. after the expiration of the lease under which the present chapel is held: indeed, all the Institutions connected with that place of worship participated, in a greater or less degree, of Mr. Oldham's bounty; although the College at Cheshunt (which in a great measure owed its establishment to his zeal and liberality) may be said to have been, in a peculiar manner, the object of his superintending care.

It is well known that Mr. Oldham also filled the situation of a Trustee of the late Countess of Huntingdon's connexion, and that for many years he took an active part in superintending its concerns. In the course of the week preceding his death Mr. O. presided at the Annual Conference of the connexion, at which time, and indeed up to the morning of his seizure, (the Tuesday preceding his death) Mr. Oldham appeared to enjoy his usual share of health. Disease, however, had been for a considerable time secretly, and almost imperceptibly, making its ravages on an important organ, the functions of which being suddenly suspended, death ensued after a short illness of four days.

From the first moment of his attack, Mr. Oldham was well aware of the nature of his indisposition, and of its probable termination; notwithstanding which the frame of his mind was evidently calm and resigned; as will appear from the following account, which has been furnished by the Rev. R. Marks, vicar of Great Missenden,* Bucks, who was the latest visitor admitted to Mr. Oldham's sick chamber.

"Arriving at Mr. Oldham's and being shewn into his chamber, I found him lying on the sofa, pale and evidently afflicted with a sickness which would be unto death. He was quite sensible of his situation; and very tranquil, and even happy, in the prospect.

"On approaching him he seized my hand with much affection, and exclaimed, 'My dear friend, the Lord doth all things well. He bringeth down and raiseth up; and glory be to his name, I know in whom I have believed. I am in the Lord's hands. A poor, vile, wretched sinner saved by grace. He hath redeemed my soul.'—'I rejoice that you enjoy so much of his presence,' I replied; 'and this visitation, however painful it may be to the body, will be regulated in mercy, and made to work for your good; and not one stroke will be laid on the poor flesh beyond what you will be enabled to bear.' 'I know it,' he replied, 'I know it. Glory be to God. Oh, what a change when the spirit quits the poor sinful body! Then,' added he,

"Then shall my disimprisoned soul
Behold him and adore;
Be with his likeness satisfied,
And grieve and sin no more."

'Ah! "Sin no more:" there will then be an end of all sin and of all sorrow.'

"On some former occasions I had noticed a degree of nervous fear, and shrinking back from the thought of what are termed dying pains, and a last sickness; but now he felt the hand of God afflicting him, and was assured in his own mind that he should not recover, there was not a shadow of fear. 'Death,' he remarked, 'is a solemn thing, and all ought to consider it so. But, blessed be God, when I walk through the

* The perpetual advowson of this living was purchased many years ago by Mr. Oldham, (who formerly resided at Missenden) and vested in the Trustees of Cheshunt College, for the purpose of perpetuating a Gospel ministry in that place. Mr. O. has also recently manifested his regard for the best interests of the youth at Missenden, by the erection of a substantial and commodious School-room, on a piece of land situate at a convenient distance from the church, which he has made an appendage to the living.

valley of the shadow of death I shall fear no evil: his rod and his staff will comfort me.'

"We then conversed on the unspeakable felicity of a redeemed and glorified soul when delivered from a body of sin and corruption. I never heard him speak so spiritually, in so animated a manner, and with such a degree of confidence before; although we have had several close conversations when alone at Missenden.

"After a while he requested me to go to prayer, which having done, I left him until the evening, when I had a second and longer conversation. His pains of body were somewhat increased, but his steady trust and cheering prospects were unabated. I began the hymn, "When languor and disease invade this trembling house of clay," &c. He clasped his hands with great animation, and finished the verse himself; and then added,

"My flesh shall slumber in the ground
Till the last trumpet's joyful sound:
Then burst its bands in sweet surprise,
And in its Saviour's image rise."

"Many times he remarked, how very merciful the Lord was to him, and how gently he dealt with him. How many comforts and blessings he enjoyed, and had enjoyed all his life; occasionally quoting some very expressive verse of a hymn declarative of the love and faithfulness of Christ, and of his own unshaken confidence, as possessing an interest in his covenant mercies. At length I quitted his room fearful that he would exhaust himself too much, especially as he had to undergo some painful surgical treatment.

"After the medical gentlemen had left him he seemed drowsy and inclined to sleep, and the family went to bed. At twelve o'clock he got out of bed and fainted away, and lay apparently insensible on the sofa until near one, when he gently breathed out his soul without one pain or symptom of bodily suffering. A few minutes previous to his fainting he had repeated, 'How very merciful the Lord was to him.'"

On Tuesday, July 2, Mr. Oldham's remains were conveyed to Cheshunt, and deposited in a vault constructed by him for this purpose, beneath the College Chapel.

The funeral was attended by the relatives of the deceased, by the trustees of the connexion and of Cheshunt College, by the Committee of Spafields Chapel, and by other friends. The Rev. Dr. Waugh, the Rev. R. Marks, and four ministers belonging to the connexion, officiated as pall-bearers; and on the arrival of the procession at Cheshunt it was headed by the tutors and students attached to the College. The funeral service, according to the use of the Church of England, was read by the the Rev. W. Kemp, the theological tutor; and a suitable discourse was delivered by the Rev. Dr. Waugh from Acts vii. 59, 60.

Funeral sermons were preached on Lord's Day evening, July 7, at Spafields and Sion Chapels; and a similar tribute of respect was paid to the memory of the deceased at many of the other chapels belonging to the late Countess of Huntingdon's connexion.

Mr. Oldham has not been unmindful of those Institutions to which he contributed during his life; to most of which he has bequeathed handsome benefactions: to many ministers also, and others, he has left liberal tokens of his regard; and with a degree of consideration worthy of imitation, has directed that they be paid *clear of the legacy duty*.

H. F. S.

We understand that Mr. Oldham has bequeathed the following charitable legacies:—

1000*l.* 3 per cent. Consols to the London Missionary Society; 1000*l.* ditto, to the British and Foreign Bible Society; 3000*l.* to Institutions in Lady Huntingdon's connexion; 500*l.* to the Baptist Missionary Society; 500*l.* to the Moravian Missionary Society; with many other smaller bequests for religious purposes.

At Cambridge, on the 29th May last, in the 52d year of his age, the Rev. C. Muston departed this life after a protracted illness, arising from pulmonary consumption, which he sustained with great Christian fortitude and resignation.

REVIEW OF RELIGIOUS PUBLICATIONS.

Oriental Literature: applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated Writers and Travellers. By the *Rev. Samuel Burder, A.M.* Lecturer of Christ Ch. &c. 2 vols. 8vo. 1*l.* 10*s.*

Oriental Customs. By the same. 2 vols. 8vo. 6th ed. 1*l.* 5*s.* Longman & Co.

HAVING long since expressed our favourable opinion of the *Oriental Customs,* (see *Evan. Mag.* vol. x. p. 107, and xv. 127.) and that opinion having been so highly sanctioned by the public as to encourage a *sixth* edition, we need only state very briefly the improvements the work has here received. It comprises new matter from the German of Rosenmüller and other authors, equal to 200 additional pages, though, by printing the whole in a more compressed manner, the bulk is not materially increased, and the price remains the same as the last edition.

Oriental Literature is a new work entirely, (so far as a compilation can be called new) and though it may be considered as a sequel to the *Customs,* under a similar arrangement, and pursuing the same object of illustrating the Scriptures, it employs different means, and in a great measure quotes another class of writers. In illustrating, for instance, the the Mosaic History of the Creation and the Flood, the traditions of those events are traced through the most ancient writers in the Eastern nations,—the Egyptians, Phœnicians, early Greeks, &c. as Sanconiathon, Diodorus Siculus, Zoroaster, and the Hindoo classics. Liberal use is also made of the Latin as well as Greek classics and Oriental poets, in order to illustrate the beauties of the sacred writers. And Mr. B., who is very liberal and exact in his references, acknowledges great obligations to Professor Rosenmüller, who did him the honour to translate his former work into German, with great additions, as abovementioned.

It is difficult to convey to our readers an idea of the variety and extent of learning, which Mr. B. has here brought to bear on the illustration of the Scriptures. An extract or two, had we room, could give no idea of it. It is a library of ancient and modern lore common-placed; and is a work of great value to inquisitive students of small means; and its materials of vast use to ministers who have found out the philosopher's stone, and can *turn all they touch into gold:* we mean those who know how to make every sort of learning, and every branch of science, subservient to illustrate the truth and beauties of the Scriptures, and the glory of the Saviour.

This work is also valuable as an Index to a theological or clerical library, without which a student may lose a great deal of time in seeking the materials of learning; and if he wishes to consult the Original Authors, Mr. B. will direct him at once to the book, the chapter, or the page that may relate immediately to the subject of inquiry. Taken in connexion with some other works which we have lately noticed, (see our present vol. pp. 67, 149,) these works furnish almost every thing, besides the original Scriptures and the usual lexicons, that is necessary for Biblical inquiries of a *critical* nature; and though we by no means wish to exalt these studies "above measure," or encourage dry and critical dissertations in the pulpit, we cannot but think, if more attention were paid to them, and less to the fashionable novel writers and poets, it would be much to the advantage of many students and young preachers.

Lectures on the Reciprocal Obligations of Life: or a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties. By *John Morison,* Minister of Trevor Chapel, Brompton. Smith & Co. *7s.*

WE have few *evangelical* lectures on practical duties. Such subjects are too frequently treated in an erroneous manner; and this has brought them into disrepute among many who have a relish for Gospel truth. But they must not on this account be discarded. Yet we fear that they have been too much neglected by some of the "preachers of righteousness." Some have thought them unnecessary; they have concluded that all who are zealous for the Gospel will also be "zealous of good works," and scarcely need to be reminded of them, much less to be instructed in their true nature and solemn obligations. And it may be feared that more than a few pious ministers have been deterred from giving any considerable portion of their attention to relative duties, lest they should be thought uninteresting to their hearers; lest they themselves should be judged and condemned as *legal* preachers, who neglect to preach Christ "the Saviour," when they insist upon obedience to Christ "the Lord." Our author in his preface states his opinion on this subject. "It is," says he, "not a little to be feared that, with not a few of those who are the professed advocates of salvation by grace, the full detail of relative duties is becom-

ing every day more unpopular. It is a remarkable circumstance, that while the class alluded to are never offended with the most ample announcement of Christian privileges, an instant jealousy springs up in their minds when a preacher ventures to speak plainly and pointedly, although it may be affectionately and evangelically, on the specific obligations which we owe to each other in the stations which Divine Providence has assigned to us. If duties are merely *implied*, the preacher will readily be tolerated; but if he proceed to examine them minutely, and to exhibit those states of mind which are opposed to their practice, he is in no small danger of being reproached for the want of orthodoxy."

We fear that these surmises are but too just; yet we rejoice to know that some preachers, who are bold enough to declare "the whole counsel of God" (and surely the Divine precepts form a part of it) are nevertheless deservedly popular; but with the faithful minister "it is a small matter to be judged of man's judgment," if he have but the approbation of his Divine Master, and the testimony of an honest conscience.

Mr. Morison preached to his own congregation, and has now published to the world, a series of Lectures, twelve in number, arranged under four heads: *First division.*— Domestic Relations—Marriage—Conjugal Duties—Parental Obligations—Filial Obligations—the Obligations of Masters and of Servants. *Second division.*— Ecclesiastical Relations—Pastoral Duties—the Duties of a people to their Minister. *Third division*, or Patriotic Duties—The Duties of Kings and Subjects. *Fourth Division*, or Mercantile Relations—The high importance of Mercantile Integrity to the good of Society; and the comparative influence of improved and misimproved talents.

The author has treated these subjects in a Scriptural manner, evincing at the same time no small knowledge of the world, the church, and the human heart. The Lectures contain a summary of practical religion— a "Christian Directory," as to the conduct of believers in all the civil relations of life. He has drawn the character of a practical Christian fully and clearly; and we sincerely wish that his faithful labours in the composition of these lectures may be crowned with great success; "that," to use his own words in the close of his preface, "it may be found in that day which 'will try every man's work of what sort it is,'—that these Lectures have neither been preached in vain, nor published in vain."

Sermons, by the late Rev. Noah Hill. 8vo. 9*s*. Longman & Co.

THESE Sermons, sixteen in number, are presented to the public by the Rev. J. Hooper, A. M. the successor of the author as pastor of the church in Old Gravel Lane, London. The subjects are as follows:—

I. God the only adequate portion, Psa. lxxiii. 25. II. Entering into covenant with God. Jerem. i. 5. III. Adherence to Him, with whom are the words of eternal life. Joh. vi. 69. IV. The folly of not depending on God. Ps. iii. 7. V. Deliverance of Lot. Gen. xix. 16. VI. Eli's concern for the Ark of God. 1 Sam. iv. 12. VII. Declensions in religion observed and lamented. Ezra iii. 12. VIII. Sion built, the glory of the Lord. IX. The watchman's report and advice. Isa. xxi. 11, 12. X. A father to the poor. Job. xxix. 16. XI. The knowledge of national benefits, &c. transmitted to the rising generation. Ps. lxxviii. 3,4. XII. The great subject of the apostolic ministry. 1 Cor. i. 27, 28. XIII. An old disciple. Acts xxi. 16. XIV. The death of Samuel. 1 Sam. xxv. 1. XV. The sufficiency of Divine Grace. 2 Cor. xii. 9. XVI. Funeral Sermon for Mr. Hill, by Mr. Hooper. 2 Sam. iii. 38.

The character of these Sermons is thus expressed by the editor in his preface: "Those who may peruse the subsequent pages with the expectation of finding in them profound disquisitions, fanciful theories, attempts to fathom what is unfathomable, and explain what is inexplicable, will be utterly disappointed: but those who wish to see the prominent doctrines of Divine Revelation stated with candour, illustrated in language always plain and perspicuous, sometimes bold and nervous, and continually brought to bear on the great purposes for which they were revealed, will, on a perusal, find much that is calculated to instruct the mind, and improve the heart."

To this testimony, borne by the pious and respectable editor of the volume, we cheerfully subscribe, and think any addition of our own would be superfluous.

Elements of Self Improvement. By *Thomas Finch.* 12mo. 5*s* Hamilton.

WITH great perspicuity and neatness of expression, Mr. Finch presents to the regard of the young many judicious views and reflections on the intellectual powers and moral characteristics of human nature. The following are among the subjects discussed in an easy and attractive manner in this little volume:—

The Importance of Self-knowledge—The use of History, Observation, and Experience—The Self-knowledge derived from the Scriptures—Impediments and Motives to Self-knowledge—The Intellectual and Moral powers of Man—Theological Scepticism—Superstition and Illiberality—The influence of Selfishness—False notions of Honour—Excellence of Character. We cordially recommend this production as well calculated to promote the object for which it is designed.

Uriel: a Poetical Address to the Right Hon. Lord *Byron*, written on the Continent: with Notes, containing Strictures on the Spirit of Infidelity, maintained in his works: and several other Poems. 8vo. 7*s*. Hatchard.

It is difficult to think of a character or situation more awful than that of pre-eminent and splendid talents devoted to the cause of vice and infidelity, which, we regret to say, is the case with the ingenious but *unhappy* nobleman above referred to. We lay an emphasis on the word "unhappy," because we think an infelicity, somewhat resembling that of Cain, has led him to drink into the same spirit of discontent and dissatisfaction with every thing around him; and the Mystery of Cain was well adapted to give vent to feelings of impiety under a feigned character.

The Author of this Address reasons with his Lordship in his own way, that is, in poetic numbers; and though we cannot say they discover a genius equal to the bard of Childe Harold, we may safely say, they make up in argument and in principle more than they are deficient in poetic fire; and the Notes subjoined examine and refute the strange assertion of his Lordship, that "If Cain is blasphemous, Paradise Lost is blasphemous." Indeed there is this striking difference: no one can read Paradise Lost and not be convinced that the author was a Christian; but who can admit this of the author of Cain?

We wish we had sufficient room for a quotation from this poem, but we must content ourselves with recommending it to our readers, especially in families where Cain has been previously introduced. Of the minor poems, though some may not rise above mediocrity, others certainly discover a true poetic taste. We shall give the shortest.

The Christian.—Isa. xl. 31.

"The peerless eagle bends his lofty flight
To reach his aerie in the craggy height,
And gaze upon the sun with clear undazzled sight;
There, firmly fix'd in high and awful state,
Heeds not the thunders rolling at his feet:
The forked lightnings dart their fires in vain—
Tranquil he rests in solitary reign.
"Thus mounts the Christian, mounts on ardent wing,
Celestial heights, to heav'n's Almighty King;
And as he soars aloft his heart delights to sing:
Though threat'ning clouds in swift succession glide,
Or awful storms burst forth on every side,
Serenely calm he lifts his soul above,
And basks in sun-beams of eternal love."

A Parental Portraiture of T. H. Treffry, with an Appendix, containing Sketches of Sermons, Moral Essays, Fragments, &c. By *R. Treffry*. 12mo. 4*s*. 6*d*. Blanchard.

This work is in some respects similar to one noticed in our last Review. It is the history of a son by his own father,—a son of great promise. Both died at the same age; and without introducing any invidious comparison, both have left remains abundantly sufficient to cause the deepest regret at their early removal. Mr. R. Treffry, the father of this excellent youth, it appears is a minister in the Wesleyan connexion at Truro.

Memoirs of Mrs. Eliz, Brooker, late of Alfreston, by her bereaved Husband, *Charles Brooker*. 12mo. 3*s* Westley.

Memoirs of Miss Mary Ann Burton, of Kentish Town. 12mo. 5*s*. 6*d*. Burton & Smith.

It has been supposed there are more pious women than men; we believe, however, that "in Christ Jesus there is neither male nor female;" but the amiable form in which the softer sex exhibit the features of practical religion may render it more engaging. The present age has also exhibited female piety in new forms of activity and benevolence, and of course, if our sex be not ungrateful, may be expected to furnish large additions to our "Memoirs of Pious Women."

The above examples exhibit the power of religion both in single and married life. The materials are chiefly collected from the Diaries of the respective ladies, their Correspondence, and Devotional papers; and we cheerfully recommend both to our fair readers, under a full conviction that they are calculated to do them good.

A Brief Sketch of the Life of Thuanus, with copious *Notes* to the Dedication of his "History of France," illustrative of the most important Events of Ecclesiastical History which

have occurred on the Continent of Europe. By *Josiah H. Walker*. 12mo. (with Portrait) 4*s*. W. Baynes.

THUANUS, (or De Thou) who lived in the sixteenth century, has immortalized his name, not so much by his History perhaps, as by his masterly Dedication of that work to Henry IV. of France, in which he most eloquently pleads the cause of Toleration and of the Reformed. Thuanus was Chief Librarian and Counsellor of State to Henry IV., and President *au Mortier* to the Parliament of Paris.

The only fault we have to find with this book regards the title, in which the author unaccountably omits to state that he has given at length a translation of the celebrated *Dedication* above referred to.

The author's Preface and Historical Notes, chiefly select, are very interesting.

A Treatise on the Covenant of Works. By *J. Colquhoun, D.D.* Leith. 12mo. 4*s*. 6*d*. Thompson, Edinburgh.

A TREATISE "On the Covenant of Grace," by the same author was noticed in our 27th vol. (p. 104,) and to this the same character of "sound and judicious" may confidently be applied. In treating of the Covenant of Works, Dr. C. considers—Proofs of such a Covenant—The Contracting Parties—The Condition—The Promise—The Penalty—and the Seals of it. These subjects occupy the first six chapters. The author then proceeds to consider, The Reasonableness of God entering into such a Covenant with Man—The Breach of it—The Imputation of Adam's first Sin—The Subjection of Man to this broken Covenant—The dreadful Misery of Mankind under its Curse—Answers to Objections, and a Practical Conclusion.

Report of the Committee Managing a Fund raised by some Friends for the purpose of Promoting African Instruction, &c. 8vo. 2*s*. Harvey & Co.

THE religious public will doubtless be gratified to hear that though the Society of Friends do not unite in the missionary plans of their fellow-christians, they are not wanting in their endeavours for the Scriptural instruction as well as civilization of the heathen, particularly the poor Africans.

This work was commenced it appears in 1819, by friend Hannah Kilham, of Sheffield, who undertook the instruction of two African youths, both speaking the Jaloof language. The next step was the offer of W. Singleton, of Loxley, to go as an agent to that nation, and his interesting Report forms the chief contents of this pamphlet, which also contains the first specimen we have seen of a translation of the New Testament into the Jaloof language. An interesting plate is prefixed, representing a native in the act of weaving.

The Porteusian Bible. Various sizes and prices. Westley.

THE chief attraction of this Bible, in our view, is the Index prefixed, as was stated in our last vol. (p. 564.) As to the Bible itself, it is the authorized translation "without note or comment." There are, however, figures prefixed to a great number of the chapters, in the following manner:—

No. 1. distinguishes those chapters "which are of a more spiritual and moral nature.—No. 2. "The leading historical chapters; adapted for the closet, the family, or the school."—No. 1.* "Our Lord's discourses, doctrines, parables, and other remarkable chapters."

Roses from the Garden of Sharon. Second edition. 18mo. 1*s*. Holdsworth.

UNDER this quaint but inviting title, we have 365 texts of Scripture corresponding with the number of days in the year. Many of the texts are devotional, and others rendered so by the prefixing or inserting a few words of petition, as "*Enable me, O God*, to take the shield of faith," &c. &c. They are also often rendered personal by a change of pronoun. "As *I* have received Christ Jesus the Lord, *so enable me* to walk in him." To this we should not object, provided the supplementary words were in *italics* as we have placed them, to prevent mistakes; and we hope this will be done in a third edition.

An Address to the Inhabitants of Europe, on the iniquity of the Slave Trade. 8vo. 2*d*. Phillips.

THIS cheap and able tract has been "issued by the Religious Society of Friends (commonly called Quakers) in Great Britain and Ireland," and signed by "Josiah Forster, Clerk of the Meeting this year." It is so concise and well written, that we wish it may be translated into all the languages of Europe, and widely circulated, more especially in France, where the public mind is by no means sufficiently impressed with this important subject.

A Catechism of the Holy Scriptures. Selected and arranged for the Use of Families and Schools. Part I. 12mo. 1½*d*. Westley.

THIS Catechism is chiefly compiled from the well-known writings of Dr. Watts, and designed generally for the use of children of very tender age. Scripture

texts are added, first, for the observation of the parent or teacher; and afterwards for the child, at the second or third time of repeating the answers. Scriptural Hymns and Prayers are also inserted.

"Part II., containing a Systematic View of the Bible, for children of the next class," will shortly be published.

Original and Evangelical Hymns on a great variety of subjects, for Private and Public worship. In two Books. By *T. Row*. Book II. 3*s*. bds. Bagster.

WHATEVER room there may formerly have been for complaining of the paucity of hymns in print, we hope to hear no more of this complaint. This author has in the present, and in a former book (which we have not seen) contributed more than a thousand; and we believe not less than another thousand have been published by other composers within the past year. We know nothing of Mr. Row, but that he is a Baptist minister of Hadleigh. As to the merit of his verses they seem pretty equal, and the first may furnish as fair a specimen as any one.

"Adam, our ancient father, fell,
And ruin'd all his race as well;
We feel that darkness and disgrace
Has thus become our wretched case."

LITERARY NOTICES.

In the Press.—The Rev. J. Griffin, of Portsea, has in the Press, and which will be soon published, Memoirs and Remains of his Son, the late Pastor of the Congregation meeting in Castle-street Chapel, Exeter.—Also, Brown's (of Haddington,) Notes on the Psalms: to which is appended, the Scripture Paraphrases, with Notes by another hand. An elegant edition.

It is designed soon to publish a Second Edition of Boston's Fourfold State, in Gaelic, the language of the Scotch Highlanders. The former edition, which was published a few years ago by the liberality of some pious Christians, being now out of print.

SELECT LIST.

A View of the History, Literature, and Mythology of the Hindoos. By W. Ward, of Serampore. A new edition, arranged according to the Original Work printed at Serampore. 3 vols. 8vo. 1*l*. 16*s*.

An Examination of the Remonstrance addressed to the Bishop of St. David's, with Answers to the Questions addressed to Trinitarians generally, by Capt. J. Gifford, R.N. 8vo. 8*s*.

Testimonies to the Truths of Natural and Revealed Religion, extracted from the Works of distinguished Laymen. By the Rev. J. Brewster, author of Lectures on Christ's Sermon on the Mount. 12mo. 5*s*. 6*d*.

The Works of the Rev. John Gambold, with an Introductory Essay by Thomas Erskine, Esq. Advocate, author of Remarks on the Internal Evidence for the Truth of Revealed Religion. 12mo. 4*s*. bds.

Baptism Discussed; containing Scripture Principles, Precepts, and Precedents in favour of the Baptism of Infants. By Daniel Isaac. 12mo. 4*s*. 6*d*.

Cole on Regeneration, Faith, and Repentance: a New Edition. To which is prefixed his Work on Imputed Righteousness, with his Life, &c. By the Rev. J. Rees, of Rodborough. 12mo. 3*s*. 6*d*.

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson, of Saffron Walden. A New Edition in 18mo.

A Speech delivered by the Rev. Dr. Chalmers (May 1822,) before the General Assembly of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of Pauperism. 8vo. 2*s*.

Dr. Chalmers' Christian and Civic Economy of Large Towns, No. XII. on Pauperism. 8vo. 1*s*. *Published Quarterly.*

The Nature, Obligation, and Reward of Preaching the Gospel: a Sermon in Nile Street Meeting, Glasgow, at the Annual Meeting of the Scotch Congregational Union. By the Rev. W. Orme, Perth. 8vo. 1*s*.

Farewell Discourse to the Congregation and Parish or St. John's, Glasgow. By the Rev. E. Irving, some time Assistant to Dr. Chalmers, now Minister of the Caledonian Chapel, London. 8vo. 1*s*. 6*d*.

The Rev. J. Gilbert's Sermon for the late Rev. J. Hawksley. 1*s*.

The Duty of Christian Pastors to support themselves, in Answer to the Rev. J. Bennett's Sermon. 1*s*. 6*d*.

Rev. Dr. Winter's Sermon for Mrs. Goulty. 1*s*. 6*d*. (not 2*s*. 6*d*. as in our last.)

The necessity of Divine Influence for the further extension of the Gospel: a Sermon before the Hampshire Association 1822. By John Bristow, Wilton.

The Mutual Dependance of Mankind, &c.: a Sermon for the British and Foreign School Society. By W. Cairns, M. A. Belfast. 8vo. 1*s*.

Doctrine of Scripture concerning Baptism. By W. Urwick. 18mo. 1*s*.

Memoir of W. Cowper, Esq. by Himself; with a Collection of his Hymns. 18mo. 3*s*.

An Humble Attempt to prove that the Law of God is a Rule of Moral Conduct to Believers. By T. Goldsmith. 12mo. 6*d*.

Affliction: or the Blessing of God manifested. 18mo. 8*d*.

The Life and Farewell Address of P. A. Heaman, executed at Leith. 9*d*.

The Plough Boy. By R. Cope, LL.D. 18mo. 9*d*.

The Mountain Cottage. 18mo. 4*d*.

RELIGIOUS INTELIGENCE.

LONDON.

BRITISH AND FOREIGN BIBLE SOCIETY.

Substance of a speech by the Rev. J. Stephens, of Cornwall, (of the Wesleyan connexion) at the last Anniversary of the British and Foreign Bible Society.

" My Lord,

" Most happy should I be if my abilities were equal to my regard for the British and Foreign Bible Society: but when I consider the charity of its spirit, and its intense desire to enrich and bless every human being; when I consider the sublimity of its object which is (if possible) to cause all men to read and hear in their own tongues the wonderful works of God; when I consider the beautiful simplicity of its principle, the circulation of the pure word of God without note or comment, and in the authorized version; when I consider the patronage it has obtained, the rapidity with which it advances to perfection, the magnitude of its operations, the success with which God has been pleased to crown its efforts, and the wide spreading prospect of incalculable good to the human race, I am almost struck dumb with admiration. It cannot be repeated too often, that this Society brought about the union of all classes of Christians, tranquillizing their mutual hostile proceedings, prevailing with them, without compromise of principle, to maintain the bond of peace, and to strive harmoniously together for the salvation of the world. Since that auspicious day, my Lord, the bonds of Christian union have been drawn still closer; our churches have been greatly edified by the delightful sight of brethren dwelling together in love; and the world has been reaping, is reaping, and shall continue to reap unspeakable blessings from their mutual co-operation. Only let the Society be true to itself, as I doubt not it will; only let us act consistently with our respective professions, and breathe the pure and holy spirit of our divine religion, and no discord shall arise to disturb your repose; no impediment, no insurmountable impediment at least, shall be thrown in the way of your God-like march of Christian benevolence: and what is the spirit of our religion, my Lord, and what do our different professions require? It is not a selfish, unhappy, contracted spirit, that like opaque bodies or subterranean abysses, swallows up all and returns nothing; it is like the open face of the ocean, which repays every tributary stream by fertilizing showers. I happen to be a Cornish man, my Lord; and our Cornish motto is *One and all*; I trust your Lordship will forgive me; but I can scarcely help transferring my own Cornish motto to this Society. *One and all.* It well becomes us, whatever be our different creeds, to follow our Lord and Master when he sowed the divine seed in this world: not to lock it up in our garners till it be devoured or destroyed, but to scatter it abroad that it may take root and bring forth fruit, some thirty, and some sixty, and some an hundred fold. When our heavenly Master opened in this country the well of the water of life and salvation, it was not with the design that we should roll a great stone at the well's mouth, and prevent our neighbours from quenching their thirst, but that we should give it to them all; and the spirit of those who are drinking of these waters should be, Come, and drink freely: and people at a distance should repeat the invitation, and telegraph it forwards to distant stations; and if there were any tribes and nations beyond the reach of telegraphic dispatch, it is for us to employ all our energies in forming conduits and aqueducts to disperse these waters of life till all the world shall be refreshed and fertilized. When our Master planted the tree of life in this happy country, it was not that we should build a brick wall as high as Haman's gallows round it, or plant a thorn hedge to keep off our neighbours from approaching it. No, my Lord, our Master said, " the leaves of the tree are for the healing of the nations." *One and all* then, my Lord, our princes, our nobles, our prelates, our clergy our Commons, our committee-men, our collectors, our agents of every description, our men, our women, our children, let them all be employed in gathering the leaves of this tree of life, and transmitting them to all the corners of the ocean, to all the winds of heaven—to every point of the compass; let every one of us be employed in sending them through the world for the healing of all nations."

CONTINENTAL SOCIETY.

On Wednesday, May 15, the Fourth Anniversary of this Institution was held at the Freemasons'-hall, when a numerous and respectable assembly was present. At a little past twelve o'clock, the President, Sir T. Baring, Bart. M. P. took the Chair, and opened the Meeting with a very appropriate address, after which the Report was read by one of the Secretaries. A pleasing account was given of the Society's operations by the means of about fifteen agents, part of whom

are employed in preaching the Gospel and distributing the Holy Scriptures, and part in going about the towns, villages, and the country at large, selling New Testaments, (mostly of De Sacy's version) and conversing with those who bought them. As a striking proof of the usefulness of the Society in this respect, it was stated that one of these individuals, in a range of country comprising fourteen towns, *disposed in a few months of* 6,100 *copies of the New Testament.* Various testimonies were adduced of the instrumentality of the Society's agents in the conversion of immortal souls to the knowledge of the Lord Jesus; one in particular was mentioned, who had been the chief instrument in a recent awakening in one of the cantons of Switzerland, where, it appears, not less than from twenty to twenty-five young pastors have been enlightened into the importance of Divine Truth, and led to preach the Gospel of Salvation. These labours, however extensive, are far from embracing all the opportunities that present themselves; new prospects are opening, new instruments are rising up, and nothing is wanting but the extension of the funds (which have been hitherto very limited) to make this Society a great and lasting blessing to the Continent of Europe. The annual supplies, which have never yet reached 1000*l.* have during the last year been furnished mostly by contributions from the Auxiliary Societies in Scotland; the total amount of which, including what was stated in the last Report, was nearly 700*l.*; and on the day of the Meeting 220*l.* was received from the Treasurer in Edinburgh towards the expenses of the current year. Very excellent and animated speeches were delivered, and the several Resolutions moved and seconded by the Rev. Lewis Way, Rev. J. Hunter, of Gloucester, the Rev. Dr. Collyer, Rev. Mark Wilks, of Paris, Rev. Drs. Bogue, J. P. Smith, and Waugh, Rev. Messrs. G. Mutter. Walter Shirley, J. Blackburn, and J. Clementson; and T. Roberts, Esq. Just as the President was addressing the Meeting in conclusion, Dr. Robins of Dublin entered the Hall, and being introduced to the audience announced the formation of an Auxiliary Society in that city, which has very recently been visited by one of the foreign Agents, in company with a highly respected friend and supporter of the Institution. The meeting broke up about four o'clock, and upwards of twenty guineas were collected at the door, besides some subscriptions received on the platform.

HOMERTON ACADEMY.

On the Morning of June 26th, the Annual Sermon before the friends of this Institution was preached at Broad-street by the Rev. John Innes, of Camberwell. In the Evening two of the Students delivered Orations; Mr. Jacobson on *False Notions of Charity in Religious matters*, and Mr. Morell on *Prejudices with regard to Religion.* On the following day was the Public Examination of the Students; the Rev. W. Ward, of Stowmarket, being in the Chair. The examination in the department of Languages had taken place on a preceding day by Mr. Ward and Mr. Innes, in the most close and rigorous manner, none of the classes having any previous knowledge of the passages which they would be called upon to explain, parse, or scan, except so far as that they would be in the authors read throughout the past year. The conductors of this strict examination in the Latin and Greek Classics, and in the Hebrew Bible, expressed themselves highly gratified with its results. On the public day the students were interrogated on several branches of science, and particularly in theology; and the ministers and other gentlemen present were pleased to express their satisfaction. The Chairman delivered an affectionate and instructive charge to the students, and the meeting was concluded, as it had been opened, with prayer.

Shortly after, the first stone of the new Academy was laid by the venerable Treasurer, Joseph Stonard, Esq. who delivered an appropriate speech on the occasion; after which a hymn was sung, a very suitable and interesting address was delivered by the Rev. Dr. Winter, in which he gave a sketch of the history of the Academy and its Tutors from the commencement; and, in conclusion, solemn prayer was offered by the Divinity Tutor for a blessing on this undertaking, and on all the interests of our country and the universal church of God. Mr. Innes and Dr. Winter have complied with the request made known to them, for the publication of the Sermon and Address.

We are requested to announce, that by direction of the HOMERTON ACADEMY SOCIETY, the Tutors, Dr. Pye Smith and Mr. Walford, are, during the ensuing vacation and at other convenient times, to solicit in different parts of the kingdom subscriptions in aid of this great and unavoidable expense of the rebuilding of the Academy, which, in consideration of its antiquity, plan, and long experienced usefulness, may truly be called a NATIONAL object.

HOXTON ACADEMY.

ON Tuesday, July 2, the Annual Examination of the Students was held before several ministers and friends of the Institution. The Rev. Dr. Manuel was in the Chair for the Classical and Oriental department, and the Rev. Mr. Macfarlane for the Belles

Lettres, Philosophical and Theological department.

The students of the *first* year read in Latin portions of Cicero's Orations, and in Greek Æsop's Fables, from the Collectanea Minora. They were examined also in subjects connected with the Belles Lettres.

The students of the *second* year read in Latin some of the Odes of Horace, and in Greek a part of Lucian's Dialogues. They were also examined on various subjects connected with Intellectual Philosophy, and on part of the Third Book of Euclid's Elements. The whole of this class produced Essays on different branches of the Philosophy of the Mind, some of which were read.

The students of the *third* year were examined in Tacitus and in Demosthenes. Some of them read Essays on important topics of Biblical Criticism. In Hebrew they were examined in the prophecies of Isaiah. In Divinity they gave a full account of the lectures they had received on the doctrine of Original Sin.

The students of the *fourth* year read part of the Œdipus Coloneus of Sophocles, and the Chaldee of the book of Daniel. They also underwent an examination on the Lectures which had been delivered on the doctrine of Divine Influence. Both in this and the third class the students answered various questions proposed to them by the Examiners on the subjects of their Lectures and Essays. An attestation to the satisfactory attainments and proficiency of the students was signed by the Chairmen and several other ministers.

On Wednesday Evening three of the students delivered short Discourses at the Chapel adjoining the Academy: Mr. Dawson on *Compassion for the Souls of Men;* Mr. Tippetts on the *Practical tendency of the Doctrine of the Atonement*; and Mr. Sibree on the *Day of Pentecost.*

On Thursday Evening the General Meeting of the Subscribers to the Institution was held at the City of London Tavern, Thomas Wilson, Esq. in the Chair. The meeting was addressed by Dr. Cracknell, and the Rev. Messrs. Thornton, Yockney, Scott, Dewhirst, Jeula, Cooper, and J. Clayton, Jun. From the Report of the Committee it appears, that during the past year seven of the students have entered on stations of usefulness. Mr. J. Roberts is settled at Melton Mowbray; Mr. W. Gear at Market Harborough; Mr. J. Pain at Horncastle, Lincolnshire; Mr. W. Evans at Wymondham, Norfolk; Mr. John Woolridge at Northumberland Street, Bristol; Mr. J. Anderson at Market Raisin, Lincolnshire; and Mr. T. Macconnell at Romford. By the statement of the Accounts it appears that the Treasurer is 144*l.* in advance.

PROVINCIAL.

On the 23d, 24th, and 25th of April was held at Sudbury the Fifth Anniversary of the Suffolk Association of Dissenting Ministers and Churches. Mr. Blackburn, of Finchingfield, presented the zeal of the Israelites in the erection of the Tabernacle as an example to Christians in disseminating the Gospel, from Exod. xxxvi. 5, 6, 7. Mr. Ward, of Stowmarket, in recommending village preaching, exhibited the conduct of the Apostles in teaching and preaching publicly, and from house to house, from Acts v. 42. Mr. Sloper, of Beccles, explained the symbolical description of an angel flying in the midst of heaven with the evelasting Gospel, from Rev. xiv. 6, 7; and Mr. Lowell, of Bristol, enforced the necessity of prayer that more labourers might be sent into the harvest, from Luke x. 2. Sums to the following amount were forwarded to the treasurers of the several Societies patronized by the Association:—

To the London Missionary Society	380	9	10
—— Hibernian Society	77	1	6
—— Irish Evangelical Society	46	12	6½
—— Moravian Society for Missions	52	18	8½
—— Baptist Translations	9	8	9
—— Jews Society	12	0	0

FLOATING CHAPEL AT LIVERPOOL.

On Thursday, May 16, the ship William, which the Liverpool Seaman's Friend Society and Bethel Union has completely fitted up as a floating Chapel for Seamen, was opened for public worship, on which occasion the Rev. Thomas Roberts, A. M. of Bristol, preached to a numerous congregation a most excellent and impressive discourse. Many shipmasters, and a large proportion of seamen, were present, and seemed deeply affected. In the Afternoon a Public Meeting of merchants, ship-owners, and others friendly to the undertaking, was held on board, at which Admiral Murray presided. The Rev. Messrs. Roberts, (of Bristol) Kirkpatrick, (of Macclesfield) Cæsar Malan, (of Geneva) Raffles, Philip, Fisher, and Williams,—Messrs. Adam Hodgson, S. Hope, J. Spence, J. Heyworth, T. Blackburn, and N. Hurry, severally addressed the meeting in energetic and appropriate speeches; and the assembly, consisting of above 1000 persons, separated much gratified with the interesting scene. The Rev. Cleland Kirkpatrick, formerly an officer in the navy, had preached an introductory Sermon at Pitt-street Chapel on the Evening before, to a very crowded and attentive audience.

Whit-Monday, May 27, was held the twenty-fourth Annual Meeting, at Mr. Walker's, Peppard Green, Oxon, to prevent revelling and drunkenness. In the morning, Mr. Sherman, of Reading, preached to young people from Ephes. vi. 2, 3. In the afternoon, Mr. Harrison, of Wooburn, Bucks, from Exod. xvii. 11. In the evening, Mr. Watson, of Reading, from 2 Peter i. 19. Messrs. Watkinson, How, Cannon, and Bubier assisted in the devotional parts of the services. A dinner was provided for the Poor Children under the care of Mr. Walker, who on this day are annually clothed; and a great concourse of people attended the Meeting; but there was no attempt at revelling.

On Whit Monday, May 27, was formed at the Old Independent Chapel, Ware, the Hertfordshire Central Sunday-school Union. On this interesting occasion 500 children were present, who were addressed in an appropriate Sermon by the Rev. T. Pinchback of Hoddesdon. After divine worship was over, a Meeting was held in the same place to form the Union, when the audience was addressed in short but in energetic speeches by the Rev. Messrs. North, Pavitt, Maslin, Edwards, and Alcott. The services were thronged, and excited a degree of interest quite unusual in these parts.

May 29 was held at Huttoft the Forty-seventh Half-yearly Meeting of the Lincolnshire Association.

Tuesday Evening preceding, Mr. Greenwood, of Partney, prayed, and Mr. Greenway, of Alford, preached from 1 John iii. 1—3.

Wednesday Morning the Ministers met as usual for prayer, &c.; and at half-past ten public service commenced, when Mr. Greenwood read and prayed, and Mr. Burn preached from Heb. vii. 25; then followed the commemoration of the sufferings of Christ,—Mr. Smelle presided, and Messrs. Burn and Hunter distributed the bread and wine.

In the Afternoon, Mr. Smelle read and prayed, and Mr. Greenword preached from 2 Thess. iii. 16, latter clause.

In the Evening, Mr. Burn prayed, Mr. Smelle preached from Micah v. 4, and Mr. Hunter, the minister of the place, concluded. The next meeting is to be held at Wrawley, Sept. 24, 1822.

REMOVALS.

The Rev. W. Vowles we hear has accepted a call from the Independent church at Chichester, Mr. Hunt, their late pastor, having removed to Chelmsford.—Dr. Cope, of Dublin, has accepted a call to Salem Chapel, Wakefield.—Mr. Meek, of South Molton, removed to Painswick in May last.

FOREIGN.

FRANCE.

To the Editor.

St. Omer, July 14, 1822.

My dear Sir,

Having received some information concerning the moral condition of the English residing in the neighbourhood of Calais, which appeared to be of great importance, I was induced to come over with the view of learning on the spot the true state of the case. In consequence, I have learned circumstances which make a most deep and painful impression on my own mind, and seem to create an irresistible call of duty to address, through your kindness, the following statements to my honoured brethren in the evangelical Dissenting ministry.

If while some generous mother of a family was active in lightening the miseries and supplying the wants of a company of strangers, she were to be informed that her own children were dying on her threshold of famine and the direst pestilence, what alarm and horror would pierce her soul! How would she fly home on the wings of maternal love! And, without relinquishing or impairing her plans of remoter beneficence, how would she stir up all her thoughts, scrutinize all her resources, and put forth all her powers to snatch her offspring from the terrifying destruction!

Yet this is no extravagant analogy to represent an indubitable matter of fact. A variety of circumstances has led great numbers of our countrymen to establish themselves, either permanently or for a considerable length of time, in some part of this beautiful and attractive country: but it may be feared that many of them have omitted to take into the formation of their plans any serious reference to the religious interests of themselves and their families. In various places the English residents have established public worship, once or twice on the Lord's Day, under the officiating ministry of a clergyman of the Church of England. With respect to all these, let us fervently pray that the Spirit of grace and holiness may bless them with his efficacious influences. The English and Americans in Paris can enjoy the able and impressive ministrations of Mr. Mark Wilks, in the church of the Oratory. May the most powerful "unction from the Holy One" attend his abundant labours! But the case which I have to present to you is not relieved by any of these provisions, and it possesses peculiar and very affecting circumstances.

In the *Basse Ville*, or suburb of Calais, and in the adjoining village of St. Pierre, there is a numerous body of English; I have been told about a thousand. They consist of private families, living upon fortunes which are amply sufficient for genteel enjoyment here, though far from being so in England. Others are engaged in manufactures, and have many English workmen. Both classes have not a few English servants. Among all these are some who, in our country, had been brought up under an evangelical ministry, and who lament their present deplorable condition. The room occupied as an English church at Calais is scarcely sufficient for the families in the town who resort to it: so that if no other sort of difficulty existed, it cannot meet the case. With a *very few* honourable exceptions, which are mournfully endeavouring to maintain the fire of godliness on their secret and domestic altars without any public means of grace, the whole of this numerous and increasing population is exhibiting the awful effect of the present state of things. Especially is this apparent in the young people. Calling themselves Protestants, they do not go to the Catholic churches, unless for amusement and gazing curiosity: yet they are rapidly adopting the practice of the general population with regard to the mode of spending the Sabbath evenings. Thus they waste the sacred morning in a most vitiating idleness; and in the afternoon they are beginning to run with the giddy multitude in the intoxicating round of gaiety and diversion, dances, festivals, and the theatre. They are hastening to display, in a manner more awful than could be affirmed of even a heathen tribe, what it is to be "*without God* in the world." The serious and devout part of the Catholics (for many of them appear at least to be such) look upon all this as Protestantism, or as the natural effect of Protestant principles. Only let this course of things proceed for a few years, and it is self-evident that the consequences will be beyond description dreadful. The descendants and relatives of English Christians will be, within sight of our coasts, in a state more awful than heathenism, a moral pest, accursed themselves, and spreading guilt and ruin around them!

To aggravate the pain of these facts, it remains to be added, that about eighteen months ago a person of striking gifts, representing himself as a minister of Christ, got introduced to an English gentleman and his lady, resident at St. Pierre, by whom a convenient place of worship was provided, and many other acts of Christian liberality were shown. This unhappy individual deceived and defrauded whom he could, and then absconded, leaving large debts behind him. O what a stab has he given to the cause of the Gospel! How has he weakened the few friends, and hardened the enemies of truth and piety!

But not an hour should, if possible, be lost. The worthy gentleman and lady just mentioned are ready to shew the same friendliness and assistance to any evangelical Dissenting minister who may be introduced to them through a proper channel. Such an one, with heart and life devoted to Christ, would find a most important opportunity for exertion in public preaching and private labours, and I trust no small encouragement and consolation. The fathers and mothers who were trained up in the ways of truth in England now weep when they remember Zion, and would hail Zion's privileges with ardent gratitude in a strange land. Ruinous habits are not yet *inveterately* established. Notwithstanding the injuries so deeply to be deplored which the intruder abovementioned has inflicted upon the cause, it is capable of being revived. The civil authorities have been, and there is reason to believe will still be, extremely favourable. The place of worship at St. Pierre, scarcely a mile from Calais, may again be obtained. We only want *a devoted man of God*, of education for the ministry, and respectable attainments; of good preaching talents, and whose deportment will be amiable and conciliating, yet prudent and firm. There are *good grounds* of expectation that, even in the first year, the subscriptions would be sufficient for the entire maintenance of a single man, or half that of a small family. With economical management 50*l.* of housekeeping expenditure in this country will go as far as 100*l.* in England. A minister who has some private fortune to help out the proceeds of the subscriptions, would be able here to support his family in great comfort.

The obligation of more immediate duties will make it *quite impossible* for me to carry on the correspondence which this Communication may produce, or receive any *personal applications*; but I am permitted to say, that any respectable minister inclined to undertake this work of duty and love, may receive further information by applying to my excellent friend Joseph Stonard, Esq. Stamford Hill, Middlesex.

However, it would be by far the best method, and would be accomplished with little trouble and expense from London or Dover, for such an individual to go over to Calais and examine the case for himself.

It being evidently *necessary* that a communication of this kind should not be anonymous, I remain, my dear Sir,

Your's very respectfully,

Homerton. J. PYE SMITH.

MISSIONARY CHRONICLE

FOR AUGUST 1822.

SUBSCRIPTIONS or Donations for the support of this Institution will be thankfully received by the Treasurer or Secretaries, at the Society's Office, No. 8, Old Jewry, London.

Notices respecting the Society's Publications.

I. The ANNUAL REPORT, *Octavo edition*, with the Notes, Appendix, Lists of Contributors, and of Auxiliary Societies, &c. Price Two Shillings to Non-Subscribers.

This is sent,* *gratis*, to every Member of the Society; namely, to Subscribers of *One Guinea*, or upwards, per annum, and to every Minister who collects for the use of the Society Five Pounds, or more, annually.

II. The ABSTRACT of the REPORT, *Duodecimo*. Every Subscriber of Ten Shillings, annually, is entitled to a copy of this Pamphlet.

III. The FOUR SERMONS, preached at the late ANNIVERSARY, are sold at One Shilling each, separately, or at Three Shillings, stitched together. It is customary to present a copy of these gratuitously to every Minister who is a Member of the Society.

IV. The QUARTERLY CHRONICLE, or Transactions of the Society, including Extracts from the Journals and Correspondence of the Missionaries. Price Sixpence. Every Collector of One Shilling, or upwards, *per Week*, is entitled to a copy of this Publication.

V. MISSIONARY SKETCHES, published Quarterly, representing a Missionary Station, or some of the Heathen Idols, or Pagan Ceremonies; including, occasionally, the most recent Intelligence received from the Missionaries. Price One Penny each, or Five Shillings, per Hundred. Every Person who subscribes One Penny, or more, *per Week*, is entitled to one of these Sketches.

THE Friends of the Society who wish to be furnished with any of these Publications, are requested to signify the same to the Secretary of the Auxiliary Society to which they belong; and the Officers of the Auxiliary Societies are desired to inform the Home Secretary, in London, what Publications, and how many of each, they wish to receive; also to point out by what conveyance they may be forwarded with the greatest certainty, and the least expense. If by Booksellers' parcels, mentioning the name both of the Town and Country Bookseller. The following *Form of Application* is recommended to be addressed to the HOME SECRETARY:—

Number.

" Collectors of One Shilling and upwards, per Week.....
Subscribers of One Penny and upwards, per Week.....

for whom we request you to send the Quarterly Chronicles and Sketches, to which they are respectively entitled according to the Regulations of the Society."

WE take this opportunity of reminding our Friends that the acknowledgments made in the Monthly Chronicle of CONTRIBUTIONS, are of such only as are *Congregational*, or *Anonymous*; and of *Donations*, to the amount of *Five Pounds*, or upwards.

Annual Subscriptions, and Donations (not Anonymous) under £5, do not appear in the Monthly Chronicle, but in the Annual Report only.

* If any Subscribers have not received the Reports regularly, they are desired to transmit their address to the Home Secretary, and direct how they may be sent in future without expense.

THE Society are in want of a pious young man of good abilities, to be fully instructed in the British System of Education, under the patronage of the Directors, in order that he may be qualified to organize and superintend Schools on that plan at the several Missionary stations in South Africa. He must be well recommended for piety, prudence and zeal; and not be a novice.

ANOTHER person is wanted, possessed of Classical and Grammatical knowledge, with a facility for learning languages, who may reside at Lattakoo, and make himself master of the Bootschuana tongue, so as to be able to reduce it to a grammatical form, with a view, ultimately, to the translation of the Holy Scriptures.

ONE or two pious and devoted men are wanted, as helpers in the South African Missions, who are well acquainted with the business both of a Carpenter and a Smith.

THE Directors are still looking out for a well-accomplished Schoolmaster and Mistress, who may be capable of affording a good common education to the children of our Missionaries and others in Tahiti, &c.

SOUTH SEA ISLANDS.

Letters from the brethren at Matavai in Tahiti, by the Duchess of York; dated Dec. 26 and 31, 1821, have been lately received, from which the following information is extracted.

THE letters written by the Deputation at Tahiti to the Directors were forwarded by an American vessel, by way of Canton, which accounts for their not having yet come to hand.

It appears that the Deputation, after their arrival at Tahiti, finding that king Pomare was on a visit to Eimeo, went over to that island to pay their respects to him, accompanied by Mr. Nott, who translated the letters of the Directors to him, and acted as interpreter in the conference held with him on the subject of their mission, and on the settlement of Messrs. Blossom and Armitage, as artificers. The king received them with kindness, and acceded to their wishes; but, referring to the failure of establishing the sugar manufacture, seemed to doubt of the success of the intended efforts.

The Deputation wishing to visit the Leeward islands (Raiatea, Huaheine, &c.) embraced an opportunity which presented itself of sailing thither in the American vessel just mentioned. They embarked on the 29th of November.

The king, who was then dangerously ill, and whose life was not expected, died on the 7th of December, and was interred on the 11th, at the great chapel, as mentioned in our last.

With regard to that prince, the brethren say, "What he was, as to his religion and Christian character, we leave with Him who judgeth righteously, and would remember with gratitude to God, the countenance, protection and favour the mission long enjoyed under his government."

The brethren express their apprehension of commotions in the public affairs, from the contention of parties.

They state that the natives discover an increasing attachment to European dress, and that cloths and calicoes are in great demand, and are become as it were the money of the island, for which almost alone they are willing to sell their commodities.

The brethren say, that in the five preceding months they had baptized one hundred and forty adults, and about seventy children. There are also many candidates for baptism. But they express a fear that the desire of many to partake of divine ordinances is more for the sake of distinction among their countrymen than for gospel privileges and spiritual blessings.

We are sorry to find Mr. and Mrs. Nott, and Mrs. Hayward, are very unwell.

The Queen has signified her desire to reside with the brethren at Pare.

Character of Pomare.

Mr. NOTT, one of the Missionaries at Tahiti, in a letter to a relation (Mr. Turner) in London, referring to the death of king Pomare, says, "He was a prince who never had an equal in these islands; the friend of all foreigners, and the protector of the Missionaries. In knowledge of every kind he was among his countrymen unrivalled. Had he enjoyed the advantages of education, he would have attained to as high a degree of eminence as some of the greatest men have reached: and, with respect to myself, I have in his death sustained an irreparable loss, as he was so valuable an assistant in the work of translation."

RENUNCIATION OF IDOLATRY IN THE ISLAND OF RURUTU.

COMMUNICATED BY THE MISSIONARIES AT RAIATEA.

An account of the renunciation of Idolatry, and of the reception of Christianity by the Natives of Rurutu, an Island in the South Seas. 150. 51. E. Lon. 22. 29. S. Lat. called in the Charts, Oheteroa.

Raiatea, Oct. 18, 1821.

THE whole * of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On March the 8th last. we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the Chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without food and water, excepting sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

They were exceedingly astonished at the difference of customs, men and women eating together; the Arcoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others went ashore at Borabora. Mr. Orsmond the Missionary of that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

Auura, their chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects were very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment so far as he knows. We do not wish in thus speaking, to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is a true convert from idolatry to Christianity. God hath called him and the people out of darkness to the knowledge of his Son Christ Jesus. May they soon really know Him, whom to know aright is eternal life. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The Brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d; we mentioned to the Captain our wish to get these poor people back to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this yet unknown land, to open a communication with the natives. We

* Short accounts of the introduction of the Gospel into the Island of Rurutu appeared in our Chronicles for December and January: the following is much fuller, and includes many additional particulars.

sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the Prophet of old, "Here are we, send us." They were the very men we should have chosen had we thought it prudent to nominate; but knowing it was at the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to him who disposes the hearts and thoughts of men according to his will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other: they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration: as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

The Brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitan, recognising them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow labourers to the Brig. The Captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure was spent in supplying them as well as we could with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tahitan Gospels of Matthew. Thus we equipped them for this interesting little Mission as well as our circumstances would allow.

On August 9th, after a little better than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading their letters, we felt perhaps something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of our God and of his Christ." The letters were from Auura, the chief of Rurutu, Mahamene and Puna. Although Auura was only with us so short a time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is a translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land, not because we asked it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th of July the meeting of the chiefs and king was held, when Auura spake thus to the chiefs and king: 'Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire.* Is it agreeable to you kings and chiefs; shall we burn the evil spirit even now; shall we overthrow his kingdom? Do not any more let us worship him; never more let

* Meaning the idols of the evil spirit.

us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but behold, I am not destroyed by him: He is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold, God has guided me back again. Will it be agreeable to you that we should all assemble together at one place, and all eat together?'

The king and chiefs answered thus, 'It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirits in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never.'

Auura then answered thus: 'I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and behold they have sent them to teach us to read: because of their great love to us these two are sent. The Missionaries think very much of them; for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.' The king and chiefs answered, 'It is perfectly agreeable to us.'

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, 'It's agreable, it's agreeable: we will hold the good word.'* The other man who was also inspired by the evil spirit, thus spake, 'I have seen the foundation of the firmament, up in the sky. Taaroa (the great idol) brought me forth.' Auura then answered the evil spirit thus, 'Do you leap up then, that we may see you flying up into the sky. Do so now, immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone. If the Son of God stood in our presence you would be ashamed.' When Auura had done speaking, he sat down. Mahamene then stood up and said, 'You have agreed, and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the Missionaries at Raiatea, Tahiti, Moorea, Huaheine, Borabora, and England have prayed. The churches wherever there are Missionaries have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ.'

Mahamene then sat down. Puna (the other teacher) then rose and said, 'Dear friends, this is my thought towards you—affection grows in my heart now towards you, in your living in darkness and in the shade of death. Behold, you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs, prepare one place where you may all eat together, you and your wives and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man shall be completely ashamed: he has no refuge; but cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell; but if you regard the word and the name of the Son of God, you will by that means be saved. May you be saved through Jesus Christ.

MAHAMENE.
PUNA.

To Messrs. Williams and Threlkeld, Raiatea.

The eating together (observe the Missionaries) was on the day after the Meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, *namely*, that any woman eating either hog or turtle would surely be eaten by the evil spirit; or any one eating on a *sacred place* would surely die, and be

* Speaking ironically.

eaten also:—then they would not destroy their gods; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the Morais, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutus said immediately, 'This people will die.' The party also ate inadvertently on a sacred spot; and when the Rurutus saw that, they said, 'No doubt they will die for this tresspass on the sacred ground;' and looking earnestly, expected some one to have swollen, or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, 'Surely theirs is the truth; but perhaps the god will come in the night and kill them: we will wait and see.' One man actually went in the night to the wife of the chief (Auura), who also ate a part of a hog, or turtle, on the sacred spot, and said, 'Are you still alive!' When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit.

NEW ZEALAND.

Extract of a Letter from Mr. Kendall to the Rev. Dr. Waugh, Nov. 25, 1821.

THE longer I am among the New Zealanders the more I am convinced that they sprung originally either from Assyria or Egypt. The god PAN is universally acknowledged. The overflowings of the river Nile, and the fertility of the country in consequence are evidently alluded to in their traditions; and I also think the Argonautic expedition, Pan's crook, Pan's pipes, and Pan's office in making the earth fertile, are mentioned in their themes. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: when the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." *Query*, Are not the Malays and the whole of the South Sea Islanders Egyptians? Is not *O hina*, or *Hina*, the ancient Queen of Heaven?

CHINA.

LETTERS from Dr. Morrison of the dates of Jan. 7, Feb. 15, and Feb. 23, have been received. The first was written at Canton, when he was under the apprehension of leaving that place in consequence of a dispute between the Chinese and the English. The second was written on board the Waterloo, anchored in the Canton River, when the gentlemen of the Factory had been obliged to remove, and when it was expected that the English must wholly withdraw. When he wrote the last latter he was still on board the ship, but an accommodation had taken place, and he was then in expectation of returning to Canton.

It appears that Dr. Morrison's acquaintance with the Chinese language was of considerable importance in the late affair; for the English were at that time deprived of all native assistance, and would have been liable to dangerous imposition from the verbal messages of the Hong Merchants, who are the medium of communication with the Chinese government. Dr. Morrison was requested by the Captain of the Topaze to translate some of his papers, and to attend when the Chinese officers were on board, which, though no part of his duty, on behalf of the Hon. East India Company, he consented, for the public benefit, to do; and we have reason to believe was of essential service in the pacification which happily took place.

By some communications which Dr. Morrison has had with *Ochotsk*, he begins to indulge a hope that a way may hereafter be opened for Missionary efforts in Japan. Thoughts are also entertained of the practicability of making translations of the scriptures in the languages of the *Cochin-Chinese* and of the *Siamese*—undertakings of most important magnitude!

Malacca.

Mr. Humphreys has safely arrived at Malacca.—We are concerned to learn that the health of Dr. Milne was in a very precarious state.

AMBOYNA.

A LETTER has been received from the Rev. Mr. Kam, dated Amboyna, September 30, 1821, in which he says he has been informed that in the island of Java two hundred thousand persons have been cut off by an epidemic disease.

Eight Missionaries from the Dutch Society have already joined him, of whom five are as yet resident at his house, but are expected soon to go forth to their Missionary work among the heathen.

Mr. K. mentions with great concern the loss of a large Dutch East India ship (Captain Langerveld). Four only of the crew were saved; upwards of 150 were lost.

Mr. K. rejoices in the establishment of the College at Malacca, and in the prospect of receiving Tracts for the use of the Chinese in Amboyna and the neighbouring islands. Upwards of 8,000 small books have already been printed at the Amboyna press and sold at a low price; but he wants 30,000 more, with additional treatises to enlighten the minds of the people. He is looking for a second press and new types from England. He has received from the king of one of the Sangir islands, a letter expressive of great thankfulness for the copies of the Malay New Testament sent by the British and Foreign Bible Society, admiring "this great gift of God from such a distant country."

Mrs. Kam has so laudably improved herself in learning the English language, as to be able to translate several prayers into the Malay, which will probably be published.

PENANG.

Mr. BEIGHTON, in a letter dated November 28, 1821, says, that the Missionaries are erecting a small Chapel for the worship of God.

He mentions that the Siamese have commenced war with the king of Quedah, who has fled to Penang for protection. The Siamese have invaded Quedah, and it is feared that the whole crop of rice will be destroyed. A detachment of troops from Bengal was expected.

Mr. INCE also writes from Penang, November 14, 1821; he had been on a visit to Malacca with Mrs. Ince and their child, and their health was much improved by the voyage, &c. Mr. Medhurst was, at that time, preparing to remove to Batavia to join Mr. Slater.

LETTERS from Batavia, dated Jan. 1822, state, that Mr. Medhurst had safely arrived there to assist, particularly in the Chinese branch of the Mission.

ISLAND OF JOANNA.

Mr. ELLIOTT, who arrived at that place in June 1821, has transmitted to Dr. Philip, at the Cape, a Journal of occurrences during the short time he had then been there, from which we make a few brief extracts:—

June 13. Captain Roberts and myself, &c. preceded by a rude band of music, and surrounded by a vast crowd of people, proceeded to the King's palace; we first called upon Prince Alui, who treated us with great hospitality, and went with us to his father the king, whom we found seated at the head of a large table, in a good sized room; he received us with great politeness, acknowledged very feelingly his obligations to the British, and shewed us some magnificent presents he had received from the East India Company. Here we were again regaled with fruit, &c.

16th. Met the King, accompanied by about 20 well dressed persons, at his garden, and superintended the planting of the fruit-trees I had brought with me. The Joannese have most miserable agricultural implements. Their digging is performed with a stick five feet long, pointed with a piece of iron. The King was much pleased with a spade and a shovel presented to him.

After supper, at Prince Alui's I was told that the Princess Fatima wished to present me with a token of her friendship. Immediately, three female slaves appeared, one bearing incense, which she held before me a few moments. The second presented on a shield, covered with gold and silk cloths, an Aromatic Necklace curiously formed, of most delightfully fragrant flowers. This the third slave put round my neck, while the interpreter delivered an exceedingly polite message from the Princess, in which she assured me of her friendship, and begged me to consider the Prince's house as my own. In return for this very gratifying attention, I placed my ring upon the shield, covered it, as she had done the necklace, with the gold and silk cloths, and requested her to accept it as a token of the high sense I entertained of her kindness, and a pledge of my readiness to serve her.

18th. Prince Alui showed me a flute, as a curious instrument, the use of which he could not comprehend. He was surprised and pleased with its music.

Began a Joannese Vocabulary. Was much annoyed in the day by visitors, and in the night by the ceaseless beat of drums, and other discordant noises which accompany the fights and dances of Ramadan.

27th. I long to say something to the people about the gospel of the blessed God, but they cannot understand me sufficiently at present. The more I see of the island, the more I am delighted with its beauty. Could the people's inveterate habits of idleness and superstition be overcome, Joanna might become a place of commercial importance.

(*The average of the Thermometer during the month of June was 84 in the shade.*)

In a letter to Dr. P. dated July 24 1821, he says, "I shall heartily rejoice when my

correspondence is of a higher tone; but at present I can tell you of no tokens of decay in the pillars of superstition, no indications of abashed prejudice and lamented ignorance in spiritual affairs; but the most inveterate attachment to the appointed faith, instituted rites, and confirmed habits of Mohammedanism, however derogatory to the dignity of the Most High, injurious to the real interests of man, opposed to common sense, and repugnant to just feelings.

Some persons would discourage me by saying that nothing short of a miracle can subvert a system established by illustrious deeds of arms, accordant with the corrupt propensities of nature, excluding rational enquiry, and damning everlastingly those who presume to doubt its divinity. I grant it. Nothing but a miracle can effect it; but while I remember that without a miracle no sinner was ever yet converted, I am not dismayed.

The uniform kindness of the Joannese has encouraged me to throw off all restraint with regard to my profession of Christianity in my conversation with them. Of course I am happy to embrace every opportunity of unfolding and recommending the Gospel. But I am disposed to think that the most efficacious means of doing good here would be the establishment of a small community, which might be done without any alarming expense, as the King would sanction and assist it, and from the richness of the island, and the neighbourhood of an adequate market for the surplus produce in Madagascar, Mosambique, and Zanzibar, industrious men might support themselves independently of any foreign supply.

Instances of Liberality.

Mr. HOOPER, one of the assistant Missionaries to the Choctaw Nation, in North America, relates in his Journal the following affecting instance of benevolence while at Steubenville:—

"What most of all affected our hearts, was, that a poor African, who it is believed is a devout servant of God, came forward, and gave a coat obtained by making brooms after performing his task in the field. Mr. M'Curdy informed us, that both that man and his wife are praying souls. They are slaves. O! is it not truly animating, is it not enough to touch the tenderest sensibilities of the soul, to see an Ethiopian in such circumstances, thus moved at hearing the Macedonian cry, and thus extending the hand of charity. Should every professed disciple of Christ make such sacrifices as did this poor African, at no far distant period, would the precious Gospel be preached to all nations."

ANNIVERSARIES.

DORSET.

ON Wednesday, April 24, the Anniversary of the Dorset Auxiliary Missionary Society was celebrated at the Rev. Dr. Cracknell's Chapel, Weymouth. The Rev. W. Jay, of Bath, preached in the morning, from Zech. xiv. 10, 11; and the Rev. J. Wills, of Wareham, in the evening, from 1 Pet. i. 3, 4. The sermons were admirably adapted to the occasion, and produced a most salutary impression on the congregation, which in the evening consisted of at least a thousand hearers.

The business of the institution was publicly transacted in the afternoon. The Rev. Dr. Cracknell having been called to the Chair, the following gentlemen addressed the Meeting; the Rev. Messrs. Tidman, Devenish, Horsey, Weston, Hawkins, Trowbridge, Stokes, Good, Gay, and Mr. M. Fisher. Various and important communications were made by the different speakers on the rapid, extensive, and salutary progress of Missionary Institutions in general, but more especially on the extended and successful operations of the London Missionary Society.

SOMERSET.

THE Twenty-sixth Anniversary of the Somerset Association was held on Wednesday the 29th May, at the Rev. T. Pyke's Meeting house, at Broadway. The Rev. J. Buck began the morning service; Rev. J. Gunn prayed before the sermon; the Rev. G. Cave preached from Rev. v. 6.; and the Rev. J. H. Cuff concluded. At the public meeting for business in the afternoon, after singing, and prayer by Mr. Sherring, the Rev. T. Luke, of Taunton, was requested to take the Chair. The Report prepared for the occasion having been read by the Rev. T. Golding, the Secretary, the several Resolutions thought expedient to be proposed, were unanimously adopted. They were moved and seconded by the following ministers; viz. the Rev. Messrs. Gunn, of Chard; Weston, of Sherborne; Buck, of Wiveliscombe; Lewis, of Glastonbury; Corp, of Bridgwater; Wright, of Honiton; Winton, of Bishop's Hull; Pittard, of Rodwell; Johnson, of Kingston; Pyke, of Broadway; Besly, of Ilfracombe; Cuff, of Wellington; Toms, of Chard; and Cave, of Nether Stowey. The meeting closed with singing. After prayer in the evening by Rev. Mr. Wright, the Rev. J. Jukes, of Yeovil, preached from Rev. i. 17, 18. and the Rev. S. Pittard, concluded. A sermon from Isaiah liii. 10. was preached the preceding evening by Rev. Mr. Luke. All the

services were well attended, and appeared to afford much pleasure and profit to the attendants.

WORCESTER.

ON the 12th of June was held the Annual Meeting of the Angel Street Auxiliary Missionary Society, in the city of Worcester. The Rev. R. Hill had preached the preceding evening an impressive sermon to a crowded congregation, in the Rev. Mr. Lake's chapel, after which there was collected, we understand, more than thirty pounds. The meeting for business was held next day in the Rev. R. Vaughan's Meeting-house in Angel-street, Mr. Dawkes in the chair. The attendance was numerous and very respectable. A deep and serious interest was excited by addresses to the understanding, the conscience, and the heart, made by the Rev. Messrs. Thorp, Vaughan, Page, Waters, Freeman, Waugh, and other ministers, and by the Chairman. The collection made at the close, and after two sermons in Angel-street Chapel on the following sabbath, amounted to about £50, which, with the regular subscriptions, will enable the Auxiliary to cast this year eighty guineas into the treasury of the Lord. A spirit of devotion, of love and affectionate co-operation seemed to pervade every bosom, and will authorize the hope of increased exertions in that interesting city and neighbourhood.

HULL AND EAST RIDING AUXILIARY MISSIONARY SOCIETY.

THE Ninth Anniversary Meetings of this Society were held at Hull on the 19th, 20th, 21st, and 23d of June, and at Beverley, Cottingham, and Barton, on the 23d, 24th, and 25th. The preachers on the occasion were, the Rev. Rowland Hill, Dr. Waugh, J. Campbell, and Thomas Jackson. An unwonted interest was excited—the attendance at the meetings for business, as well as on the pulpit services was unprecedented; and the collections, surpassing those of any former year, amounted to £307.

BARTON-UPON-HUMBER, LINCOLNSHIRE.

ON Tuesday June the 25th, the Barton Auxiliary Missionary Society held its Second Anniversary in Providence Chapel. Wm. Rust, Esq. of Hull, presided. Appropriate addresses were delivered by the Rev. Dr. Waugh, the Rev. Messrs. Gilbert, Thongar, Mills, Nettleship, Collins, Roe, Morley, and Plumsted. In the evening an excellent sermon was preached from Exodus xx. 24. last clause, by the Rev. Dr. Waugh. The Rev. Messrs. Gilbert and Thongar conducted the devotional parts of the service. The congregations were numerous, and a Missionary spirit appeared to animate the assemblies. The sum of £27 8s. 10d. has been raised by this Society during the past year.

LINCOLN.

THE Anniversary of the Lincoln Auxiliary Missionary Society was introduced by an eloquent and impressive sermon from Rev. R. W. Hamilton, of Leeds, on James v. 20. on Wednesday evening July 3. The meeting for business was held on the following morning. Rev. B. Byron read the Report. The Chairman (Wm. Rust, Esq. of Hull) and the following ministers addressed the meeting: Messrs. Hill, Jackson, Hamilton, Gilbert, Pain, Gladstone, Nicholls, Davies, Towers, Stephenson, and Coales. The same evening Rev. R. Hill preached to an overflowing congregation with his characteristic excellence and effect. The services were most interesting: several additions were made to the list of Annual Subscribers, and the Collections more than doubled the amount of the preceding year.

KENT.

THE Kent Auxiliary Missionary Society held their Second Anniversary on Wednesday the 10th of July last, at the Rev. T. Sharp's Chapel, Woolwich. The Rev. T. Lewis, of Islington, preached in the morning, and in the evening of the day a public meeting was held. The Report was read by the Rev. E. Jinkings, Secretary, stating that the sum of £363 7s. 8d. had been forwarded to the Parent Institution during the past year through the medium of the Auxiliary, and that £281 16s. 2½d. besides, had been sent from the county by other means. A deputation from the London Missionary Society attended, and Mr. Tozer, of Chatham, the Treasurer of the Society being called to preside, the Rev. Messrs. J. Townsend, S. Gurteen, Geo. Burder, Davies of Demerara, Wm. Chapman, H. Lacey, J. Prankard, T. Sharp, T. James, and J. Slatterie, addressed the meeting. After the services the sum of £12 12s. 1d. was collected.

ESSEX.

ON Wednesday, July 10, the Essex Auxiliary Missionary Society held its Annual Meeting at Colchester, in the Meeting-house of the Rev. J. Savill. Rev. Mr. Hunt, of Chelmsford, opened the service by reading and prayer. Rev. J. A. James preached a most impressive sermon from Isa. xlv. 23, 24. The public business of the Society then commenced, W. H. Pattisson, Esq. of Witham, being called to the Chair. The several Resolutions were

moved and advocated by Rev. Thos. Morell, J. Thornton, R. Frost, J. B. Pearce, A. Wells, J. Savill, J. Blackburn, J. Carter, S. Daniels, and Jos. Pattisson, Esqrs. The Meeting was also highly gratified by an Address from the Rev. Mr. Harvard, late Missionary to Ceylon, from the Wesleyan Society. The meeting was numerous and highly respectable; an excellent spirit prevailed throughout, and the collection amounted to upwards of £54. Every thing indicated that in Essex a spirit of zeal and liberality on behalf of Missions is rapidly extending.

On Thursday, July 11, two Missionaries were ordained at Bocking in the Meeting of the Rev. Thomas Craig (Mr. Carter's of Braintree, being not sufficiently capacious). Rev. J. Savill opened the service by reading and prayer. The Rev. Thomas Morell, of Wymondley, preached a most appropriate sermon from Luke x. 2. The Rev. Mr. Craig asked the usual questions, which received most satisfactory and affecting answers, first from Rev. Mr. Crow, (of Mr. Carter's church) and afterwards from Rev. Mr. Massie, (of Dr. Wardlaw's church, of Glasgow.) The immense audience was most deeply affected by this very impressive part of the service. The ordination-prayer was offered up by the Rev. W. Chaplin, accompanied by imposition of hands; after which our devoted young brethren received a solemn charge from the Rev. J. A. James, founded on Paul's affecting words in Acts xx. 24. An address which, neither the Missionaries to whom it was immediately directed, nor indeed any who heard it, will soon forget. The service then closed by the Rev. J. Thornton's offering up fervent prayer for a blessing on the whole.—The Collection amounted to upwards of £50.

ISLE OF SHEPEY.

On Friday, July 12, was held the Annual Meeting of the Isle of Shepey Auxiliary Missionary Society. The Rev. J. Prankard in the Chair. Solemn prayer was offered up by Mr. James, of Woolwich, (who kindly attended on behalf of the Parent Institution.) The Meeting was then addressed by Rev. Messrs. Hathaway, Wrought, (Wesleyan Minister) James, Davis, (Missionary from Demerara) Mills, and Davis; also, Messrs. Chambers, Bishop, Hooker and Mullinger.

SOUTH WALES.

The Anniversary of the South Wales Auxiliary Society is appointed to be held at Merthyr Tydvil, in Glamorganshire, on Tuesday, Wednesday, and Thursday, the 10th, 11th and 12th of September.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June, to 16 July 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

Rev. George Clayton and Friends, Walworth	26	7	1
Mrs. Edward Goldsmith.—Life Subscription	10	10	0
Juvenile Missionary Association, Hackney	1	10	0
Produce of a Missionary Box in the Shop of Mr. Fortune, Portugal Street, Lincoln's Inn, being the 6th Contribution	5	0	1
Hamell's Nursery Box; per T. Pellatt, Esq.	1	0	0
Legacy under the Will of the late George Wallis, Esq. of Clarendon Street, Somers Town; per Mr. G. F. Abraham, Executor, including Stamp	10	0	0
(Instead of similar item under the head of Bedfordshire, in July Chronicle.)			
Mr. J.—Donation	1	0	0
Sundries.—P. C.; by Mr. F. Westley	1	0	0
Third Half-year's Penny Subscription of a Private Family in Tabernacle Walk	0	15	2

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berks.—Reading.—Collections after Sermons; by Rev. J. Leifchild and Rev. Dr Raffles, and at the Public Meeting for the formation of an Auxiliary Society for the County; per D. Fenton, Esq. Treasurer	130	0	0
Windsor.—Rev. A. Redford.—Sunday School Children	2	2	6
Bucks.—High Wycombe.—Collection after a Sermon; by Rev. R. Hill, and at the formation of the Auxiliary Society	39	5	6
Devon.—Northtawton.—A few Sunday Scholars; per Mr. Moase	0	10	6
Ford.—Penny-a-week Society; per Miss K. Gillard	2	7	1

South Molton.—Rev. R. Meek.
—Missionary Box..... 3 4 10
Penny-a-week Society, by Two Females 0 15 2
4 0 0

Essex.—Dorking United Missionary Society; by Mr. T. Harris 5 1 4

Gloucestershire.—Bristol Juvenile Society.
—Mr. R. Ferris, Treasurer..... 25 0 0

Hants.—Ringwood.—Rev. A. Bishop and Friends; per Mr. Budden 12 0 0

Isle of Wight.—Ryde.—Rev. T. S. Guyer and Congregation 9 0 0

Southampton.—Rev. T. Adkins and Congregation.
Annual Subscriptions 35 2 6
Ditto Collection 23 17 7
Ladies' Association.—
Collected by Miss M. P. Coward 5 12 0
Donation of a Friend by ditto 1 0 0
Collected by Miss Ralph 0 18 0
7 10 0
Ditto by Mrs. Ingram 5 2 0
Ditto by Sarah Ross..... 1 16 1
Contents of a Missionary Box at the House of Mr. W. Day, of Marchwood 3 0 0
75 8 2

Portsea.—Rev. J. Griffin.—Congregation and Friends.—Annual Subscriptions 54 6 6
Penny-a-week ditto; by Miss Mackie..... 2 5 0
Ditto; by Miss Oliver..... 4 6 6
Small Subscriptions..... 1 0 0
Collection after Annual Serm.; per Rev. A. Wells, of Coggeshall..... 30 8 10
92 6 10

Lancashire.—Preston Auxiliary Society.—Mr. J. Hamer, Treasurer.
Half-year's Contributions.... 42 7 3
Elswick Branch Society.—
Rev. D. Edwards 6 7 6
Kirkham ditto. —Rev. Mr. Griffiths..... 2 9 9
Freckleton ditto—Ditto 1 6 0
Poulton ditto.—Mr. L. Worthington 4 4 6
Garstang ditto.—Mr. T. Comstive..... 3 5 0
Legacy under the Will of the late Mr. Wm. M'Whirter, of Preston.—Rev. D. T. Carnson, Mr. James Weall, and Mr. Geo. Liddle, Executors 10 0 0
70 0 0

Middlesex.—Uxbridge.—Rev. G. Redford and Congregation 25 9 0
Stratford.—Rev. J. Emblem.—Auxiliary Missionary Society..... 14 18 5

Norfolk Independent Association in aid of Missions.—Mr. T. Brightwell, Treasurer 40 5 0

Salop.—Wem.—Missionary Association.
Weekly Subscriptions, &c. collected by Miss Cooke 3 7 3
Ditto, ditto by Mrs. Lee 3 17 11

Surrey.—Leatherhead.—The Young Gentlemen at Mr. Burrell's School; per Rev. T. Lewis..... 2 2 0

Worcester.—Countess of Huntingdon's Chapel.—Rev. E. Lake.
Collection after a Sermon by Rev. Rowland Hill 32 0 0
Penny-a-week Society.—Half-year's Subscriptions..... 20 1 0
52 1 0

Scotland.—Banff Association, at Rev. J. Gibbs' place of Worship; per Rev. J. Morrison 12 0 0

Ireland.—Dublin Hibernian Auxiliary Society; per Mr. Charles Cooper, Assistant Secretary, on account.... 100 0 0

Demerara Auxiliary Missionary Society. — Contributions from May 1821 to January 1822.

	G.	S.	G.	S.
George Town.—Cumingsburg. Rev. R. Elliott	116	0		
Ebenezer Chapel.—West Coast ditto	359	5		
Donations from the following Gentlemen; viz.				
Mr. W. G. Allyne	22	0		
Mr. D. Dolphin	22	0		
Honourable J. Johnston	220	0		
Mr. D. M'Kie	22	0		
J. Newton, Esq.	110	0		
Mr. M. D. Ross	22	0		
Mr. E. Schultz	22	0		
Mr. Z. M. T. Tydeman	22	0		
Mr. P. Young	22	0		
	484	0		
			959	5

Collected in the year 1820, towards purchasing Land for the erection of a Chapel; but not being appropriated to that object, is, by the consent of the Subscribers, sent home for the use of the Society 491 0

Le Resouvenir.—Rev. J. Smith.

Subscriptions	830	0		
Annual Collections.....	356	0		
Donations from the following Gentlemen; viz.				
East Coast.—H. Van Cooten, Esq. £15 ..	180	15		
Mr. J. Brown	22	0		
F. Cort, Esq.	22	0		
L. Cuming, Esq.	44	0		
Mr. F. M. Forrester ..	22	0		
Mr. D. Grant	22	0		
Mr. J. Hamilton.....	22	0		
Mr. J. M'Lean.....	22	0		
Mr. J. Kelly.....	22	0		
W. Panye, Esq.	22	0		
Mr. J. Stewart.....	33	0		
Mr. J. Todd	22	0		
Mr. Van Waterschoodt	22	0		
	477	15		
			1683	15
		Guilders	3114	0
		Sterling	215	0 0

By Rev. Mr. Mercer.

F. Frankland, Esq.....	220	0		
R. M. Jones, Esq.	44	0		
Sundry Subscriptions, including Guild. 17, 10 from Fort Island	72	0		
		Guilders	336	0 £24 0 0

By Rev. Mr. Davies.

Providence Chapel.....	210	0	15 0 0
Captain Pollock, Ship "Paragon"			1 1 0
Messrs Innerrarity, Cowen, &c.; passengers, per ditto			1 16 0
			17 17 0

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

To the Rev. Mr. M'Donald, Enfield, for a Greek Lexicon, 80 Copies of Funeral Sermon for Princess Charlotte.—Mr. W. Gregory for 4 Pickaxes.—Two Young Friends; per Rev. J. Owen, for Sundry small Articles.—Mr. John Simco, for a number of scarce Books in different Languages.—Rev. Mr. Gauntlett, for 6 Copies, of his Exposition on the Revelations.—Mr. Jones, for 12 French Testaments.—A Friend in Wilts, for Cradock's Apostolical History, 1 vol. folio, Warner on the Jews Sabbath, Cole's Assurance, Jenks' Devotion, Hill's Psalms and Hymns, 6 other old Books, 7 vols. Gospel Magazine, half bound, a few Tracts and Sermons.—Mr. Bateman, for Greenhill on Ezekiel, 1 vol. Doddridge's Hymns, Sermons to Young Persons, 1 vol. and 2 other old Books.—Mrs. Corrie, for 36 Numbers Baptist Magazine, 127 Youths' ditto, 5 Numbers Christian Instructor, and 8 Numbers Missionary Register.—Mr. Thomas Saies, for sundry Articles as Rewards for Children in the Tahitian Schools, made by Children at New Milford.—I. W. S. for 22 Numbers Bible Magazine.—Mr. Joseph Clark; per Rev. Matthew Wilks, for Missionary Voyage, per the Duff, 1 vol. quarto.—Miss Jane and Mary Davidson, for Evidences of Christianity, 1 vol., Doddridge's Hymns, Advice to Youth.—To a Friend, for a small parcel of Ribbons, &c.—A Friend, for 31 Numbers Christian Instructor.—Mr. W. Brownlow, for sundry Reports, Sermons, &c.—Mr. J. Armitage, for Fenning's Geography, 2 vols. folio, half bound, Spiritual Instructor, 1 vol., C. Wesley's Hymns, Chapone's Letters on the Mind, 1 vol., Thoughts Moral and Divine, 1 vol.—Rev. T. Lewis, 3 vols. of Christian Magazine, half bound, and 6 vols. Theological Miscellany.—Mr. J. Grant, 1 year's Missionary Register.—A Friend; per Rev. J. Slatterie, for a Coat and Waistcoat for Africa.—Mr. D. Gething, for a quantity of different sorts of Seed Beans.—Mr. H. M. Fyffe, for 4 Maps for the Missionaries, South Travancore.—A Lady of Camberwell, per Rev. J. B. Innes, for a Silver Fish Bodkin Case, a present to the Queen of Tahiti.—Mrs. Lewis, Mr. John Armitage, Mrs. White, Mr. John Grant, Mr. T. Smith, Mr. T. Nelson, Mr. Isaac Chadwick, Mr. John Dickers, J. H., Mrs. Corrie, J. W. S., Miss Jane and Mary Davidson, Mr. Smithman, Mrs. Exall; per Rev. C. Howell, a Friend in Wilts, Mr. C. Hays, and Mr. Bateman, for 18 vols. and 1320 Numbers, Evangelical Magazines.

POETRY.

ON THE MISSIONARY COMMUNION AT SION CHAPEL.

HAIL, brethren! In this sacred house,
We meet to taste the Saviour's love;
And by our fellowship below,
Anticipate the joys above.

Here, on the Cross of Christ our God,
We see the price of pardon paid,
While we behold his precious blood
Flow from his side, his hands, his head.

In union here his Saints can meet,
Whatever form or name they wear;
And the communion is complete
While each his smiles and blessing share.

Redeem'd by the same blood divine,
United to one common head;
His saints from various churches join
And at his sacred board are fed.

And while with joy we taste the feast
Provided by our common Lord;
We long to see more numerous guests
Brought to surround the festive board.

O send thy servants to invite
The wandering, wretched, outcasts home;
And let thy sov'reign Spirit's might
Compel the heathen world to come.

From Afric's burning, arid sands,
And Asia's mild resplendent sky;
Let converts from the heathen lands
As doves unto their windows fly.

With Europe may they join to bless
The Saviour's name, his praise prolong;
And Islands of the Southern Seas
Join with America the song,

Of praise to him, who from his Throne
Commands his servants to proclaim
Salvation to a world undone,
And sound through all the earth his fame.

Soon may he reign in every land;
The nation's low before him bow:
And kings submit to his command,
Who lives to rule and save them too.

K. B. W.



Freeman f.

Revd. Thomas Scott.

Clackheaton, Yorkshire.

Publd by F. Wesley Stationers Court, Sept. 1811.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

SEPTEMBER 1822.

MEMOIR OF THE LATE REV. WILLIAM HARRISON, OF GREAT WIGSTON, LEICESTERSHIRE.

THE Rev. W. Harrison was the second son of Isaac and Elizabeth Anstiss Harrison of Greasbrough, near Rotherham, Yorkshire, who were ennobled with the dignity and enriched with the blessings of real religion; and who, as the humble followers of the meek and lowly Jesus, were ornaments to their profession, and departed in the faith of the Gospel, supported by its promises and inspired with joyful hope by its transporting prospects. It is pleasing to be able to record, that this family has been highly distinguished; two of the relatives have been called to the ministry, and two to the office of deacon, while many others have been, and some now are honourable members of Christian churches. The subject of this Memoir was deprived of the instructions, the prayers, and the example of his pious father at an early age; but his affectionate mother was subsequently united to a person of like sentiments, who, as a man of God, was interested in the *best* welfare of his adopted children.

The first serious impressions which Mr. H. received were under an Address delivered by the venerable Mr. Gill, of Market Harborough, at the baptism of one of his brothers. He was then an apprentice at Sheffield, where he had the privilege of sitting under the ministry of the late Rev. Mr. Reece, pastor of the church of Christ in Howard-street; and who was remarkable for his pleasing originality, and much owned of God as a faithful and zealous preacher of the Gospel. Under the edifying sermons of Mr. Reece our friend was much benefited. During his servitude, he suffered much, both from the unkind treatment of his master and also from great bodily affliction. After the death of Mr. Reece, the pastoral office was filled by one of a different spirit and character. The doctrine of election, which we firmly believe to be a doctrine of divine revelation, and doubtless wholesome in its effects and tendency when not abused, was substituted for the Gospel call and progressive sanctification; and, unhappily, Mr. H. embraced and endeavoured to propagate the sentiments of his pastor, becoming a warm disputant on subjects he then little understood. But he was a chosen vessel of mercy; there was some good thing in him, and he was afterwards called to be a preacher of *glad tidings* to perishing sinners.

Our friend was among the happy number of those who, after the death of the preacher referred to, were reclaimed to purity of doctrine, and

chiefly by the instrumentality of the Rev. Mr. Mather, the present pastor of Howard Street Meeting; which, considering the future usefulness of Mr. Harrison cannot but be highly encouraging to one who was his pastor.

After Mr. H. had engaged for some time in occasional preaching, and was generally acceptable, he was by the means of his minister introduced to the Rotherham Academy, then under the joint care of the late Dr. Williams and the Rev. Maurice Phillips; and there he pursued those useful studies which fitted him for the better discharge of the ministerial functions. As to his attainments under the academical bower, the writer of this Memoir is not able to draw a just conclusion; but has reason to believe, that, considering the age at which he entered, and the want of previous advantages, they were very respectable; for he possessed a good natural understanding, and was also well furnished with general information. In the discharge of his office as a minister of Christ, he was one that needed not to be ashamed: his discourses were judicious and delivered with pathos;—his conversation in private was at once spiritual and instructive, and he ever appeared sensible of his high responsibility;—his concern for Zion's welfare was strikingly manifest, and his great prudence was evident to all who knew him;—his life was unblameable, so as to commend himself to the consciences of his hearers;—in fine, he so conducted himself as to gain the admiration and esteem of his church and people, and also of the ministers and friends of the neighbouring congregations. As to the inward operations of his mind, they will be best seen in a few extracts from his private memorandums. By these it will appear how spiritual he was in affections, how humble in thoughts of himself, how observant of the kindness of Providence, how grateful for mercies received, how anxious to discharge his duties with fidelity and usefulness, how affectionate as a co-pastor, and as a master of a family.

In allusion to his ordination, he made the following observations:—

"May I ever '*study to shew myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*' O, blessed Immanuel! be thou my leader and guide: show me thy glory I beseech thee, and let thy adorable name be ever precious in my estimation. May the wishes I expressed respecting my conduct and preaching be amply fulfilled. Thou, Lord! art able, and *thou only* to give me strength. O, let thy grace be sufficient for me! Let thy strength be made perfect in my weakness. To thee I commit myself. O! be my God, my Saviour, my *all in all*. Amen."

On another occasion he thus writes:—

"Friday, Dec. 1, 1815. On this day were committed to the silent tomb the mortal remains of my highly esteemed father in the ministry, the Rev. Henry Davis, who died Nov. 28, and with whom I had been connected as an assistant two years and ten months. The funeral oration devolved on me, and it was a trying time; for I loved him, and lived with him in peace, though our sentiments varied in some particulars. I now stand alone. Divine goodness has hitherto followed me, and the Lord has in many instances been better to me than my fears. I cannot be sufficiently grateful for a degree of peace and prosperity in the church, yet still I have my fears lest I should not prosper in my work. As I am likely to have an augmentation in my salary, I fear lest I should sink into apathy, lest I should be worldly minded, should my expectations be realized. In entering upon this new era of my life, I hope it is my desire to seek wisdom profitable to direct me. More will be expected from me; and I need more prudence in my spiritual and temporal concerns.

I feel I need much grace to subdue a *naturally* bad temper. I feel the need of more wisdom in reference to church government. I need to have my speech seasoned with salt, that it may minister grace to the hearers. I feel especially the need of living nearer to God than I have done; so that I may be the more capable of preaching and conversing on religious subjects in a manner which, through the divine blessing, may be profitable both to myself and others. O, may I remember my engagements at my ordination! Enable me, O Lord! to preach the word; to be instant in season and out of season: help me to administer reproof, instruction, or consolation, according as circumstances require. Be thou my strength, O blessed Redeemer! Amen."

In the year 1817 he was successful in procuring the election of his son Samuel, to become a pupil in the Congregational School at Lewisham. On this occasion, amongst other things, he thus expresses himself:—

"I now commit my dear child into the hands of God, to be the guide and preserver of his youth. I hope to hear of his good behaviour, his progress in learning; but above all of his *piety*. Oh, that he may be a member of the mystical body of Christ, be preserved from youthful snares, and grow up to be a *Samuel indeed!* Yes; if it be the will of God, may he be a prophet in the spiritual Israel, the kingdom of Immanuel!"

It is no uncommon thing for ministers of the Gospel to be pestered with the anonymous epistles of some vain though secret reprover or instructor, which, however, are seldom worthy of notice; if such would wish to know how an humble servant of God, whose chief aim is the divine glory, feels on the reception of such a letter, he may learn from the following short note:—

"Feb. 15, 1819. I this day received an anonymous letter. I will endeavour to make the best use of it; to forgive and forget, and not indulge in the spirit of pride I am thought to possess in my preaching. Lord! help me to utter sound and plain speech which cannot be condemned."

During his illness he wrote some pious reflections, in which he expressed his gratitude for the kindness of friends, some of which he mentioned by name, especially Mr. Nunnely, of Leicester; these reflections, however, are too long to be transcribed; we shall therefore conclude his own observations in the following remarks, by which the frame of his mind may be ascertained:—

"Nov. 2. I feel myself somewhat better, yet very weak. How long I am to be the Lord's prisoner I do not wish to know. This I hope I do know, that it is better to be the Lord's prisoner than my own. I have yet much to lament, especially a wandering mind. I cannot think much at present, and I am told I ought not; and I find my heart sufficiently sinful to make this an excuse for indulging in loose, vain, and trifling imaginations. Oh, what am I? I sometimes think that my affliction has not yet effected the end designed, so that it may still be more severe: perhaps it may be an affliction unto death. I desire, in submission to the Lord's will, that I may live, and that the following objects may be promoted thereby, (Lord, grant me thy Holy Spirit that they may be accomplished!)—1. That I may the more eminently reflect the divine glory, by the spirituality of my affections, the holiness of my deportment, and by my temper being as becometh godliness.—2. That I may labour more for the prosperity of Zion. I do not wish merely to preach often, but more spiritually, more fervently, and more directly to the hearts and consciences of men. —3. That I may be more circumspect in my family, more attentive to Christian order, and more assiduous than ever in seeking and striving for the salvation of my family."

This worthy and useful servant of Christ felt himself unwell in the

month of September and beginning of October 1819; and on the 10th of Oct., after spending part of the day at one of his friends, (with his relative, the Rev. Joshua Harrison, of Wooburn, Bucks, who was on a visit, and who had preached for him the preceding Sabbath) he left the company to meet a few young people; but, ah! the future moment is wisely hid from us! Before he could meet his young friends he was seized in his own house with a fit, which at the time was thought to be apoplectic, but was afterwards concluded to be an affection of the liver. The groans of this pious saint were indescribably distressing; and what rendered the scene the more afflicting was, that the partner of his cares and joys had been delivered of a child but four days prior to this melancholy event, and was confined in the room above, where she heard the heart-piercing cries without being able to afford the least assistance. By the blessing of God, however, he was, through the means of medical aid, brought out of a state of insensibility in a few hours; and, after some weeks, hopes were entertained that he would recover, but they proved delusive. He continued in an uncertain state of illness until the 13th of Feb. 1820, when he unexpectedly fell asleep in Jesus on the morning of the Lord's Day, to commence an eternal Sabbath.

When he came to himself after the first attack, his mind was in a very heavenly frame, expressive of trust and gratitude. During his tedious illness, though from the very nature of his disorder he was sometimes much depressed, yet on the whole, his frame of mind was such as to demonstrate both the reality of religion and the attainments he had made in it, as those are ready to testify who had the pleasure of conversing with him, and which would be pleasingly confirmed were we to produce some of his excellent letters written at the time.

As a very speedy change took place, it is probable he was not long before his departure, apprehensive that his end was so near. When sensible his course was just finished, and that his Master called for him, he sent for his wife and children, but when they were entering his room, as if sensible he was too far gone, he waved his hand for them to retire, and almost instantly expired! Thus in the 39th year of his age he was called to resign his stewardship, leaving an affectionate charge to lament his speedy removal, and a wife and six children to the care of Divine Providence.

On Friday, the 18th of Feb. his remains were consigned to the grave, under the pulpit and near the remains of his late beloved co-pastor, when a very appropriate and affectionate oration was delivered by the Rev. R. Hall, of Leicester; who, amongst other things, remarked, "Sometimes we hoped our friends were gone to glory; but here we have no hope, it is *above hope*."

On Lord's Day, Feb. 20, the Rev. Mr. Webb, of Leicester, his affectionate friend, preached his funeral sermon to a crowded congregation from Heb. xi. 4, "And he being dead yet speaketh." It was earnestly requested that the excellent oration and sermon should be printed; but with this the modest authors did not comply. The high respect in which this valuable minister was held was proved by the kindness of his people during his illness; and especially from the friends of neighbouring churches, for which the afflicted widow and his relatives beg leave thus publicly to express their sincere gratitude. In concluding this faithful Memoir many useful observations arise, but which the length of the narration obliges us to suppress.

There is no doubt but that this faithful minister has long since heard the plaudits of an approving Judge say, "Well done thou good and faithful servant."

*** It is pleasing to observe that the dear child Samuel, mentioned with so much affection, and who died at Wooburn, Bucks, Sept 25, 1820, gave the most pleasing testimony of early piety, and departed in the 14th year of his age, with a good hope of meeting his father in the mansions of eternal joy.

GOOD AND BAD SERVANTS.

"There are no good servants now," said Benevolus to his friend. "Indeed there is not," was the reply: "and as to religious servants, I am determined to have no more of them; they are the worst of all."

Somewhat surprised at the tenor of this conversation, and convinced in my mind that it discovered a wrong spirit, and affirmed a very questionable proposition in a very dogmatical and unqualified tone, my attention was immediately drawn to this subject: and I think most heads of families will admit that it is a subject of importance, inasmuch as it is in the power of servants either to promote the comfort of their superiors, or to add materially to their vexation. Having pursued my inquiry as to good and bad servants throughout the volume of Inspiration, I send you the result of my labour. May the Great Master of assemblies bless these thoughts both to servants and also to their superiors.

The word *Servant*, when duly examined, conveys no idea of reproach or degradation. Moses the Jewish lawgiver, and Jesus the Mediator of the New Testament, are both set forth under this appellation, and are commended for their fidelity. Heb. iii. 1—5. Let all servants study these great examples, not forgetting the interesting sentiment of the wise man,— "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. xvii. 2.

The relative terms Master and Servant arise out of the constitution of society and the circumstances connected with it, all which are under the control of Providence. It is distinctly stated to Moses, "that the poor should never cease out of the land." Deut. xv. 7: of course it follows that such will find the truth of the following sentence passed upon Adam;—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. iii. 19 If it were even possible to alter the state of society, and bring the poor to a complete state of equality with that of the rich, it would alter again in a few days, inasmuch as the frugality and covetousness of some has a continual tendency to increase, and the idleness and carelessness of others have as natural a tendency to waste and diminish.

The great thing then is, that masters and servants should each fulfil their own character, and discharge their own duties. This would make every thing smooth and pleasant on both sides; and I know of nothing which is likely to effect this good as religion. My friend whom I have intimated said (but I think incautiously) that he would have no more religious servants, I fear has had the misfortune to have had not religious servants, but rather servants who *pretended* to religion; and who while they were prating about it, and running from place to place, and keeping from home an unseasonable time, gossiping and showing themselves busybodies, have proved that they had none of that religion which says, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as

the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. vi. 5—8.

It will, I think, be readily admitted, that in the passage just cited, the apostle Paul has drawn the portrait of a good servant with a masterly hand; and that no master or mistress could be dissatisfied with a servant who should, in all cases and circumstances, answer to this high and appropriate character. Let it also be remarked, that nothing but religion can form such an excellent model; that we have some characters of this description recorded in the Holy Scriptures; and of course for a Christian to say that he will not have a religious servant is a reflection upon religion itself, and an unwise determination as it respects the best interests of his family; as *truly religious* servants may essentially benefit our children and their fellow-servants, both by precept and by example.

I. That is really a good servant who is ready and willing to discharge all his lawful and incumbent duties without any disinclination or murmuring; not questioning the propriety of the command, or the practicability of its accomplishment: but, taking both these for granted, hastens to obey the command with the greatest cheerfulness and promptitude. Such an one it was the happiness of Abraham to possess in "his eldest servant, that ruled over all that he had." He said to him, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." Gen. xxiv. 2—4. After modestly requiring some farther directions from his master, in case the damsel should not be willing to come, how he should act, he is up and on his way, determined to fulfil his master's orders, and without delay. A bad servant is the reverse of all this; he is slow and tardy in all his motions.

II. A good servant is one who feels so deeply interested in the business about which his master employs him as to be anxious that it may be done well, and that it may come to a successful issue; who not only thinks much about it, and prudently contrives, but revolves in his own mind what is most likely to further it, and who falls down, at least in spirit, before the throne of grace, and thus pours out his heart in prayer: "O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham." And when the measures he had prudently and zealously pursued are made to prosper, he returns to the same throne of mercy with the voice of thanksgiving and praise. "And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." Gen. xxiv. 12, 26, 27. Abraham's servant seems to have been a firm believer in the scriptural doctrine of a superintending Providence, connected with the diligent use of suitable means; nor ought these ever to be disunited; because the means are ours, but the blessing is from God. But a bad servant, so far from feeling any concern for the prosperity of his master's concerns, or praying for God's blessing upon them, is totally careless and indifferent as to the issue of his services.

III. If we see an individual voluntarily and resolutely foregoing his

own ease and personal gratification, that he may the more effectually advance the object about which he is employed, should we not confess that he is a good servant? This was also a trait in the character of Abraham's servant. Having adjusted all the more essential preliminaries with Rebecca and her friends, he might have indulged himself in ease and festivity without any danger of being censured. But it was far otherwise with this active and faithful servant. Sensible that his time belonged to his master; and, of course, that to waste it was an indirect species of robbery, he is anxious that not a moment may be lost: "And they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten, after that she shall go." The thing seemed reasonable; and some servants would have thought it not only excusable but desirable. Having come so long a journey, been so short a time with his master's friends, and so hospitably entertained: but mark the man: he is no eyeservant, his heart is in his master's business; he was probably thinking how much he was wanted at home; and, still more, he is probably thinking how anxious both his old and his young master would be about the success of his mission. He therefore foregoes all compliment towards those who so kindly entertained him: and says to Rebecca's friends, with an honest abruptness "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." Gen. xxiv. 56. A bad servant, on the contrary, studies his own ease and interest, and is wasteful both of his master's time and property.

IV. A good servant is generally possessed of feeling and sympathy. Where this is wanting it is a distressing addition to the weight of affliction. Job makes a most pointed and pathetic lamentation on this subject. "They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth." Job xix. 15, 16. But how amiable the feeling and solicitude of the little maid who had been carried captive out of the land of Israel, who waited upon Naaman's wife! Seeing the affliction of her master, and sympathizing with the whole household, "She said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." 2 Kings v. 3. And this simple and modest expression led to Naaman's cure. Whether this great Syrian captain was as forgetful and as ungrateful as Pharaoh's chief butler, who forgat Joseph, I do not know; but it is certain that we hear no more of this little Israelitish maid. If she remained a captive,—if she went unrewarded for the great and lasting good she had procured for her master and for his family, it is no more than what may be expected from human nature; and she is not the only useful and kind-hearted servant who has been forgotten and slighted by those who have been laid under the most deep and lasting obligations to them. Sympathizing and faithful servants have, in some instances, been more valuable, and rendered more service to their superiors, than even their own children; concerning some of whom it may be truly said, that they are "without natural affection;" and of others, that they are "murderers of fathers and murderers of mothers." 1 Tim. i. 9.

V. A good servant is one who steadily pursues that line of service which is allotted to him, or which naturally arises out of his station; manifesting in the whole course of

his service a scrupulous regard to his master's interest, not suffering any diminution of his master's property by his negligence or want of caution; and if in any case there is anything doubtful as to the property lost, will bear the damage of it himself:—such a servant was Jacob to Laban. His spirit and conduct may be set before servants as a striking example of diligence, fidelity and disinterestedness. "And Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. These twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house." Gen. xxxi. 36—41.

On the contrary, bad servants are totally destitute of that scrupulous regard to property which was seen in the servant of Laban. Too many servants not only pilfer small articles, but commit extensive depredations upon their employers; this has been remarkably the case within these few years.

VI. That must be a good servant indeed where the master's unbounded confidence is such as is represented in the following passage: "And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat." Gen. xxxix. 4—6. In too many servants such an unbounded (not to say indiscreet) confidence would have generated a spirit of pride and ambition, and have prepared the soul for the seductive temptation of that lewd and faithless female, to whom he made this wise and forcible remonstrance: "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" Gen. xxxix. 8, 9. What prudence, what gratitude, what piety, are combined in the language and conduct of this faithful Hebrew servant! how worthy the imitation of all the men and women servants of this kingdom! and what a striking proof of the mighty influence of the fear of God, triumphing over a most alluring and powerful temptation.

Bad servants, having no fear of God before their eyes, and no tenderness of conscience, never encourage the reasonings and feeling of Joseph; they rush on under the influence of their passions, till they are overtaken by the vengeance of heaven, and sometimes by the laws of their country, and find it awfully true, that "the wages of sin is death." Rom. vi. 23.

VII. A good servant will discover many of the lesser virtues and excellent dispositions, which I shall class together under one head: They pursue their course of service

in a quiet steady manner, in opposition to that noisy conduct which is so offensive to good masters and mistresses;—they act as in the sight of God, and need not the eye of the superior to prompt them to their duty;—they are submissive and patient, even under unkind language and treatment;—they will shun the ale-house, the skittle-ground, the gaming-table, and the playhouse, aware that these things engross the time which is not their own; and involve expenses which their limited income will not enable them to bear, without having recourse to those pilfering habits in which too many servants indulge, and which have too often produced such a habit as to issue in the loss, both of character and of life itself.

The character, conduct, and evil principles of bad servants might be more fully exhibited and illustrated in the history of Gehazi, Zeba, Onesimus, &c.; but this paper is already too long; I will therefore close with observing, that if we would have good servants, we must instruct and discipline them when very young; they need it as much as the young bullock needs to be trained to the yoke, or the horse for the harness. This training should especially include mental and spiritual instruction. The fear of God deeply implanted in the heart, and a consciousness of God's all-seeing eye being over them, has a powerful tendency to keep them awake to the danger of those insinuating temptations with which they are continually surrounded; and to stimulate them to follow the example of that pious Old Testament saint who offered this devout prayer,—"Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" 1 Chron. iv. 10.

Let not then masters or mistresses cherish prejudices against religious servants; we have given some specimens from Scripture of excellent servants; and I am certain, that if religion does not make good servants, nothing else will. The truth is, that there are many servants who *profess religion* who are not real Christians, and of course they disgrace the name, and excite prejudices against religion; and in them is fulfilled and exemplified the mischief which is attributed to false teachers,—"The way of truth is evil spoken of." Let every servant into whose hands this plain description of good and bad servants may fall, remember that God has condescended to direct them as to their duties, and to enforce them by solemn and powerful sanctions, as in the following text of scripture. "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort." 1 Tim. vi. 1, 2.

Bermondsey. J. T.

FEMALE EDUCATION IN INDIA.

Laudable efforts have lately been made by the missionaries in Bengal, and other parts of India, to promote the Education of Females, but hitherto with little success, in consequence of the strong prejudices which generally prevail against it throughout that extensive and populous country. Our brethren, however, use every means in their power to convince the natives of the propriety of the measure. Among other efforts they have inserted the following paper in a

periodical publication, "The Gospel Magazine," printed in two columns, English and Bengalee.

[*English Translation.*]

FEMALE EDUCATION.

A STRANGER observing a deficiency in the education of Hindoo females presents this petition on their behalf to the Hindoos in general, but more especially to the Pundits and Baboos of Bengal. Whenever he has spoken to them with regard to the instruction of females, they have in general acknowledged that it was a good thing to teach them; but have added, that it was not the custom of the country. He has however been informed by the Pundits that the practice is not forbidden in the Hindoo Shastres, rather that it is inculcated. Thus in the *Smriti Shastre* it is written,

Sabitreeng prunobeng jojoorlokhymeeng,
Stree Shoodro nodheeyeeto.

That is, a female and a Shoodro must not read the *Gaytree*, *Pronob*, and the like *montros*. Now if the female sex did not enjoy the privilege of learning to read and write, the sages would not only have prohibited the reading of these, but would have made the prohibition universal.

Also, in the *Neeti Shastre* it is thus enjoined:—

Konyapyebong paloneeya.
Shekkyoneeyati jotnotoh.

That is, Bring up the daughter like the son, and carefully teach her.

Bedobyas, in a section of the *Shreebhagobot*, relating to the absconding of *Rookminee*, has recorded, that she wrote a letter, and sent it to *Krishnoo*, by *Shodama*, a bramin. It appears also by another section of the same work, which contains an account of *Usha's* absconding, that *Chitrolekha*, and others, were acquainted with various sciences. A work of *Leelabotee*, who dwelt in *Mithila*, is common to this day every where. It is a matter of notoriety that *Bidya*, the daughter of king *Beershingho*, was versed in the various shastres, by which she triumphed over many learned men who disputed with her. Say not then that it is contrary to the custom of the country to educate females, for the abovementioned females were Hindoos.

Let the Pundits and Baboos consider, that the slender excuse, *it not being customary*, will not acquit them from the guilt of not teaching their females. Alas! while they are destitute of education, to what miseries are they subject. The married woman, on account of her ignorance, cannot be a fit companion for her husband; therefore she is not much respected, and has to spend her days in wretchedness. It is greatly to be lamented that she is not possessed of a knowledge of reading and writing, which would greatly tend to remove her miseries, and afford her comfort.

When the husband goes abroad he leaves his wife with his parents or brother. If they should happen to treat her with unkindness, she cannot inform her husband by writing to him. This grieves her to the very heart, They write what they please, and the husband imagining their statement to be true, becomes enraged against his wife. How great is the misery of such a female! Do consider it. Reaping nothing but the fruits of unkindness, she is treated by all with disrespect, and spends her days in anguish of heart. Had she but been educated according to her rank, she would have been a fit companion for her husband, and have escaped all these miseries.

Besides, if the mother was educated, she would teach her children the first rudiments of learning. If they saw their mother take pleasure in study, they would naturally copy her example, and themselves also engage in it with delight.

Oh! listen to a friend's advice. Adopt suitable measures without delay, for imparting instruction to the female part of your families. As all have not the means of employing a private teacher, it would be proper to establish a Society, which would afford education to the poorer classes, whilst the wealthy might employ a female who would teach their daughters at home. Thus will you be respected by foreigners, honoured in your own country, and blessed by your own daughters."

J. K.

On 1 JOHN v. 7.

To the Editor.

SIR,

IN your July Number, a Correspondent proposes to the attention of your learned readers the substance of a criticism on this disputed text, which had appeared in a Number of the Classical Journal a few years ago; and remarks, that it seems to deserve more attention and publicity than it had gained. What sort of attention and publicity your Correspondent might expect in such a case I know not. The criticism referred to in No. IV. of the Journal, was noticed by a learned writer in No. XVIII. of that work, who remarks at the close of his paper, that he is "firmly persuaded of the truth of the doctrine, which is supported by so many other passages of Scripture, that the question on the authenticity of this cannot affect it."

As your Correspondent does not appear to have seen the reply, I transcribe that part of this very learned paper which refers to the present criticism.

"The author of the Letter in No. IV. p. 869, thinks, that 'if the former (i. e. the 7th) verse did not precede, and should be rejected as spurious, it will be hard to account for the use of the masculine gender; and we should rather be inclined to suspect that the words would have been τρία εἰσι τὰ μαρτυροῦντα, as all the terms that follow to denote the earthly energies or attestations, are of the neuter gender; and, therefore, the accuracy of construction, or the strict rules of grammar, must favour the present text.' Now, it is evident that this argument may be set aside in the following manner: First, The idea is evidently taken from witnesses giving evidence in a court of judicature; the Sanhedrim, for instance, as most familiar to the recollection of St. John. Secondly, When the Apostle represented the water and blood as witnesses to the truth of the Christian religion, it became necessary to personify them; for as *bearing witness* is a *personal* act, it would have been absurd to attribute it to things inanimate, unless they were personified. Thirdly, Personification could have been effected only by giving them a masculine or feminine participle; so that τρεῖς εἰσιν οἱ μαρτυροῦντες is equivalent to τρεῖς εἰσιν οἱ μάρτυρες: so Matt. xiii. 3. ὁ σπείρων has precisely the same meaning that σπορεύς τις would have conveyed. The same usage, it is well known, is common in Hebrew: thus Psalm cxxix. 7. קוֹצֵר is rendered by the LXX. ὁ θερίζων, and the Hebrew is adequately expressed. Fourthly, If we put together the consequences of what has been advanced, we shall be presented with a complete and sufficient reply to any argument which may be drawn from the imaginary false concord; and your Correspondent's conjecture, '*tenues evanescit in auras.*' But the writer in No. XV. of the Journal says, "It is further to be observed, that the Apostle, in a preceding verse, has actually conformed to the requisite grammatical accuracy. At verse 6 he actually writes (not καὶ τὸ πνεῦμά ἐστιν ὁ μαρτυρῶν, but) καὶ τὸ πνεῦμά ἐστι ΤΟ ΜΑΡΤΥΡΟΥΝ." He should have told us on what principle the contrary could have been expected;

although the Greek word expressing *spirit* is in the neuter gender, it did not become necessary to make any alteration in that part of the participle attached to it in the present case; because *spirit* is a living and intelligent principle, and to such it is by no means unusual to attribute personal acts; indeed nothing is more common either in the Old or New Testament. Thus an instance occurs in the account of the Creation;* for notwithstanding the assertions of certain critics, the words רוח אלהים cannot, without violence, be understood of any thing but the *Holy Spirit of God:* at least it seems so to have been understood by the fathers, especially by Cyprian.† In the N. T. we may instance Luke iii. 22;—καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει, ὡσεὶ περιστερὰν ἐπ' αὐτόν. A more satisfactory example than that just produced can hardly be desired, as it proves two important points: First, That personal acts are attributed by the writers of the N. T. to the Holy Spirit; Secondly, That it is possible for a spirit to assume a visible form. If, then, personal acts are ever attributed to the Holy Spirit, it is certain that nothing less could have been asserted in the present case; and hence it may be regularly deduced, that in the sixth verse of St. John's fifth chapter it was not necessary to make any change in the gender of the participle. Thus, therefore, the eighth verse has no analogy with the sixth; and the general question remains unaffected by the grammatical argument. Q. E. D." The writer proceeds at considerable length to produce the evidence for and against the genuineness of the verse, and concludes by considering the arguments for the latter opinion as possessing a preponderating weight. J. J.

* Gen. i. 2. † Concil. Carthag. p. 230. edit. Fell.

PREACHING TO THE POOR.

To the Editor.

Sir,

In your Magazine for June I find two articles, one of them entitled, "Preaching to the Poor," the other "Preaching to Prisoners;" and as you generally prefer short remarks to long discussions, I shall not enter on the abstract questions, but offer you a few facts.

And, in the first place, your Correspondent R. F. says, "As there are in many of our large towns several commodious school-rooms, these at certain seasons might be appropriated to the use of the poor, especially to the parents of the scholars," &c.; now I have the pleasure to inform him, that his suggestions have been acted upon in this city. There are at the present moment six such places of worship open, some of them on Sabbath evening, others on week evenings, and one I believe on both. There has not been any backwardness manifested by the clergymen to labour in these places; on the contrary, they have displayed a greater portion of zeal than was anticipated, even by those who know how ready many of them are to every good work. There are also regular Sabbath evening sermons at some of the adjacent villages: and there is a Seaman's Friend Society lately formed, one of the objects of which is to afford an opportunity of hearing sermons to that class of people, in the morning and evening of the Sabbath.

Could I detail the facts as they were stated by a young gentleman at a late public Meeting, respecting the state of one of the closes, in which he teaches a Sabbath evening school, and had been the means of introducing a Sermon in the school-room after the children were dismissed, I am sure I should not a little interest your readers; but your limits would not admit, nor could I pretend to be a faithful reporter. Suffice it to state one great fact, that out of 150 who were present perhaps 100 attended no other place of worship; and among these some were found who had not heard a sermon for many years. I know some of your readers will doubt, others disbelieve;

let such search the sequestered corners of the cities in which they reside, and their incredulity will probably give way.

But I hasten to tell you about prisons. The Glasgow Bridewell * is privileged with a chaplain, who performs divine service about ten o'clock in the forenoon: a schoolmaster is also appointed for the boys.

In the interval, between the hours of public worship in the city, the male prisoners, who are lodged two and two in a cell, are visited by pious gentlemen: the inmates of three, or in some cases only two cells, are collected into one, and the hour between one and two o'clock is appropriated to giving religious instruction. The gentlemen adopt such a plan as to them seems best: some employ the catechetic, others the didactic method, and some change the mode to suit the varying state of their hearers. To the female prisoners, also, the means of instruction are brought by persons of their own sex, who attend at the same hour.

The prison is, at times, rather crowded; but there is never any want of persons to undertake to visit. We are aware how much we are indebted to the magistrates of our city for the indulgence we experience; nor are we insensible to the good offices of the governor, who enters cordially into all our plans, and aids us by his advice and experience in every thing within his reach. We can easily appreciate the difference between hearty cooperation and cold permission.

The cells of the condemned in our gaol are always accessible. Prisoners awaiting trial seldom seem much disposed to listen to the word of life; and among the debtors perhaps no attempt has yet been made. The very worthy minister of St. James's parish, the Rev. John Muir, has devoted much attention to the gaol since he took the charge of that parish. The gaoler is a very respectable man; quite ready to oblige and assist all who come to visit the prisoners.

* See Notes on a Visit to some of the Prisons in Scotland, by Joseph John Gurney and Mrs. Eliz. Fry.—Glasgow Bridewell.

Our Sailors' Sermon has been only of a few months' standing: but our thanks are due to the ministers of the Established Church, and Dissenters, for that readiness which they have manifested to hold forth the Word of Life to that hitherto neglected class of society.

Glasgow, I am, Sir,
7th June, 1822. Your's, A.

EVIL OF FAIRS.

To the Editor.

Sir,

In a few days after the publication of your Number for September, the metropolis will be visited by a renewal of the scenes annually exhibited at *Bartholomew Fair.* Civic privileges and private interest have hitherto defeated every effort to remove, or materially to abate the tremendous evil; and once more must our young people be exposed to the contaminating influence of impudence, obscenity, and vulgar revelry.

It does, however, appear to me that something may be done, if not to cure the disorder, at least to prevent its extension among many of those whose present and eternal interests are very near our hearts as Christians and members of society.

The time is short; yet, perhaps, this paper may meet the eye or the ear of some ministers sufficiently early, to enable them to bear the subject on their thoughts during the Sabbath previous to the 3rd of September. Will they not, in such cases, seize the opportunity to warn inexperienced youth, and others who may be exposed to the snare, of their danger; and, by the timely exercise of affectionate entreaty, endeavour to save some from these paths of the Destroyer!

I would appeal, too, most seriously, to parents and masters of families, not merely to restrain those under their immediate control from visiting the scene of iniquity, but by persuasion and argument to induce *them* to use their influence amongst their companions and friends for the same purpose.

The Religious Tract Society have evinced a most judicious and commendable readiness to avail them-

selves of passing circumstances, to warn and to rescue the unthinking and the deluded; and should the Committee of that Institution publish a hand-bill or tract on the subject alluded to, it would be plainly the duty of Christians to use every means for their circulation.

These remarks have been very hastily penned; but I trust it will not be in vain that the attention of your London readers has been thus arrested. I feel strongly; for I have witnessed some of the alarming results which have arisen from this disgraceful Fair. If as Christians we cannot effect all we wish, surely more may be done than in former years has been attempted.

O! pity unsuspecting youth. Bear them, Christians, on your hearts. Consider them as entrusted to your guardianship. Stand in the breach for them, and count no sacrifice too costly for their deliverance. They cannot now recompense you, but their future lives may, by divine grace, prove that your exertions were not wasted.

I am, Sir, your's,

G.

QUERIES.

To the Editor.

SIR,

WILL you have the goodness to give the following important Queries a place in your useful miscellany, as a reply by some of your able correspondents may afford peculiar relief respecting the path of duty to the poor, tempted and embarrassed Christian.

T. N.

QUERY I.

WHAT is the duty of a poor man with a wife and six children who is so situated in a manufactory as to be very frequently obliged to work on the Lord's Day, (not works of real necessity) or else relinquish his situation? Would it be proper for him to leave his situation *immediately* and go to the parish for support; that is, supposing another situation could not be obtained? Or would it be more consistent for him to continue in his situation till he can obtain another in the way of providence?

QUERY II.

In EX. XXXIV. 21, there is a command directly pointed against working on the Lord's Day in time of harvest; but in Matt. xii. 1—7, our Saviour declares that plucking of corn on the Sabbath was a work of *mercy* in reference to his disciples, who were in want. May *reaping*, or *gathering in*, therefore, on the Lord's Day be considered a work of *mercy* and *real necessity*, when the weather happens to be *unfavourable* and *wet*, and the Sabbath day *fair* and *dry*, especially when there is every appearance of famine and death as the probable consequences?

Before I had an opportunity of sending these queries I met with a respectable clergyman of the Church of England, who gave me the following answers. If you consider them calculated for general usefulness, they are quite at your service.

As to Question I. The works carried on in the manufactory are specified as not being works of necessity. In this case the man's duty clearly seems to be to relinquish his situation, and trust to God. Unbelieving doubts are such as are censured, 2 Chron. xxv. 9. The wife and six children make it a greater trial of faith, but no alteration in the line of duty. If it be right to leave his situation at all, it must be to leave it *immediately*, for what is wrong for *ten* Sundays is wrong for *one*. He could not look to God's providing him another situation, so long as he is living contrary to his command.

Answer to Question II. No works are to be done on the Lord's Day but those of *present* necessity, such as could not be deferred till the morrow. Thus the disciples were "an hungered" when they took the ears of corn and ate; and this amounted, in fact, to nothing more than taking any other food to satisfy hunger on the Lord's Day. This cannot, however, apply to the case of reaping, &c. on the Lord's Day, as that may be deferred till the morrow, and the wetness or unfavourableness of the weather must be left in the Lord's hands. In such a case faith is called into exercise, and to act otherwise would be an act of disobedience arising from distrust.

OBITUARY.

MRS. NEWALL,

OF MANCHESTER.

THIS excellent woman was the daughter of Mr. and Mrs. Barber of Manchester (two venerable members of the Independent church in Mosley-street,) and sister of the Rev. S. Barber of Bridgnorth. When she was a little child she manifested a sweet disposition, a peculiar aptness for receiving instruction, and a submission to parental authority rarely witnessed. But though there is reason to believe that from her infancy her mind had been impressed with the importance of religion, it was not till she was thirteen years of age that she experienced any particular operations of the Spirit of God. About that period a sermon to young persons from Eccles. xii. 1, "Remember now thy Creator," &c. awakened her heart to a deep sense of the necessity of devoting the bud of her life to the Lord; and she resolved, through Divine grace, to be his alone, as she expresses the subject in a paper at that time written by herself. Shortly afterwards, another sermon on secret prayer, preached by Mr. J. Smith, considerably attracted her attention, though (as she remarks in her private memorandums) she had felt its advantage previously to this. On New Year's Day, 1802, she was admitted a member of the Independent church in Mosley-street, by Mr. Bradley. At the same time Miss Sarah Spear, afterwards Mrs. Hudson of West Bromwich, and several other persons were received as members. The account which she then delivered in of her experience was weighty and judicious, although she was then only fifteen years of age. From the period of her becoming a member she appears to have been in the constant habit of composing devotional exercises, and of noting down in books the texts and leading ideas of the sermons which she heard. From an examination of these it is evident that she was a very attentive hearer of the word, and prayed earnestly for a blessing on her minister. On the return of every new year she took a review of her mercies and her sins during the past; and made a renewed dedication of herself to God.

At eighteen years of age she married; and as she had distinguished herself as a child, a church member, and a friend, so was she most exemplary as a wife. Well might her husband safely trust in her for fidelity, wisdom, prudence, and piety. It was their happy lot to see many "lovely olive branches round their table," which, from the day of their birth, she commended solemnly to God. And how did she excel as a parent? The government of her house was an object of admiration to all persons who visited her. For though the number of the family, including servants, was nearly twenty, the greatest order and regularity was maintained. As soon as her children were capable of knowing any thing respecting their Creator, she used to take each of them aside and instruct them in their duty to him, in the knowledge of their fallen state, and of Jesus Christ their Redeemer, and pray with them. One part of every Lord's Day was devoted especially to this delightful work; and how happily these her efforts have been rewarded they who know the family can declare.

Notwithstanding her great charge at home, she was so wise a redeemer of time, as to find ample leisure for visiting the sick and poor, and for collecting for various religious objects; and as Providence furnished her liberally with the means of doing good, her bounty flowed in an abundant stream. At her funeral, the street in which she had resided was lined with weeping widows and orphans, to whom she had been a constant friend. The servants in her house, both male and female, were most affectionately watched over and admonished by her; and not a few have declared that her instructions and example have been blessed to their salvation. Indeed, a confidential Christian friend who lived many years with her declared, that there was reason to believe that no person ever came near her without receiving some spiritual good. And

her pastor has often said, that he never visited her without being much edified.

For some years she had so evidently been meetening for heaven, that when it was first said that Mrs. Newall was ill, although no danger was apprehended, many of her most intimate acquaintances replied, 'then she will not recover, she is fully ripe for glory.' Prayer, however, was made to God without ceasing, that he would raise her up again; but her language was, "I lie as clay in the hands of the potter; let him do as seemeth him good." During the whole of her illness she enjoyed perfect peace, the effect of unshaken confidence in God. In the forenoon of her last day she desired her children might be brought to her, and having fervently prayed for them separately, she resigned them to the care of God. She then had all the other members of the household called, and earnestly exhorted them to seek the Lord while he might be found; and intreated them not to delay repentance, adding, that if they disregarded the counsels and prayers they had heard, they would perhaps bewail their neglect when too late. Shortly after she exclaimed, "See how a believer can die! I am going to Jesus; sweet Jesus! Farewell!" When feeling the hand of Death upon her, she asked most impressively, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ;" and thus entered triumphantly into glory, April 6, 1821. Her minister preached her funeral sermon from the words just quoted.

J. B.

Mrs. ANNE MOORE,

OF TUNBRIDGE.

Died, at Tunbridge, in the county of Kent, highly esteemed and deeply lamented, Mrs. Ann Moore, wife of the Rev. G. Moore, pastor over the Independent congregation in that town. She departed this life Feb. 7, 1822, leaving solid scriptural evidence she sleeps in Jesus. The mere incidents of a last illness, and the last words of a departed friend, however strong, impressive, and pleasing to surviving friends, are not equally valuable and decisive with the steady even course of revolving years. The writer of this article can say, in truth, after the lapse of nearly seventeen years, she was the same humble unobtrusive follower of the Lord Jesus Christ, which affords him no small pleasure while he recollects the darkness and doubts which marked some of her last days on this earth. Blessed with the smiles of Providence, though not to the extent of great affluence, the poor were not more glad to receive than she was pleased to distribute. Perhaps, in some instances, her benevolence was abused; but she would say, on such occasions, "Well, it is to themselves." It will not be known till the general retribution to what extent and, how often, she has refreshed them who were ready to perish. She had no confidence in the flesh; and never did I meet with a person so tremblingly alive to the delusions of Antinomian presumption. Often her fears were a barrier to prevent her comforts, lest she should be swallowed up in this vortex. Though some of her last days were indeed full of darkness and sorrow, yet to the saints there ariseth light in the darkness; so it was with her. When the powers of articulation were gone, the morning on which she died, I desired, if she found hope or joy in her soul she would give me intimation of it, by laying hold on my hand. The pleasure of her countenance, and the very affectionate manner in which she met my wishes did for a moment assuage the deep sorrows of my soul, and in a few hours more, without groan or struggle, I cannot but conclude, she begun the day without clouds, and without a night.

On Sabbath evening, Feb. 24, the Rev. J. Rees, from Heathfield, addressed a crowded congregation on the occasion from Rom. viii. 38, 39.

"Fainter her breath, and fainter grew,
Until she breath'd her last;
Her soul was gone before we knew
The stroke of death was past."

G. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Scripture Character of God; or Discourses on the Divine Attributes. By *H. F. Burder*, M.A. 8vo. 7*s*. Westley.

To a reflecting mind, there cannot be an inquiry more interesting than the *Character* of "Him, in whom we live, and move, and have our being;" "in whose hand is our breath, and whose are all our ways:" and when the mind is fully awake to the importance of this inquiry, nothing but what God reveals of himself can yield it satisfaction. The universal mixture of evil with good in the present world, and especially the manifest corruption of human nature, must leave the most serious and humble inquirer in anxious suspense concerning what he has to expect from God, till his "Scripture Character" is ascertained.

The author of these discourses, (which were addressed from the pulpit to his stated hearers,) has therefore very properly treated the subject, not philosophically, but scripturally; and as matter of practical utility, not of refined speculation. He has prudently avoided distinctions without differences, in the divine attributes; and probably, but for the force of custom and example, would have simplified still more a discussion, to the majesty and sublimity of which unity of design is indispensable. All the divine perfections are combined in every work and way of God; as every ray of the sun combines all the prismatic colours. In all his manifestations, GOD is *light* and *love*.

The number of Discourses is Twelve; and their titles are, the Eternity, Omnipotence, Omniscience, Wisdom, Holiness, Justice, Sovereignty, Goodness, Patience, Mercy, Love, and Faithfulness of God. We are persuaded that a suitable specimen will be their most effectual recommendation; and we select a topic which has seldom been treated so judiciously.

"By the *sovereignty* of God, I understand not merely his supremacy, but his prerogative to act according to his own will and pleasure, without assigning to his creatures the reasons of his procedure. The latter of these ideas is as obviously implied as the former, in the words of our Saviour which have been read. (Luke x. 21.) Now, in order to guard against an injurious misconception of our Lord's meaning in this grateful and exulting address to his Father in heaven, I would offer to your attention two remarks: 1. In the exercise of sovereignty the Ruler of the world is never arbitrary or capricious. It is one thing to *have* a reason; and another thing, altogether different, to *assign* a reason for any determination: so that nothing would be more absurd than to infer because no reason was assigned, that no reason existed. He who acts without any reason acts under the influence of caprice, acts without any plan, or without any principle of guidance; so that they who are under a control so arbitrary and capricious, may expect to be the sport and the victims of despotic tyranny. For ever abhorrent from our thoughts be such views of the government of Him whose throne is in the heavens! On the contrary, let us yield our minds to the firm persuasion, for which we have the most solid ground, that principles of wisdom, and goodness, and equity, guide the whole course of his dispensations, not excepting those which to us appear inexplicably mysterious. We may safely rest assured, that even "when clouds and darkness are round about him, righteousness and judgment are the basis of his throne." The God of infinite wisdom can never act without a reason worthy of himself—without aiming at that advancement of his glory which is promoted by the manifestation of his infinite excellencies, and which appears to be intimately allied with the well-being of the universe at large." pp. 137—139.

We equally concur in the pious author's second remark; "That it would be unreasonable to expect or to desire that the principles which guide the divine procedure should, in every instance, be made known to us." But as our limits preclude farther discussion, it may be proper to suggest, that much more will, doubtless, be known hereafter than can be at present; and that by patient, unfettered, and devotional research, much that is commonly deemed mysterious, and is accordingly referred to the sovereignty of God, may be found to illustrate his infinite excellencies, and thereby to promote the advancement of his glory.

This slight volume comprises more profitable matter than many bulky treatises on the divine attributes. The style is perspicuous and often elegant, without deviating from that familiarity which is suitable to a popular address.

Songs of Zion; being Imitations of the Psalms. By *James Montgomery*. 12mo. 5*s*. Longman & Co.

THAT the Psalms of David should have a place in the public praises of the Church has

been the general opinion and practice of *almost* all denominations of Christians ever since the Reformation. It was not, we believe, till within these few years that they have been discarded by any congregation of serious Christians; and we lament that in some they have been altogether superseded by human compositions. We are not, indeed, of opinion that the praise of God should be sung in the churches in the words of David *exclusively*, for we conceive that the terms "Psalms, Hymns, and Spiritual Songs," include compositions of pious but uninspired men; and there is reason to believe that such were used in the earliest days of Christianity: but we must maintain that the book of Psalms demands a preference far above every human composition, however evangelical or poetical.

But it has been the cause of sincere regret to the admirers of the Psalms, that hitherto no metrical version of them has appeared in the English language adapted, in every respect, to the desired purpose. The antiquated version of Sternhold and Hopkins is calculated to excite disgust and ridicule rather than devotion. The version used in the Church of Scotland is not much better. That of Tate and Brady is generally allowed to be flat and insipid. That of Merrick is too flowery for public use. Dr. Watts has far outstripped all his competitors, and produced an admirable work, which is—not a Version; but as it is intitled, *An* IMITATION *of the Psalms*. As such it ought to be considered and used. Dr. Watts did not design a mere metrical version, but an imitation and a paraphrase, which of course must accord with his own interpretation of the sacred odes which he versified; and which, in connexion with his Hymns, the first book of which consists of free paraphrases on texts of Scripture, affords the best book of congregational psalmody which the British or American churches ever enjoyed, and which have happily aided the devotions, and cheered the dying beds of thousands of believers now in glory.

A metrical version of the book of Psalms, neither too literal nor too free, continues, however, to be a grand desideratum in the English and Scottish churches, whether Established or Dissenting.

Had the immortal Cowper turned his attention to such a work, availing himself judiciously of the labours of the best modern critics in the sacred language, what a noble work might have been produced!——But perhaps this honour was not reserved for any one poet. Several individuals have given us excellent versions of particular psalms, of which recent collectors have availed themselves; and we rejoice that so distinguished a poet as Mr. Montgomery has devoted his talents to this very laudable attempt in what he modestly calls *Imitations*. He has versified about one-third of the book of Psalms, and has succeeded, we think, in a very considerable degree; we sincerely hope he will be encouraged to proceed with the remainder.

We gave our readers a specimen of the work (not then published) in our Magazine for May last, and we shall insert two more of the psalms in the close of the present Number: we take the liberty, however, to express a doubt whether all Mr. M.'s metres are judiciously chosen. His hundredth Psalm, for instance, though in itself excellent, when compared with Watts's, especially as improved by Madan, ("Before Jehovah's awful throne!") appears to us in dignity and sublimity far inferior, which we attribute chiefly to the levity of the measure. See p. 380.

A Treatise on Prayer: designed to assist in its devout discharge. By the Rev. *E. Bickersteth*, Assistant Minister of Wheeler Chapel. Fifth edition. 5*s*. Seeley.

THE stamp of public approbation has been repeatedly put upon this Treatise, which in a short time has reached a fifth edition. We rejoice in the success of the author's former publication, the "Scripture Help," the great acceptance of which induced him to call the attention of Christians, and particularly the young, to this most important means of grace.

Mr. B. judged, and we think most truly, that it is peculiarly necessary *now* to press the duty of prayer; for it appears to him to be "one of the dangers of the present reviving state of the church, that men gain knowledge without corresponding feelings: they are tempted to make a profession of religion, and to talk about it, while, it is to be feared, the more retired and all-important duties of devout prayer, meditation, self-examination, and reading the Scriptures are neglected."

The Nature and Duty of Prayer—The Privilege of Prayer—The Assistance of the Holy Spirit—The Intercession of Christ—Private Prayer—Public Worship—Family Worship—Social Prayer—The general habit of Prayer—The Spirit of Prayer for the enlargement of the kingdom of Christ—Distractions in Prayer—On Devotional feelings merely—Directions to assist in attaining the spirit of Prayer—An Exhortation to Prayer—and, finally, Forms of Prayer (about twenty) for a variety of occasions. These constitute the very useful treatise before us, which we gladly recommend to the serious perusal of our readers.

An Ecclesiastical Memoir of the First Four Decades of the Reign of George III.: or an Account of the state of Religion in the Church of England during that period: with characteristic sketches of Divines, Authors, &c. By the Rev. *J. White Middelton*, A. M. 8vo. 9*s*. Seeley.

This Memoir, as the Preface informs us, comprehends "the substance of a series of papers" inserted in the Christian Guardian for 1820 and 1821, where we have read some of them with much pleasure; and are glad to see them collected into a volume which will form a valuable Supplement to both our civil and ecclesiastical histories, few of which come so near the present time as the year 1800. Considered as a distinct work also, it will be read with much pleasure by all who feel interested in the spread and growth of Evangelical Religion, for though the author is decidedly attached to the Church of England, he speaks of Methodists and Dissenters with a candour and liberality they do not often meet with.

The sketches of character, which are spirited and well written, include the most eminent prelates, divines, authors, and preachers of the forty years of which Mr. M. gives the history. The rise of Methodism and of Sunday Schools—The proceedings of the Society for promoting Christian knowledge—The King's illness and recovery—The Irish Rebellion, and the union of the Churches of England and Ireland are among the most prominent of the events recorded.

Elements of Thought: or First Lessons on the Knowledge of the Mind; including Familiar Explanations of the Terms employed, &c. By *J. Taylor*, Jun. 12mo. 4*s*. 6*d*. Holdsworth.

This little work forms a popular introduction to metaphysics and the theory of the human mind; and is well adapted to be put into the hands of young persons when they are beginning to THINK, with a view to direct and encourage them in the pursuit of intellectual studies. It is divided into Two Parts. In the First, the author defines, illustrates, and compares the three different styles or modes of expression, which he calls the colloquial, figurative, and philosophical; and explains certain *general* terms, necessary to be understood, in order to the analysing and arranging our ideas.

The Second Part contains, in alphabetical order, "Brief and Familiar Explanations of the principal Terms employed on subjects relating to the nature and operations of the Intellectual powers." In both, Mr. T. has studied simplicity and perspicuity; and the work has our cordial recommendation to all who read for "the improvement of the mind." To those who read *merely* for amusement, it may appear uninteresting and dry; such a course of reading having the same unhappy effect on the mind as a profusion of candies and confectionaries have upon the appetite—it palls, weakens, and as to any valuable exertions, destroys its best powers.

An Address from a Christian Pastor to his Church and Congregation upon Baptism: containing a statement of some essential points in which the Systems both of the Pædobaptists and Anti-pædobaptists appear to differ from that of the New Testament. By *James Bass*. 8vo. 2*s*. 6*d*. Westley.

Mr. Bass is an Independent minister at Halstead, in Essex, who for many years entertained such doubts on the subject of Baptism as induced him wholly to wave the administration of it. His doubts led him to much careful investigation of the matter, the result of which completely satisfied his own mind, and which he now presents to the public in this pamphlet.

If we understand the author aright, his view of the subject is as follows. He considers baptism to be merely a *ritual sign* of the grace of the Father, of the Son, and of the Holy Spirit, which is to be administered in their names, "*with water*," (an element under which, as a figure, heavenly grace is most frequently described in Scripture) in order to direct the hearts of men to receive that grace, by faith, as it is tendered to them in the Gospel. It being therefore an ordinance intended to aid the conceptions of the human mind upon the verbal teaching of its doctrines, he thinks it ought to be freely administered to all the hearers of the word who are willing to receive it, and that without *delay* or *questioning*, as the means of their improvement; and that to refuse the rite, either to *adults* or *infants*, under the pretence of greater purity, frustrates the design of our Lord's commission, and is a departure from the Apostolic practice.

With regard to the *mode* of baptism, the author is of opinion that baptism, like the bow in the clouds, being simply a sign, to the subject who may use it, of what the word relates of Jehovah's mercy as published to all nations, the water is to be applied in that way which shall least distract him, or hinder his contemplations.

Towards the conclusion of the work

Mr. Bass says, "I must again repeat that I believe it (baptism) to be a sign—not of renewing grace—but of the grace of heaven; ordained by Christ in his love and wisdom to instruct the learner of the Christian faith in the scheme of revealed mercy; and to direct his thoughts and contemplations all his days to the Father, through the Son, by the Holy Spirit, for all grace to help and save him; so that, according to the revealed order of our communion with the Deity, his "fellowship may be with the Father, and with his Son Jesus Christ," by the "One Spirit;" and that thus, instrumentally, his "baptism may save him," continually, "in every stage of his Christian course."

Mr. B. is persuaded that when Scriptural views of baptism are entertained, (and no doubt he judges these to be such) this sacred rite will explain many passages now hard to be understood; and unite Christians who have long been separated into opposing parties: and that, through this happy unity, Christ will take to himself his great power and reign; that the heathen will bring their forces into the Christian church, and that "the kingdoms of this world will become the kingdom of our God and of his Christ."

Whether the author's views will conduce to this event we will not undertake to say. The pamphlet is written in a good spirit, and may be read, we think, with advantage by all parties.

A Respectful Letter to the Earl of Liverpool, occasioned by the Speech imputed to his Lordship at the Isle of Thanet Bible Society Meeting, Oct. 1821. By the *Rev. H. H. Norris*. 8vo. *7s.*

Ecce iterum Crispinus! While this pugnacious son of "THE Church in danger" is seeking relief from the turmoil of his feelings by another periodical emission of his thread-bare invectives against the Bible Society, the Prayer-book Society, Missionary, and almost all other Societies (save and except his own idol, the Bartlett's-buildings Society) let the supporters of these noble Institutions, leaving him while witnessing their prosperity unchecked by his efforts, to the condolence of his friends and the restorative influence of the Bath or Cheltenham waters, meekly pursue their beneficent labours. Neither his Lordship nor themselves can receive harm from so impotent an assailant.

But what has brought upon his Lordship this *visitation* from his yet unelected diocesan? For while Mr. N. would call it schism to speak a word against a ruler in "THE *Church*," he has no repugnance to hurl a volume against this much esteemed ruler in the *State!* It seems that Lord Liverpool *attended* an Anniversary of an Auxiliary Bible Society, (which Mr. Norris *would* not do;) that his Lordship *made a speech* at it, (which Mr. Norris *could not* do;)—and that the echo of the words spoken by him striking on the cinder-sides of the mountain of Mr. N.'s prejudices and passions, has brought down upon his Lordship's head this avalanche of scraps from speeches made and not made, letters, sermons, charges, reports, newspapers, and every thing that his ferret-like pursuit could discover applicable, fairly or foully, to his purpose.

His Lordship is reported to have uttered (and some friends of the Bible Society have circulated the Report in the shape of a recommendation) the three following statements: That "*the labours of the Bible Society tend to promote Christianity throughout the world;*" that "*the operation of the Bartlett's-buildings Society is limited;*" and that "*the distribution of the Scriptures will tend to lead men to approve of our excellent Liturgy.*" Our readers must judge for themselves what measure of *truth* is to be found in these opinions, whether it be over or under the line which reason and fact consent to draw; but it seems that, according to the the scales kept on Holborn Hill, there is some light-weighted churchmanship to be found in them, which it is incumbent on this vigilant inquest-man over his neighbours weights and measures, to bring up to its proper standard, by lectures from the "monitory pages" of history, and on the gloomy visions which open to the eye of the Hackney Seer.

His Lordship may, however, congratulate himself on escaping with fewer scatches than are inflicted on the poor Ladies, who are so commendably to themselves, and so beneficially to others, aiding the efforts of the proscribed Society by their personal exertions. On this point our valorous knight is transported beyond bounds, and on them and Mr. C. S. Dudley, (whom he, with his *usual urbanity*, styles "*the Society's serjeant-major in the female department,*") he pours the dregs of his ire and irony. It has been surmised, that in this career of high-church enterprise he has made the far-famed hero of Cervantes his model: but however that may be, it is clear that he has no objection, when occasion serves, to dip his pen in the coarser ink of the author of Gil Blas. Would it be believed that the becoming recommendation on the subject of visits to the poor by the female collectors, viz. that a senior lady

should be associated with a junior, could have called forth the following comment from any *gentleman*, whether his coat were made of "*cloth*" canonical or common? (The italics are Mr. N.'s own.) "That *obviously wicked* device of sending forth in couples *a young lady and her duenna*, to give her confidence, to tutor her in playing off her winning ways, and to cover her retreat in case of an unwelcome reception." We reprobate the indelicacy and the vulgarity of the allusion; and leave it to its author's taste to relish the *species* of wit (so far as it has any) which seasons the joke.

But it is time to leave Mr. N. to enjoy the laurels which this new sally upon adversaries, created by his own imagination, may procure him amongst his worthy abettors. We do not envy him all the contentment which their plaudits can afford, till (as we sincerely wish may be the case) a better light than that which now enlightens his eye shall shew him that he resists that which he ought to support, and copies in his original error one whom we should be glad to see him imitating, only in his subsequent and purified zeal. Should he again issue forth in his *present* armour, we beg to offer one word of "respectful" advice—to follow more closely the example of his favourite Society in the reasonableness of its charges, and not to make us pay *7s.* for his meagre vol. of 265 pages.

The Influence of Protestant Missionary Establishments, in developing the Physical and Moral condition of Man, and elucidating the dark regions of the Globe, briefly delineated. With a coloured Map. By *Thomas Myers*, A.M. of the Royal Military Academy, Woolwich. 4to. 3*s.* Sherwood & Co.

This Tract contains a sort of bird's-eye view of Missions at the present time, with a brief argument in favour of their influence in the improvement of knowledge and the state of man. The Map is so coloured as to indicate the different forms of Religion professed in different countries; and the principal Missionary stations are indicated by dots of a crimson colour. It will be a most useful companion in reading missionary transactions, and should be kept at hand for that purpose.

We take this opportunity of mentioning that Mr. Myers has just published in twenty-four Parts (making two handsome quarto volumes,) "A new and comprehensive System of Geography," with coloured Maps and other Plates, which has the very respectable recommendations of the late Mr. Bonnycastle, and of Drs. Collyer, Olin. Gregory, Lauphier, Kelly, Crombie, and Andrew.

The present tract we are informed forms the introduction to Mr. M.'s second volume.

LITERARY NOTICES.

In the Press.—W. Rae Wilson, Esq. of Lanarkshire, has in the Press an Account of his Travels in the Holy Land and Egypt. It will form a handsome 8vo. vol., and will be illustrated with many interesting Views. The great object of this Traveller was to compare the Customs and Manners of the countries he visited with the accounts in Scripture.

Also, An Abridgment of Blackstone's Commentaries on the Laws of England, in a Series of Letters from a Father to his Daughter: chiefly intended for Female Education. By a Barrister.

Dr. Winter's Funeral Sermon for the Rev. S. Newton, with the address by Mr. Walford.

SELECT LIST.

A Dissertation on the Eternal Sonship of Christ. By Js. Kidd, D.D. 8vo. 7*s.* 6*d.*

An Abridgment of the Prophecies as connected with Profane History. By Mrs. Smith. 12mo. 7*s.* 6*d.*

A Narrative of Remarkable periods of the Success of the Gospel. By W. Baker. 12mo. 4*s.*

Geological Essays.—1. Concerning the Antediluvian Earth.—2. A Defence of the Genesis of Moses.—3. The Geology of the Avon. By J. Sutcliffe, A.M. 8vo. 4*s.*

A Sermon before the Northern Baptist Education Society. By B. Godwin.

The God of Abraham: a Sermon on Gen. xv. 1. By W. Baker.

Divine Prescience considered in connection with Moral Agency. A Sermon by Evan Herbert.

The Influence of the Atonement: an Essay by Jos. Bate. 12mo.

Early Rising Recommended: a Tract on returning from a Morning Walk. By J. Snelgar. 12mo. 6*d.*

Rudiments of Grammar, in Verse. 18mo.

Select Passages from the Bible, for the use of Schools and Families. By A. Adam. 12mo. 4*s.* 6*d.* bound.

Miscellaneous Questions in English History, &c. By the late Mr. W. Butler. 12mo. 4*s.* bound.

Lectures on some Important Doctrines of the Gospel. By Dr. Raffles. 12mo.

A Sermon before the Homerton Academy. By the Rev. J. B. Innes, with Dr. Winter's Address on laying the foundation of the New Academy. 8vo. 2*s.*

Funeral Sermon for the Rev. E. Townshend, M.A. By the Rev. G. Walford, M.A. 8vo. 1*s.*

RELIGIOUS INTELIGENCE.

LONDON.

BRITISH AND FOREIGN SEAMAN'S FRIEND SOCIETY AND BETHEL UNION.

As the Third Anniversary of this Society approaches, when the public will expect a condensed statement of its proceedings, and a faithful exhibition of its future prospects, the Committee will be most happy to avail themselves of this opportunity to lay before the subscribers, and all their friends, such a mass of valuable information as they persuade themselves has seldom been exceeded by an infant Society like this. The labours of the Institution have been directed to the promotion of religion and morality among *British Soldiers, British and foreign Seamen, Thames Rivermen, and Bargemen on canals and rivers.* The numerous and zealous agents raised up to aid the plans of the Society, and the great success with which their exertions have been crowned, will be considered by the public as tokens of the Divine blessing on the past, and pledges of grace, mercy, and peace on the future.

In the close of September, and in the early days of October, the Committee will be happy to meet the friends of this great work at the Anniversary Sermons, and in the Public Meeting.

The Rt. Hon. Adm. Lord Gambier, President of the Institution, has condescended again to honour the Society with his presence. Two large rooms will be engaged at the London Tavern, and a third, if required: and many naval and military officers are expected to attend.

THE NATIONAL SCHOOL SOCIETY

Held their Annual Meeting in London, June 5, when it was stated in the Report that the number of schools under their direction is 1790, and the total number of children educated in them upwards of 250,000. The total receipts of the year amounted to 3,634*l.*, and their funded property to 3,666*l.*

The Archbishop of Canterbury in his address to the Meeting, exhorted his brethren to "look well to the establishment and maintenance of schools for the poor;—*the education of the people of this country belonged by law, and of right, to the parochial clergy.*"

CHRISTIAN CHARITY.

INCOME for the last year of some of the principal Societies whose Anniversaries have been celebrated during the last two months.

Wesleyan Society	26,883	0	1
Church Missionary Society	32,975	9	7
British and Foreign Bible Society	103,802	17	1
Prayer Book and Homily Society	2,056	15	8
Missions of United Brethren	7,192	18	5
Society for the Conversion of Jews	11,220	2	11
Hibernian Society	5,372	5	6
Sunday School Union	1,762	4	5
Naval and Military Bible Society.	2,040	4	2
London Missionary Society	29,437	0	0
Religious Tract Society	9,261	3	0
African Institution	1,124	2	0
Society for Promoting Christian Knowledge, for 1821	50,822	3	0
Baptist Mission in India, &c.	11,600	0	0
Baptist Home Mission	930	0	0

NEW MARRIAGE ACT.

BY this Act it is required, in order to obtain a license, that an extract from the Baptismal Register should be produced, for the purpose of ascertaining that the person requiring that license has attained the full age of *twenty-one years.* Now this clause may affect various classes of Dissenters, especially those of the *Baptist* denomination, who, of course, cannot produce such a document. Complaint was made in the House of Commons of the injurious nature of this clause by Mr. Butterworth; but it was nevertheless passed. Dr. Phillimore, on behalf of the clause, answered, that there was a *proviso* in the Bill that, if such *register cannot be found,* an affidavit of the age of the party, by a person well acquainted with the fact, may be admitted. This is, nevertheless, a hardship, and will certainly be found such in many instances by others as well as Baptists, as registers of baptism are not always kept by Dissenting ministers, or carefully preserved, or extracts easily procured: and even the Register kept at the Dissenters' Library, Red Cross-street, will not, perhaps, answer this purpose, as that is a record not of baptisms but of *births.* We hope this obnoxious clause will be modified in a better manner when the Bill is revised, as is expected next Session.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, July 25, 1822.

Name.	Denom.	Recommended by	£.	Name.	Denom.	Recommended by	£
	English.				*English.*		
A. A—n.	Indep.	Rev. M. Wilks	6	E. W—s.	Indep.	Rev. W. F. Platt....	6
M. B—n.	.....	J. Arundel. ..	6	E. W—r.	.....	J. Raban	6
M. B—d.	.....	J. Clayton ..	6	E. W—y.	.....	G. Collison. ..	6
J. B—s.	.....	G. Collison. ..	6	T. M. W.	.....	S. Greatheed .	6
M. A. C.	.....	G. Burder	6	J. W—r.	.....	T. Beck	6
M. C—g.	.....	W. F. Platt..	6		*Welsh.*		
M. E—t.	.....	G. Collison ..	6	A. D—s.	Indep.	Dr. Winter ..	5
M. G—d.	.....	Ditto.....	6	A. E—s.	.....	M. Wilks	5
E. G—e.	.....	G. Burder....	6	E. J—s.	.....	Dr. Winter ..	5
M. G—r.	Presb.	E. Parsons ..	6	A. L—s.	.....	G. Burder	5
J. C—h.	Indep.	Ditto.....	6	M. M—h.	.....	R. Hill	5
J. G—s.	.....	J. Raban.....	6	E. P—h.	.....	J. Townsend	5
E. H—n.	....	J. Clayton....	6	H. R—s.	C. Meth.	M. Wilks	5
E. H—ll.	.....	J. Raban	6	C. M—n.	.....	T. Beck	5
A. H—n.	.....	J. Bennett ...	6		*Scotch.*		
E. H—e.	Estab.	S. Greatheed..	6	B—e.	Presb.	Dr. Waugh ..	5
E. H—t.	.....	R. Hill	6	J. C—l.	Indep.	Gr. Ewing . ..	5
A. J—m.	Indep.	G. Burder....	6	C. F—r.	Presb.	Dr. Waugh ..	5
A. K—k.	.....	W. Roby	6	A. H—n.	.....	Ditto.....	5
S. M—y.	.....	Dr. Smith....	6	J—e.	.....	Ditto.....	5
A. M—n.	.....	Dr. Winter. ..	6	M'C—.	.....	Ditto.....	5
M. M. M.	C. Meth.	M. Wilks	6	E. R—k.	.....	J. Smart.	5
E. N—s.	Indep.	G. Collison. ..	6	J. T—n.	.....	Gr. Ewing . ..	5
J. R—e.	.....	E. Parsons. ..	6	J. Y—g.	.....	Dr. Waugh ..	5
E. T—n.	.....	W. F. Platt ..	6	W. P.	Indep.	Donation	5

Several other Cases were voted provisionally, not having been applied for.

Summary of the present Population of Great Britain and Ireland, according to the last Census.

	Population. 1801.	Population. 1811.	Population. 1821.
England....	8,331,434	9,538,827	11,260,555
Wales.....	541,546	611,788	717,108
Scotland. ..	1,599,068	1,805,688	2,092,014
	10,472,048	11,956,303	14,069,677
Army, Navy, &c.	470,598	640,500	310,000
Totals ..	10,942,646	12,596,803	14,379,677

WELSH COLLEGE.

A WELSH College for the Education of those Students for the Ministry in the Established Church whose friends are not in affluence, is about to be erected at Lampeter, in Cardiganshire. The sum of 15,000*l.* 3 per cents. is already collected. His Majesty has generously contributed 1000*l.* The Bishop of St. David's has long been zealously engaged in promoting this object.

ROTHERHAM INDEPENDENT COLLEGE.

On Tuesday, June 25, was held the Annual Examination of the Students of this Institution. The Committee commenced its labours about ten in the morning, when Dr. Boothroyd was called to the Chair.

The Junior Hebrew Class read in the twelfth chapter of Deuteronomy, and analysed such words as any member of the Committee pleased to point out.

The senior Hebræans read in the book of Psalms, and went through two which the Chairman selected at the moment; they read also in the book of Proverbs.

The Chaldee and Syriac Classes were examined in the second chapter of Daniel, and in the seventh chapter of John, in the Peshito Syriac version.

The junior Greek Class read in the first chapter of the Acts of the Apostles, and parsed several verses.

Another Class were examined in the Oration of Lysias against Eratosthenes, and in the Septuagint version of the book of Proverbs.

The Seniors read in the Oration of Æschines against Ctesiphon.

In Latin, the juniors were examined in the Second Ode of the first book of Horace. They produced and read several English translations of these Odes.

Another Class translated part of the first book of Tacitus' History.

The afternoon was occupied with examining the Students in Theology.

The Mathematical Examination in the evening was precluded by a Meeting of the General Committee of the Institution.

On the following day, Wednesday, 26, the Annual Meeting of the Subscribers commenced at Half-past Ten, Joseph Read, Esq. in the Chair.

Mr. Benson read to the Meeting a Greek Theme; and Mr. Mathews and Mr. Barton delivered Latin Themes.

The Report of the Committee announced, that there had been nineteen students in the Institution at the commencement of the session; that six would finish their studies at the present Midsummer—of these five are going to stations of usefulness, and one intends finishing his education at the University of Edinburgh.

In the Evening, at the Chapel, three students delivered English Themes;—Mr. Woodwork, *On the certainty and near approach of the Millennium*; Mr. Johnson, *On the means of hastening that state of the Church*; Mr. Benson, *On the effusion of the Spirit to give efficacy to those means.*

Mr. Scales, of Leeds, delivered an appropriate address to the students, which closed the interesting services of the day.

The Report of the Treasurer, however, announced that he was more than 400*l.* in advance; while the expenses of the current year are unprovided for—a circumstance which must distress all the friends of the Institution.

PROVINCIAL.

Mar. 20, the Rev. G. D. Mudie, (late of Hamburgh) was set apart to the pastoral office, over the Independent Church, at Rochford, Essex. Mr. Burls, of Maldon, began the service by prayer and reading the scriptures; Mr. G. Clayton, of Walworth, described a gospel church, and addressed the minister from Prov. xi. 30. Dr. Waugh, implored the divine benediction, in solemn and affectionate prayer. Mr. Craig, delivered an appropriate discourse founded on Acts ix. 31. and Mr. J. Thornton concluded in prayer.

The Hants Associated Ministers held their Half-yearly Meeting at Ringwood, on Thursday, April 25, when the Rev. J. Bristow, of Wilton, preached "On the necessity of a more abundant measure of divine influence for the further extension of the Gospel," &c.* The Rev. J. Reynolds, of Romsey, preached in the Evening on Matt. ix. 36—38; and Dr. Bogue on the preceding evening on Exod. xxxiii. 18.

The Rev. J. Hunt (late of Chichester) having resigned the office of Secretary in consequence of his removal to Chelmsford, it was resolved unanimously, "That the most cordial thanks of the Association be given to him for his long, active, and successful services." The Rev. W. Priestley, of Fordingbridge, was unanimously requested to fill the vacant office, to which he acceded.

April 25, a new Chapel, called Mount Pisgah, was opened in Gower, Glamorganshire. There are now six places of worship in this peninsula, for which the long-neglected inhabitants are indebted to the pious zeal and liberality of the Right Hon. Baroness Barham. The religious services in the Morning were introduced by Mr. Warlow, of Milford, and Mr. Lewis, of Newport. Mr. Thorp, of Bristol, preached from Deut. iii. 27, 28, and 1 John iv. 8.; and Mr. Burfett, of Swansea, concluded with prayer.

The Afternoon services were begun by Mr. Daniell, of Kingswood; discourses were delivered by Mr. Peters,

* In compliance with request, the sermon has been lately published.

of Carmarthen, and by Mr. Davis, of Bath, from 1 Tim. vi. 6, and Luke xiv. 16—20; and Mr. Jones, of Swansea, concluded with prayer.

MAY 22, the Rev. D. Jenkins was ordained pastor over the Independent church at Brychgoed, South Wales, vacant by the death of Mr. Jenkins. Mr. Powell, of Mynyddbach, commenced the service by reading and prayer; Mr. Lewis, of Aber, delivered the introductory discourse; Mr. Powell, of Brecon, asked the questions: Mr. Morgans, of Pentretygwyn, offered the ordination prayer; Mr. Jones, of Crigbar, delivered the charge from Matt. xxiv. 45, 46; Mr. Davies, of Cardigan, preached to the people from 1 Thess. v. 13. Messrs. Rees, of Trewyddel, and Jones, of Talgarth, preached the Evening before.

LORD'S Day, May 26, at Harlestone, Norfolk, a new Independent Meeting-house was opened for the increasing congregation of the Rev. J. Fisher, who preached on the occasion to a crowded and attentive auditory, from 1 Sam. vii. 1.

MAY 29. Mr. T. Horton, late student at Bristol, was ordained pastor of the Baptist church, Morice Square, Plymouth Dock. The ministers who engaged in the services were Mr. Wilcocks and Mr. Parrot, (Independent) of the same place; Mr. Crisp and Dr. Ryland, of Bristol; Mr. Saffery, of Salisbury, and Mr. Winterbotham, of Horsley.

Same day, Mr. J. Raine, (late student of Rotherham Academy) was ordained over the Independent church at Bolsover, Derbyshire. In the Morning, Mr. R. Weaver, of Mansfield, opened the service by prayer and reading the Scriptures; Mr. Boden, of Sheffield, delivered the introductory discourse, &c.; Mr. Roome, of Sutton Ashfield, offered the ordination-prayer; Mr. Bennett, Theological Tutor, Rotherham, gave the charge from Isa. xl. 11; and Mr. Boden concluded with prayer. In the Afternoon, Mr. Roome opened the service, and Mr. Alliot, of Nottingham, preached to the people from Eph. ii. 19 to the end. The chapel was crowded, and the services highly interesting.

JUNE 5, a small Chapel at East Barnet, which has lately been fitted up at the expense of the Middlesex and Herts. Union of Congregational Ministers and Churches, was opened for public worship. In the Morning, Mr. Morrison, of Barnet, commenced with prayer and reading the Scriptures; Dr. Winter, of London, preached an appropriate sermon from Ezek. xxxiv. 26; and Mr. Thomas, of Enfield, concluded. In the Evening Mr. Brown, of Enfield, prayed; Dr. Harris, Divinity Tutor at Hoxton, delivered an impressive discourse from 1 Cor. ii. 4; and Mr. Knight, of Ponder's End, closed the services of the day.

JUNE 5. The first stone of a Chapel in Seaford, eight miles west of Eastbourne, Sussex, was laid by the Rev. G. Evans, of London, who was the principal instrument of introducing the Gospel in Seaford. The Rev. Messrs. Kirby, Betts, Anderson, and Drury assisted in the devotional exercises of the evening. The weather was beautifully serene, the assemblage numerous and attentive, and it is hoped that a divine blessing accompanied the interesting service.

Application will in due time be made to the religious public for pecuniary assistance. The following ministers warmly recommend the case: the Rev. Joseph Kirby of Lewes, Jn. James, Dr. Styles, G. Evans, G. Betts;—Mr. T. Pellatt; and Mr. T. Thompson, Treasurer of the Home Missionary Society.

JUNE 11, the Rev. Robert Halley, late a student in the Academy at Homerton, was ordained to the pastorship over the church at St. Neot's. Praying and reading the Scriptures by Mr. Turnbull, Classical Tutor at Wymondley; the introductory discourse and the usual questions by Mr. Walford of Homerton; the ordination-prayer by Mr. Barker of Deptford; the charge by Dr. Smith; the sermon to the church and congregation by their late pastor, the Rev. T. Morell, now Theological Tutor at Wymondley; and the concluding prayer by Mr. Thodey, of Cambridge.

In the Evening, Mr. Hillyard, of Bedford, preached; Messrs. Middleditch and Hopkins engaged in prayer.

JUNE 13. The Rev. S. Carlisle, late of Hackney Academy, was ordained over the Independent church at Little Waltham, Essex. Mr. W. Clayton, of Saffron Walden, asked the usual questions, and received the confession of faith; Mr. Dewhirst, of Bury St. Edmunds, gave the charge from Heb. xiii. 17; Mr. Carter, of Braintree, addressed the people from 1 Thess. v. 12, 13; the other parts of the service were conducted by Messrs. Robinson, Thornton, Firmen, &c. The congregation was numerous and deeply interested.

Same day, Mr. H. Mort, late student at Hoxton, was ordained to the pastoral care of the church and congregation late under the charge of the Rev. Joel Banfield, Bromyard, Herefordshire. Mr. Page, of Worcester, commenced the service; Mr. Vaughan, of Worcester, gave the introductory discourse, and proposed the

usual questions; Mr. Thorpe, of Bristol, delivered the charge; Dr. Waugh addressed the people; and Mr. Freeman, of Kidderminster, closed with prayer. Mr. Welsford, of Tewkesbury, and Mr. Edmonds, of Leominster, engaged in prayer.

Same day, was held the Second Anniversary for the Encouragement of a stated Gospel Ministry on Mersea Island, Essex, when Mr. G. M. Churchill, who has been with the people nearly two years, was ordained pastor over them. Mr. Kemp, of Terling, commenced the service; Mr. Savill, of Colchester, delivered the introductory address, proposed the questions, &c.; Mr. Bass, of Halsted, offered up the ordination-prayer; Mr. Churchill, of Thames Ditton, gave his son an impressive charge, founded on 2 Tim. ii. 1, "Thou, therefore, my son," &c.; Mr. Craig, of Bocking, preached to the people from Is. xxxiii. 20, 21; and Mr. Crathern, of Dedham, concluded with prayer. A sermon was preached in the Evening by Mr. Cox, of Hadleigh, from 1 Kings i. 36. Messrs. Sevier, Muscott, and Stow engaged in the devotional services.

JUNE 19 and 20. Opening of a new Independent Meeting-house, which is called Philadelphia, (but formerly Tathirion) near Llansturm, Glamorganshire. On the Evening of the 19th, Mr. John Roberts, of White Cross, commenced the service; sermons were delivered by Messrs. Owens, of Swansea, and Jones of Bridgend. Next day, at Ten, Mr. James, Cardiff, commenced the service, and sermons were delivered by Messrs. Morris, of Tredegar, and Moses, of New Inn. At Two, Mr. E. Williams, of Carphilly, commenced the service; and sermons were delivered by Messrs. Evans, of Godre-y-rhos, and Howels, of Baran. At Six, Mr. Davies, of Cymmar, commenced the service and preached, as did also Mr. Hughes, of White Cross.

The people heretofore worshipped in a small house, where Mr. Noah Jones was their pastor for many years; after he died, Mr. D. Jones, their present minister came, and after labouring many years without much apparent success, the word has been much blessed. And now the old Meeting-place being found too small, the friends unanimously considered the necessity of erecting a new place of worship. They applied to the present Hon. Wyndaham Lewis, Esq. M.P. (through the instrumentality of whose ancestors the cause began there about sixty years ago) for a lease, which was granted for 999 years, at the nominal rent of one shilling yearly. The expenses of building are about 100*l.* for which their minister will be under the necessity of applying to the benevolent friends of the Gospel.

JUNE 20, was ordained, with pleasing prospects of usefulness, the Rev. John Greenwood, at the Old Meeting in Royston. Mr. Miles, of Foulmire, read the Scriptures and prayed; Mr. Hillyard, of Bedford, delivered the ordination discourse; Mr. Jameson, formerly pastor of the same church, and still a member, presented an account of the proceedings of the Society; Mr. Hopkins, of Linton, offered the ordination-prayer; Mr. Morell, Theological Tutor at Wymondley, gave the charge from 1 Cor. iv. 2; Mr. Chaplin, of Bishop's Stortford, preached to the people from Ezek. xxxiv. 26; and Mr. Towne, minister of another meeting at Royston, concluded with prayer.

JUNE 27. A neat and commodious Independent Chapel was opened at Keld, near Reeth, on which occasion Mr. Rampbler, of Fulneck, preached in the Morning from Rev. xxi. 3; Mr. Allison, of Feathem, in the Afternoon, from 2 Chron. vi. 41; and Mr. C. Gollop, of Darlington, in the Evening, from Mark xvi. 20, The congregations were very numerous and gratifying.

Same day, the First Anniversary of the Independent Chapel, Ashford, was held, (the first stone of which was laid in June, 1821, by Dr. Raffles: and which was opened for Divine worship by Dr. Collyer on the 19th of September, 1821, assisted by Messrs. Kemp, Gurteen, Broady, Robinson, Anderson, Jinkings, Marsh, Lattson, &c. &c., when Dr. Collyer preached in the Morning and Evening. The devotional exercises by Messrs. Kemp, Gurteen, N. E. Hooper, and Toomer.

Surrey Mission.—Aug. 6. A neat Chapel was opened at Pains (or Pend's Hill) in the parish of Limpsfield, under the patronage of the above Society, when three sermons were preached; that in the Morning by Mr. Jackson, of Stockwell, from 2 Chron. xvii. 9, 10; that in the Afternoon by Mr. Innes, of Camberwell, from Jer. xxxi. 19; and that in the Evening by Mr. May, of Croydon, from 2 Chron. vii. 15, 16. The devotional parts of the services were conducted by Messrs. Upton, senior—Chapman, of Dorman's Land—Chapman, of Hurstmonceaux—Stanger, of Bessel's Green—and Mr. S. A. Dubourg, the county Missionary in this district. It must afford heartfelt pleasure to every friend to the Redeemer's cause to hear that this is the fifth place which has been built by this Society within these two years, and that it is in contemplation to build several more in other remote hamlets, where the people are saying, "Come over and help us."

NOTICES.

THE next Half-yearly Meeting of the Middlesex and Herts. Union of Congregational Ministers and Churches will be held at Mr. Lloyd's Chapel, Southgate, at Eleven o'clock on Wednesday, Sept. 4, when Mr. Knight, of Ponder's End, is to preach on "*Growth in Grace.*"

THE Hants. Association hold their next Half-yearly Meeting at the Rev. John Griffin's, Portsea, on Wed. Oct. 2. Mr. Priestley to preach—On the practical influence of Christ's Divinity.

THE Independent Benevolent Society meeting in Gloucestershire, will hold its Annual Meeting in the Independent Chapel at Painswick, on Wednesday, Oct. 23, when Mr. Thorp is expected to preach. The Association to promote the preaching of the Gospel in the County will be held at the same time and place. There will be an open Committee on the preceding Evening, at Mr. Meek's house.

RECENT DEATH.

JUNE 22, 1822, the Rev. John Green, many years minister of an Independent congregation in St. Mary's Gate, Nottingham, died after a long and severe illness at the advanced age of 74.

SCOTLAND.

GAELIC SCHOOL SOCIETY OF EDINBURGH.

WE have just perused the last Report of this Society. It was formed some years ago for the purpose of promoting Religious Education in one of the most interesting but most destitute parts of Great Britain. Its object is simply to teach the Highlanders of Scotland to read the Word of God in their own language; and its operations have been characterized by a degree of zeal, energy, and perseverance, which a sense of the paramount importance of Christianity could alone inspire. The Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland is well known to the public, but their plan only admits of teaching English. The Gaelic School Society has pursued a different course, and their success has more than realized their most sanguine expectations. The rapidity and eagerness with which the Highlanders, both young and old, learn to read Gaelic is astonishing. The Gospel, when addressed to them in the language of their forefathers, comes home to their hearts with double force and interest; and it is delightful to hear with what eagerness they in many a long winter's evening assemble round the fire which burns in their lonely hut, not to listen to the tales of other times, or "kindle at the battle-cry raised by the warriors of a former age," but to hear the message of the Prince of Peace read to them by their children, taught in the schools of this Society.

We understand that the expenditure of the Society, although very insignificant when contrasted with the extent of their operations, is sufficient to have exhausted their funds. The Society at its outset used to derive considerable support from London; but this, from peculiar circumstances, has been almost entirely withdrawn. Numerous are the claims of various Societies, but it is sufficient merely to state these facts to our readers, and leave it to their own consciences to determine whether or not they can afford to contribute towards an object so praiseworthy.

Subscriptions and donations will be thankfully received and acknowledged by Mr. *Hine*, 10, Wood-street, Cheapside.

LANARK.

A UNION has been formed between the Religious Tract Society of Lanark and Sabbath Evening School Society for Lanark and its vicinity, in order the better to co-operate in those important objects. Mr. J. Cleland, Treasurer; Misses C. Honeyman, and Jane Walker, Secretaries; and Mr. W. Stewart, Clerk.

The object of this Institution is the circulation of religious and useful knowledge, as an antidote to the poison continually flowing through the channel of vulgar and pernicious publications, which by their cheapness and adaptation to a depraved taste obtain a mischievous popularity among the lower ranks.

HIGHLANDS.

A NUMBER of ministers in the Church of Scotland have lately agreed to hold a Concert for Prayer in their own closets, at eight o'clock every Saturday Evening, with a view to implore the blessing of God on means used for propagating the Gospel through the world, and especially in the Highlands.

ISLE OF MAN.

AT a Meeting of the friends of Religion in Athol-street Chapel, Douglas, Isle of Man, May 27th, 1822, was formed "The Isle of Man Congregational Itinerant Society," designed to spread the Gospel throughout that island by means of preaching and of schools. Mr. W. Kelly was appointed President, and the Rev. T. F. Winslow Secretary. The Gospel is now preached in several parts of the island. The communication from Liverpool or Greenock being greatly facilitated by means of steam-boats, they hope to receive visits from their Christian friends thereabout. The climate is healthy, the living cheap, and the sea-bathing, they say, excellent. It is proposed, as soon as possible, to procure itinerants to preach to the inhabitants in *Manks*—their native language.

FOREIGN.

AMERICA.

THE Presbytery of New York have published a very interesting narrative of the progress of religion in that State, which we intended to give at some length, but are obliged to defer for want of room.

CHARLESTON, SOUTH CAROLINA.

ON Sunday, Feb. 10, the Mariners' Church in this town was opened for Divine worship. Dr. Palmer preached an eloquent and appropriate Sermon from Psalm cxlii. 4. "No man cared for my soul."

NEW YORK TRACT SOCIETY.

THIS Society has distributed, during the last year, 131,331 Tracts in English, 7,150 in French, and 5,850 in Spanish.

Six thousand in French and Spanish were sent to the President of Hayti, 3,000 in the Spanish to the Supreme Director of Chili, 500 to Lima, in Peru, and 600 to Cuba, and other islands in the West Indies.

CUBA.

A GENTLEMAN who visited this island distributed many copies of the Spanish Testament, which were eagerly received: he has received sixty copies more from America for the same purpose. The superstitious prejudices of the Catholics, especially in the eastern part of the island, are said to be giving way: a large portion of the people can read, and are disposed to read the Bible, notwithstanding the opinion of the priests. Thus new fields of missionary service are opening, which our American brethren will probably cultivate.

Sea Serpent.

THE accounts which have repeatedly appeared in the American newspapers concerning the existence of this animal, appear to be confirmed by a fact stated in a New York paper of June 15.

Mr. John Beer, of Middleton, New Jersey, states that a monstrous creature, between thirty and forty feet in length, and eighteen feet round, was taken out Monday last, in a cove at Brown's Point. Five or six boats went out and succeeded in putting five harpoons into him, which drove him on shore, where they killed and skinned him.

A MERMAID.

Extract of a Letter from the Rev. Dr. Philip, dated Cape Town, Ap. 20, 1822.

"I HAVE to-day seen a mermaid, now exhibiting in this town. I have always treated the existence of this creature as fabulous; but my scepticism is now removed.

The head is almost the size of that of a baboon. It is thinly covered with black hair, hanging down. On the upper lip and on the chin there are a few hairs, resembling those upon the head. The cheek bones are prominent. The forehead is low, but, except in this particular, the features are much better proportioned, and bear a more decided resemblance to the human countenance than those of any of the baboon tribes. The ears, nose, lips, chin, breasts, fingers and nails, resemble that of the human figure. From the position of the arms, and the manner in which they are placed, I have no doubt that it has *clavicles*; an appendage belonging to the human subject which baboons are without. The appearance of the teeth afford sufficient evidence that it is full grown: the *incisores* being worn on the upper surface. There are eight *incisores*, four *canine* and eight *molares*. The canine teeth resemble those of a dog; all the others resemble those of a human subject. The length of the animal is three feet, but not having been well preserved it has shrunk considerably, and must have been both longer and thicker when alive. Its resemblance to the human species ceases immediately under the *mammæ*. On the line of separation, and directly under the breast, are two fins. From the point where the human figure ceases, which is about twelve inches below the vertex of the head, it resembles a large fish of the salmon species. It is covered with scales all over, on the lower parts of the animal; but on that part which resembles the human form they are much less, and scarcely perceptible. On the lower part of the body it has six fins. The pectoral fins are horizontal, and evidently formed to support the creature when in an erect posture. The figure of the tail is exactly that which is given in the usual representation of the Mermaid.

The proprietor of this extraordinary animal is Captain Eades, of Boston, in America. Since writing the above he has called upon me, and I have learned from him the following particulars:—It was caught somewhere on the north of China by a fisherman, who sold it for a trifle; after which it was brought to Batavia. Here it was purchased by Captain Eades for 5000 Spanish dollars, and he has since been offered 10,000 Spanish dollars for it, but refuses to part with it for that sum. Capt. Eades is a passenger on board the American ship Lion; he leaves this port in about a fortnight, and as the Lion visits the Thames on her passage to America, it will probably be exhibited in London.

MISSIONARY CHRONICLE

FOR SEPTEMBER 1822.

SUBSCRIPTIONS or Donations for the support of this Institution will be thankfully received by the Treasurer or Secretaries, at the Society's Office, No. 8, Old Jewry, London.

SOUTH SEA ISLANDS.

Intelligence from the Deputation.

WE have now the long expected pleasure of communicating to the members and friends of the London Missionary Society the substance of Letters just received from the Rev. Daniel Tyerman and Geo. Bennet, Esq., the gentlemen who kindly undertook the task of visiting the Missionary stations in the Islands of the Pacific Ocean. These Letters were sent from the islands in the ship General Gates, Captain Riggs, on her way to China, and have been transmitted to us from Boston, on the return of that vessel to the United States.

The first letter from the Deputation is dated "On board the Tuscan, Aug. 22, 1821, Pacific Ocean, lat. 29. 12. S. long. 85. 0. W."

"From the letter we had the pleasure to send from Madeira, dated May 28, the Directors would learn that Divine Providence had conducted us so far on our voyage in great security and with much enjoyment—except in regard to a few of our number who had suffered from sea-sickness in the early part of our voyage. And now it will give you and all our esteemed friends pleasure to learn, that hitherto the same kind hand has continued to make such a path for us through these mighty oceans as demands our most fervent acknowledgments to HIM. He hath suffered no evil to befal us. While traversing the torrid zone, 'the sun was not permitted to smite us by day, nor the moon by night.' We were sensible of the heat, but not more inconvenienced by it than we have been in our own happy country. The thunder and lightning did us no harm; indeed our Captain says, he never experienced so little in passing between the tropics in any former voyage. And yet, to remind us of the obligations to gratitude under which we are laid, and to occasion thanksgivings to God on our behalf by our dear friends in England, we may mention one or two instances of danger from which we have been delivered.

In lat. , and long. *, during a storm of thunder and lightning, with squalls, in the night, when both the Captain and Chief Mate were on deck, a ball of fire fell into the sea with a great noise just over our lee-bow, which both those gentlemen thought would probably have proved fatal to us, had it fallen on the ship; and they mentioned an instance in which a similar ball of fire had proved destructive to a vessel in the British Channel not long ago.

On Wednesday night last also (Aug. 15, during a most tremendous gale, which continued four days) about one o'clock, the Captain, after a dreadful clap of thunder, which seemed consentaneous with the vivid lightning, cried out to both of us by name, desiring that we would pray to God for mercy upon us all, saying, "It is all over!" and at the same time himself praying earnestly for mercy. At this moment another most terrific flash of lightning and burst of thunder took place, and was followed immediately with what he and we conceived to be the rushing in of the waves between decks, as at some great chasm made by the electric fluid, but which we soon

* The figures are omitted.

found to have been occasioned by a fall of hail stones, many of which were as large as the first joint of a man's finger, and which fell with such intense force, that the officers and men whose watch was on deck could scarcely support them, and which left a mark and sensation of pain on every face which was struck by them. The Chief Mate said, that the men stood aghast, and though many of them were accustomed to storms at sea, they crowded round him like sheep, and could hardly be prevailed upon to attend to the needful duties of the ship, which at this period were the more perilous, on account of the *main sheet* having been torn from their hands by the fury of the gale, and which was then dashing about with a violence which would have proved fatal to any one whom it might have struck. But this awful night passed over, and at twelve the next day the gale moderated, so that we could *wear ship*, and proceed (though on a dreadfully agitated ocean) without having a mast sprung or struck, a sail carried away or ripped, a timber injured, or a person harmed!

During this gale our minds were kept in entire peace and repose on our Heavenly Father, 'who manages the seas, and rides upon the storm.' Our female friends were alarmed, but not greatly. Thus gently does God deal with us!

"When by the dreadful tempest borne,
High on the broken wave,
We knew he was not slow to hear,
Nor impotent to save.

The storm is laid, the winds retire
Obedient to his will,
The sea, which roar'd at his command,
At his command is still.

In midst of dangers, fears, and deaths,
His goodness we'll adore;
We'll praise him for his mercies past,
And humbly hope for more.

Our life, whilst thou preserv'st that life,
Thy sacrifice shall be,
And death, when death shall be our lot,
Shall join our souls to thee."

We had also a severe gale of two days' continuance as we approached and passed the *Falkland Islands*, but it was not nearly so severe as the former. We are bound here to record the singular goodness of God to his unworthy servants, in saving us from all the horrors and most of the discomforts which almost invariably attend a passage round Cape Horn. The Captain says, he never doubled the Cape at any season of the year in so easy a manner, and the other officers say they never saw nor heard of a passage so quick, so temperate, and so free from storms. "What shall *we* render?"

Besides, we have now the pleasing prospect of shortly falling in with the South-east trade winds, and of getting, under the smiles of Divine Providence, to our desired haven at Taheite.

Our time during the voyage has been fully and in general delightfully employed in reading, writing, meditation, and in observing the various and innumerable works of God;—for the sea and heavens furnish inexhaustible subjects for the most interesting contemplation. Our days have been all too short; and our present fear is, that all our diligence will not be sufficient adequately to peruse and digest our various documents and works relating to missionary subjects before we reach the shores of Taheite, where we feel our sympathies and affections intensely engaged towards those good and faithful men, so highly honoured of God!

O continue to pray for us, and beg of our dear friends to continue to pray for us, that we may there be actuated by the true spirit of our mission; that God may preserve us from every mistake which would endanger the usefulness or comfort of the Missionaries, or impede in any way the glorious progress of the Gospel in those regions; and that we may be favoured to advance, as instruments, pure and undefiled religion, civilization, and social happiness!

G. B.
D. T.

To the Secretary.

SECOND LETTER.

Extract of a Letter from the same Gentlemen, dated Eimeo, Dec. 3, 1821.

"WE are now at this Island, on our way (from Taheite) to the Leeward Islands; a favourable opportunity having been offered, by means of an American ship, the General Gates, of Boston, Captain Riggs.

We have now been a considerable time (about ten weeks) in these beautiful islands, having landed at Matavai (in Taheite) on the 21st of September.

Through the singularly kind Providence of God, we were only just four months from our leaving Portsmouth to our seeing the island of Narcisso, which was the first of those in this neighbourhood properly denominated by Cook "The dangerous Archipelago." We saw no land, nor fell in with any vessel, after passing the Equator in the Atlantic, until we saw Narcisso. Our expectations, therefore, of sending letters home were disappointed, as they have been also hitherto since our arrival; but the ship which is now conveying us to Huaheine, will, we hope, convey this and the former sheets we wrote at sea, on the 22d of August, to China, in time for the later East India fleet.

No calamity has been permitted to befal us, and much enjoyment has been granted to us. We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of *preaching* and *living* the Gospel of Christ than we are able to express at every station where we have already been, viz. at *Matavai*, at *Papieta*,* at *Buaanania* † in *Taheite*; and at *Papetoai* in this island. TRULY, "THE HALF WAS NOT TOLD US!" God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being "turned from darkness unto light, and from the power of Satan unto God," as can be conceived.

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared their approbation of Christianity; study diligently those parts of the Christian Scriptures which have been translated for them—ask earnestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

It will give you pleasure to learn that our good friends, Messrs. Nott and Wilson, came off to us as we entered the harbour of Matavai, and received us with the most brotherly kindness; as also have Mr. Crook at Papetoai, Messrs. Darling and Bourne of Buaanania, Messrs. Henry and Platt of Eimeo—the only stations which we have as yet visited.

We took up our abode with Mr. and Mrs. Nott, as did also Mr. and Mrs. Jones for a few weeks; Mr. and Mrs. Crook kindly receiving Messrs. Blossom and Armitage and theirs.

It was a great happiness to find many of the Missionaries in tolerable health, though some were and still are unwell, and two of the late Missionaries ‡ have departed to their heavenly rest and gracious reward, leaving behind them very satisfactory evidence that "the good hope through grace" which had supported them through life, could support them also in the hour of death.

The King was unwell, and was at this island when we arrived in Taheite. He soon made two obliging communications to us, through our excellent friend Mr. Nott, in which he expressed his hope of soon being over at Matavai to receive us. On finding however that Pomare rather grew worse than better, we came over to Eimeo, and were received by him with the utmost demonstrations of kindness, and with marked tokens of respect; Messrs. Nott and Henry accompanying us, and interpreting for us. The engraving (which was published in the Evangelical Magazine) is a tolerable likeness, but conveys an idea of a person of much darker colour, and it has a heaviness about the eyes which he does not possess. His information, for a person who has read only the Taheitan language, appeared to us considerable, from the questions he asked respecting our Society's labours, their success, and their intended fields of labour; also his inquiries respecting the civil affairs of England and of Europe.

(The letter proceeds to state the continued illness of the King, the probability of his death, and the apprehensions of the Missionaries and others, respecting the pro-

* Mr. Crook's station at Wilks' harbour. † Messrs. Bourne and Darling's station at Burder's Point. ‡ Messrs. Bicknell and Tessier.

bable consequences of that event. But as the facts have been already stated in letters from the Missionaries of a subsequent date, the conjectures here referred to are omitted.)

It is our hope that the fears of our brethren are unfounded, and that He who has so signally delivered and overruled in times past, will still mercifully overrule the present affairs for the good of his cause and the happiness of his servants. The present state of public affairs prevents our being sanguine in our expectations of doing much, but we are satisfied that the sending out a deputation from the Society was a prudent measure and well timed. The hearts of zealous and faithful Missionaries will be encouraged and their hands strengthened, while they will become still more united in their affections and exertions: and if we can transmit or bring back with us any thing like the powerful impressions and delightful feelings we so often enjoy respecting the vast advantages of missions to the heathen, then will the hearts and hands of our dear brethren in England and Europe be still more energetically employed in the glorious cause.

You have learned, we trust, from letters sent home before we reached Taheite, that the Translations and Printing are going on well. Matthew and John are printed in the Tahcitan language, and are in innumerable hands. The books of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistle to the Romans, and the other Epistles are in course of translation, and are waiting the mutual corrections of the brethren. The Grammar and Dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period.

Our hearts have been rejoiced to find that those labourers in the Lord's vineyard here, with whom we have had intercourse, appear to be, generally speaking, of the right stamp, holding forth the truth in their public and private teaching, and exemplifying the holy gospel in their life and conversation. We must also add, that the general intelligence and good sense which we find among them is highly gratifying to us.

With the various appearances and productions of these delightful Islands which the Lord hath blest, we cannot now entertain you by any descriptions; indeed they are, in many respects, so entirely *sui generis*, that vision only can convey an adequate idea of their fertility, beauty, and sublimity.

It is found unadvisable, and in part, impracticable, to attempt at present any manufactory on a large scale; but the King and Chiefs have approved of setting up the little cotton work, and Messrs. Blossom and Armitage are just now getting into their houses which the Chiefs have provided for them, close to the stream in Taheite, where the mill is immediately to be erected.

The principal articles in request among the natives are CLOTH, and CLOTHING of all the lighter descriptions. CHEAP PRINTED COTTONS of showy patterns, as well as *Whites* and *Blues*, are much sought after; and we rejoice in this, because their desire for these articles is, that they may be able to dress in the English mode; and it is truly delightful, on the Lord's Days especially, to see so many of the natives with parts of English dresses; almost all the females having bonnets of the English form, made by their own hands, and those of them who can obtain a neat slip of printed calico, or a riband to put round their bonnets, are greatly pleased.*

We are gratified in observing, almost every where, many marks of improvement. Better houses and chapels having been built, or in preparation for being built at nearly every station—rapid improvement in reading and writing. European dresses partially superseding the Taheitan—the Chiefs ingeniously and diligently building their own boats in the European form, with European tools.—Many cultivating tobacco and sugar, and nearly all manufacturing cocoa-nut oil.

Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intented to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labour, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another.

Some commercial attempts have been made and are now making by the King

* Contributions of any of these Articles to be sent to the Islands, at the disposal of the Deputation, will be very thankfully received at the Missionary Rooms, No. 8, Old Jewry, London.

and Chiefs; there are also some indications of improvement in civilization; but from a complication of circumstances, these attempts have hitherto proved embarrassing to Pomare and to the Missionaries. It may be hoped that hereafter these things will be better understood and consequently better managed."

G. B. & D. T.

THIRD LETTER.

Dated at Huaheine, December 11th 1821.
Wednesday.

"WE make another addition to our already long letter, as the Captain of the General Gates does not proceed until perhaps to-morrow; and we have to mention a great calamity, which though not altogether unexpected, yet produces here a very great sensation. Pomare is dead! He died on Friday last, two days after we left Taheite for this place. The Arii of Borabora has called on his way from Taheite to his own Island, to bring the mournful news, but he only stopped a few hours to see the Arii of this Island; the Missionaries have not seen him. The late Pomare (we learn) has left directions that his infant son shall be acknowledged Sovereign; that the Queen and her Sister shall remain at Taheite, having the care of the Son and Daughter, and governing the Kingdom with the advice of all the principal Chiefs. That the daughter shall only possess her own district. This arrangement, we rejoice to learn, gives much satisfaction both to this Island, Natives, and Missionaries, and to Taheite; and the hope is, that peace may continue, and every thing go on well; for this we pray, and in this we shall truly be glad.

We reached this Island to dinner, on Saturday last, and entered this beautiful and secure harbour with a fine breeze. Our very obliging friends Mr. Barff and Mr. Ellis soon came off to us, and received us with the utmost kindness, as did also their wives. We are domesticated in their families, and are exceedingly happy with them;—they appear two holy men of God, blessed in their partners, blessed in each other, and eminently blessed in their missionary labours. Every thing around bears the marks of great improvement among the natives, their enclosures, their plastered houses, their manners, and especially their dress, which is as much European as they can obtain, by purchase, the means of making it. Indeed on Sabbath-Day, in the noble place of worship, (which is well built and plastered, well floored with timber, and of which considerable part is neatly pewed) the Chiefs, and great numbers of the principal people were dressed quite in the English manner from head to foot. We spent a delightful Sabbath here;—there were not fewer than 1200 persons present at each of the services, conducted after the English mode, but of course in the Taheitan language. At noon, we had the pleasure to meet 7 or 800 persons in one of the School-Rooms; 400 of these were children of the most interesting appearance, of from 6 years old to 15 or 16; the others consisted of adults, who attend, it seems, with remarkable diligence on the Sabbath-day for religious instruction, and every other day of the week, except Saturday, for instruction in reading and writing, and for instruction also in religion. On Monday, we were invited to meet the King and Queen—the Chiefs—the Communicants—the Baptized—and others in the Chapel. At this meeting our hearts were almost ovewhelmed with pleasure of the higbest order. There were about 1000 persons present; and when each of us had spoken to them, and our kind friends had interpreted our speeches, we were addressed by four of their orators; one of these was the King, (Mahine) two other Chiefs, and the fourth was a Deacon of the Church, and a teacher in the Schools.—a man of exemplary piety and amiable deportment. Indeed we cannot conceive of countenances expressive of more benevolence, even in our own favoured country, than those of two of these speakers; and they all spoke so evidently from the heart, that we felt moved by their speeches even before they were interpreted to us; and when they were explained, we found they were highly creditable both to their heads and hearts.

Our greatest delight is, after that arising from the apparent piety of many of the natives, to behold such respect and attachment manifested to the Missionaries here, and the desire expressed in other places to obtain Missionaries. We think this is a pleasing indication of the Divine favour toward the good cause, in which you and the Society have the happiness to be engaged.

Praying that you, Dear Sir, and all the Directors, may continue to be favoured with the Divine guidance and blessing in all your aims to honour the Saviour, we remain, with kind and respectful regards to the Treasurer, and all the Directors, and to Mr. Arundel. Your's, &c.

To the Secretary. G. B. & D. T.

Further Intelligence from the South Sea Islands.

RURUTU.

In our last Number we gave a full account of the Renunciation of Idolatry in the Island of Rurutu. We related also the return of the boat from that island to Raiatea, laden with the idols which had been renounced. We have lately received from the Missionaries a paper printed at Raiatea, containing, besides the circumstances above-mentioned, an account of the manner in which those idols had been exposed to the view of the people of Raiatea.

On the arrival of the boat with the trophies of victory, a general desire prevailed to see these objects of adoration. Wishing to gratify all, and to fan the missionary flame, we set apart an evening for the exhibition of the Rurutu idols. The large place of worship was lighted up with wooden chandeliers and cocoa-nut sheils for lamps. Brother Threlkeld commenced the service with the hymn, "Blow ye the trumpet, blow;" which had been translated into the Taheitan language: he then prayed and delivered an introductory address. Brother Williams next read the letter from the chiefs (inserted in our last) &c.

The several idols were then exposed to view by three of the deacons. The first was the great national god, TAAROA, which was exhibited by *Paumoana*. This idol is a rude figure, made of plaited sinnett, in the shape of a man, with an opening down the front, through which it was filled with little gods, or the family-gods of the old chiefs, the points of spears, old slings, &c. of ancient warriors. It was really laughable to see him take little gods by the dozen out of the great god, and hold them up to public view. He made some appropriate remarks on the great power of Jehovah in turning that people from dumb idols, saying that it was not by human strength. Formerly, he observed, war must have ensued, and blood must have been shed before the evil spirits would have been given up; but these had been obtained without either, by the power of God alone.

Temauri then arose and exhibited ROOTEABU, an idol inferior to the former, and made some suitable remarks.

Uaeva next exhibited all the *family gods*, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus, the great conqueror.

Rimatura.

One of the men who went in the boat to Rurutu, and returned to Raiatea, related, that on the day they left Rurutu, a canoe full of the natives of *Rimatura*, a small island about 40 miles distant from it, also left it on their return home. They had renounced idolatry, received books, and said they would go to their chief, and persuade him also to receive and learn the word of God. Puna and Mahamene wished to detain them; but as they promised not only to return to Rurutu, but to bring their chief and as many natives as they could with them, they let them depart.

Zeal of Aura, the chief of Rurutu.

One of the boat's crew informed us of Aura's great diligence in teaching his countrymen to read, and of his going from house to house, every night and morning, performing family prayer for them.

It is probable that the Rurutu idols will arrive in London by the Westmoreland, a vessel which is expected to bring a cargo of Cocoa-nut oil, &c. and that they will enrich the Missionary Museum.

Mr. Williams, of Raiatea, who has been for some time at Port Jackson, for the recovery of his and Mrs. W.'s health, in a letter, dated Feb. 12, 1822, informs the Directors, that he expected to embark on the 18th of that month, on his return to Raiatea. He says that the new Governor, Major-General Sir Thomas Brisbane, has had the goodness to make a present of nine head of cattle and six sheep, partly for the chiefs and partly for the Missionaries.

Extract of a Letter from Mr. Armitage, one of the Artisans who went out with the Deputation, to his Pastor the Rev. W. Roby, of Manchester.

Taheite, Dec. 21, 1821.

——— Spared and supported through a voyage of 22,000 miles, I feel it my duty to inform you of the Lord's dealing with me and my family, that you may join with me in blessing and praising our prayer-hearing

God, and that on various accounts. 1st. The comparatively short time in which we performed the voyage—only 18 weeks and three days. 2d. The kindness shown to us by the captain, officers and men, who indulged us with every thing tending to our comfort. 3d. Our religious privileges; we had morning and evening prayer, with reading the Scriptures, every day; on the Sabbath two sermons, and on the evening of that day, a public Prayer-meeting, as also on the Wednesday or Thursday evening, as opportunity served. We had also the ordinance of the Lord's Supper monthly, and our Missionary Prayer-meeting.

We experienced much calmer weather than we expected when doubling Cape Horn. It was our Ordinance-sabbath, the 4th of August, about 11 o'clock in the forenoon with us, and about your hour in the afternoon when you celebrate the Lord's Supper. I was in mind led to that communion of saints which you were enjoying at Manchester—I fancied myself among you, and thought I could see you, from my old seat, surrounding the sacred board, rejoicing in the presence of the Great Master of assemblies. I was filled with joy, and could not but say, "Lord, it is indeed good to be here."

Our arrival at Taheite seems to have been at a most seasonable time for answering the purposes of my particular designation.* All sorts of persons, from the highest to the lowest, are so desirous of obtaining clothing, that they will part with almost any thing to procure it. I think there is some danger of their becoming proud of dress.

With regard to the state of religion, things in general look well in those districts where a Missionary resides. The people assemble every morning at sunrise for singing, prayer, and reading the Scriptures (those parts of them which are translated). Scarcely a person is seen without his Testament and Hymn-book in the morning, and I should have said in the evening also; but that Saturday must be excepted. On the evening of that day they are employed in providing for the sabbath; so that from this time until sunset on the sabbath evening, there is scarcely a face to be seen. Should you want your servant to boil the tea-kettle—as soon as that is done, away he or she goes to public service, or to their school, which engagements fill up almost the whole of the day, from morning until evening. In the outward observance of the Lord's Day, the King gave them a most excellent example.

Having occasion to go over to Eimeo, on the Thursday preceding the Sacrament-sabbath, I was in hopes of returning to Taheite on Saturday; but being unable to do so, I spent the sabbath at Eimeo. Messrs. Platt and Henry occupy this station, and religion seems to prosper. The island is not very populous, but they have about 100 communicants on their list, many of whom repair to the island in their little canoes, laden with fruits, on the Friday before the Sacrament, and remain there till after the Missionary Prayer-meeting on the following Monday evening.

It is customary here to baptize on the morning after the Missionary Prayer-meeting, and I was present on one of these occasions, when more than 30 adult persons were baptized, many of whom had three or four children each, (who were also baptized). Among these was an old woman and her family; she was greatly affected. This was one of the most pleasing scenes I ever beheld. The candidates for baptism undergo a very strict examination and investigation into their character before they are baptized. The church appears to me to be in a very flourishing state.

But now I must give you an account of what I feel to be most distressing. The King, who has been such a steady friend to the Missionaries, is dead; and this sad event will, I fear, be injurious to the cause. On our arrival at Taheite, he had just sailed to Eimeo for his health, and it was hoped he would recover it. I went over to see him, and he received me in the most cordial manner. He continued to grow worse, so that nearly all the Chiefs of Taheite went to visit him, and agreed to get him home with all possible speed; and about the 3d of December he arrived apparently somewhat better.

The Chiefs then appointed a day of fasting and prayer for his recovery, which was very strictly observed. After the public services, his subjects paid him a visit: they went in regular procession, and sat down on the grass. The King was then brought into a large open space, and when the people saw him, they wept, in a manner peculiar to themselves, manifesting their great regard for him. But all their cries and tears could not prevail. I went on that day but could not speak to him—the scene was too affecting for me. On the next day, however, I went and obtained leave to see him. As soon as he saw me approaching his tent, he put out his hand and beckoned me to come forward. After taking me by the hand, he said, "How do you do?" I then said, "I fear you are very ill?" He replied, "I am; I am." I then added, "I fear your disorder is such as to baffle the power of medicine?" He

* Mr. Armitage is a Cotton-manufacturer.

replied, "O yes." I said, "The Lord only can help you;" he rejoined, "None but He can help."

In the prospect of death, he remarked, among other things, that he was fully convinced that the Christian religion is the only true religion in the world—that the Scriptures are the word of God—that the laws by which he had governed the people during the latter part of his life were founded on the Scriptures, and that the more the people observed them, the more they would live in peace. And he urged them, above all things not to go to war, but to try every method to preserve peace.

In addition to the great loss sustained by the death of the King, we have lost a very useful Chief, he who used to collect the Missionary contributions. He much wished us (the artisans) to come and settle in his district, promising to teach us the language, and provide for our temporal support. He was one of those who went over to Eimeo to fetch the King back; he was then in an ill state of health, took cold, and died before the King's return.

Mr. A. concludes with expressions of Christian affection to his pastor, and to the deacons and members of the church to which he belonged.

INDIA.

THE FOURTH REPORT of the *Bengal Auxiliary Missionary Society* which has lately come to hand, contains many pleasing and interesting particulars, of which we extract the following.

The Anniversary of this Society was held on the 2d of January 1822, in Union Chapel.

Previous to the business of the evening, 21 native boys, belonging to the *Kidderpore* school were examined. Their presence in a Christian place of worship, and the readiness with which they answered questions respecting the first principles of Christianity, were highly gratifying to the assembly. The examination was closed by singing a hymn of praise to Jesus Christ, composed by a native of Kidderpore.

[Each of the boys was then rewarded with a *Dhooti*, a piece of cloth to wrap round the loins.]

Mr. Keith, in a letter referring to this examination, says, "What would not the friends of missions in London have given to behold such a scene! What a contrast when compared with the time when Mr. May could hardly obtain a boy to come to his school to learn a, b, c. During the last year the brethren at *Chinsurah* have established schools, in which the Catechism is taught. The Scripture and Tracts have been introduced to the *Burdwan* schools, and the Calcutta schools belonging to the Church Missionary Society. We are now printing the miracles, the parables of Christ, and the Sermon on the Mount, for the Bishop to introduce into his native schools in *Bengalee*, *Hinduwee*, and the *Hindoostanee Nustuleeg* character, in all, 18,000 copies.

To return to the Report. It is highly satisfactory to find that *Union Chapel*, which was opened in April 1821, is paid for. "Only three months elapsed from the opening of the chapel, before the Building Committee were enabled to defray all the charges connected with the erection and furnishing the same. So that this house of prayer is, through the goodness of God, and the kindness of the public, unincumbered with any debt whatever." The brethren rejoice in having thus been enabled to build and dedicate this house to the service of Christ, in a land of idols; they trust that "the word of the Lord shall sound forth from this their missionary Zion, to the regions round about; and that multitudes of the heathen yet unborn, shall hear the glorious doctrines of the cross, through the instrumentality of the church here planted."

The congregation is indebted to the kind contributions of some Ladies for the pulpit and desk furniture. There is also a subscription for cleaning and lighting the chapel, and it is in contemplation to build a school-room, vestry, and outhouses, to shelter the hearers and horses from the rain and sun.

The Sabbath-school has been removed to the chapel, and the Committee express the encouragement they have derived from learning that a parent of two of the scholars said on his death-bed, "It was a happy day for me when I took my boys to the Sabbath-school; it having led me to seek my own personal interest in the Saviour of sinners."

The Report proceeds with the state of the native chapels at *Mirzapore* and *Manicktula*; in *private houses*, and also in the *open air*, where they have larger congregations than in the chapels, and where great attention is paid to the word.

The prospect at *Kidderpore* is encouraging. On Tuesday evenings interesting conversations have been frequently held with some one or other of the assembly. Twenty-five boys learn the Catechism, and after repeating it, answer questions proposed to them; the adult

natives frequently stay, and are astonished at the answers which the children give.

The brethren have laboured also at *Tally Gunge*, *Bhooaneepore*, *Kalee-Ghaut*, and at *Chitlah*. In the highways of these villages, attentive congregations, amounting from 50 to 200 persons, have been collected to listen to the gospel, and a great number of readers to receive tracts.

Messrs. *Gogerly* and *Ray* have endeavoured to sow the seed of the word beyond the confines of Calcutta; they travelled as far as *Jessore*, by the *Dum-Dum* road, and returned by *Sookh-Sagor*, having visited a great number of villages, preaching and distributing tracts. The following anecdote is taken from their Journal:—

"After crossing the river at *Ghai Ghaut*, we were benighted; and on enquiring where it was probable we could get a lodging, we were told that there was no place within ten miles, where we could be accommodated. One of the people, however, said a Brahmin lived at a little distance who had a large house, and perhaps he would feel inclined to receive us. We immediately proceeded thither, and found him fast asleep. After some difficulty in awakening him, he came down stairs, and enquired who we were. We informed him we were on our way from *Calcutta* to *Jessore*, and being extremely fatigued, should feel greatly obliged if he would allow us to take up our abode in his house till the morning. He made no hesitation, but immediately invited us in; removed the mat from off his cot, and requested our acceptance of it, whilst he slept on the floor. He then inquired into the object of our visit, and upon hearing we were travelling to preach the Gospel, he promised to collect some people the next day to hear us. In the morning he procured us milk and other necessaries for breakfast, and sat very attentively, with the people whom he had gathered together, and heard the words of eternal life. After receiving some tracts, he and the people expressed themselves deeply interested, and begged us to call again on our return. They refused to take the least compensation for what they had provided for our comfort. We then departed refreshed in body, and invigorated in spirit."

School Press.—"In a country where the public labours of the Missionary suffer so materially from the influence of the climate, the utility of the press will appear to every reflecting mind. Through its operations, the Missionary, at the close of his sermon, has an opportunity of putting another address into the hands of the native, which he takes home, and it silently conveys the truth of salvation to him and his family. An interesting dialogue, or pleasing anecdote, excites their curiosity to the perusal of the tract, and thereby the Gospel comes in contact with their hearts.

These little messengers will convey to the mind of the heathen the fundamental articles of the Christian faith; so that in the course of time, the Missionary will have no need to stop in the middle of his sermon, to answer such questions as the following:—Who is God?—Have you ever seen him?—Who is JESUS CHRIST?—Where is he?—Who is David?—Where is Hell?—Have you ever seen the Road to Heaven with your own eyes? and others of a similar nature.

The Committee entertaining these views, have issued from their depository, in the past year, tracts in different languages to the great amount of *Thirty Thousand!* Some of which have been conveyed to *Silhet* and other very distant parts.

The missionary library at Calcutta has been somewhat enlarged, but the brethren will feel themselves greatly indebted to their friends in England and Scotland for additions. Dictionaries, Grammars, Oriental Literature, and Theological works will be highly acceptable."

Chinsurah.—Since Mr. Lacroix, from the Netherland Missionary Society has resided here, an Auxiliary has been formed for that Institution. Divine service both in Dutch and English, continues to be regularly conducted in the church at the settlement, with increasing success; also in the English language occasionally at a friend's house at *Chandernagore*.

Native preaching is continued at Bungalow chapels, in the market places, and by the way side.

In the neighbourhood of *Chinsurah* and *Gokolgunge* the number of schools is 23, in which there are 2,450 children. "The Missionaries feel grateful that their endeavours to promote the improvement of the schools have been welcomed by the people, as well as approved of by the government. It is a pleasing evidence of the decline of prejudice, that in addition to the books which are read at the schools, both teachers and scholars are frequently soliciting from the Missionaries copies of the Sacred Scriptures, or books treating on Christianity."

The funds have been replenished from various sources. In the last year the Ladies have contributed 853 Sicca Rupees; the Chinsurah Branch Society 277; the soldiers of the 17th regiment

47; the sale of the Society's works has produced 274; the profits of the school press 1,193: the Auxiliary itself 2,434. The whole amounting to 5,582 Sicca Rupees, or about £697 sterling, leaving a balance against the Society of about 200 Rupees.

CALCUTTA.

On Monday, Dec. 17, the Bishop of the Diocese held his Triennial Visitation for this Archdeaconry in St. John's Cathedral. After an excellent sermon from the Rev. D. Corrie, Senior Chaplain, his Lordship delivered an impressive charge to the Clergy, the most prominent topic of which was the situation and circumstances of Christians and of Heathen in the early ages of the Gospel, as collected from the ecclesiastical writers of that period, compared with the state of each respectively in this country at the present day.

On the day following the Bishop held a Confirmation in the Cathedral, when 254 persons attended for the solemn purpose of openly and in their own name renewing their baptismal vows. The Bishop afterwards delivered an address calculated to impress the scene on the minds of all who witnessed or took part in it, some hundred printed copies of which were afterwards distributed among the persons present.

Yesterday morning his Lordship repaired at an early hour to Dum Dum, where he was hospitably received by Major-Gen. Hardwicke, at Dum Dum House. At ten the Bishop proceeded to hold a Confirmation in St. Stephen's, the New Church, which was numerously attended.

DESIGNATION OF A MISSIONARY ARTISAN.

On Thursday Evening August 15th at the Anniversary of the Stepney Auxiliary Missionary Society, held in the Meeting House at Stepney, W. A. Hankey, Esq. in the Chair. After addresses had been delivered on the importance of Missionary objects, by the Chairman, Rev. H. Lacey, Rev. Joseph Fletcher, (the newly-elected pastor of the Church,) and the Home Secretary, Mr. Peter Wright, Artisan, and his Wife, both from the Church of Christ, under the care of the Rev. A. Steil, Wigan, were suitably addressed by Mr. Fletcher, and commended to God in solemn prayer, offered by the Home Secretary. On the 17th Mr. and Mrs. Wright went down to Gravesend, where, on the following day, they embarked on board the Monmouth, Captain Simpson, for the Cape of Good Hope. Their ulterior destination is Kurreechane, South Africa.

NOTICES.

The South Wales Auxiliary Society will hold its Anniversary on the 10th 11th and 12th days of the present month, at Merthyr Tydvil, the Rev. J. Davies, of Bath, and Mr. Davies, one of the Society's Missionaries from Demerara, who has returned to this country on account of his health, are engaged to assist on the occasion.

On the same days, the Anniversary of the Auxiliary Missionary Society for the Counties of Warwick, Stafford, and Worcester, will be held at Birmingham, when the Rev. Matthew Wilks, of London, and the Rev. Messrs. Thorp and Roberts, of Bristol, are expected to preach.

On the 24th instant, and two following days, the Annual Meeting of the Bristol Auxiliary Society will be held in that city, when the Rev. T. Brigstoke, Rector of Llawhaden; the Rev. Messrs. Jackson, of Stockwell; Sherman, of Reading; Rowland Hill, of London; Robert Hall, of Leicester; Thomas Young, of Margate; also J. Davies, Missionary from Demerara, are expected to attend.

On Wednesday Oct. 2. the Anniversary of the Hertfordshire Auxiliary Society is proposed to be held at Bishop Stortford, when the Rev. J. A. James, of Birmingham, and several other Ministers, are engaged to take a part in the Services.

[Interesting articles from Africa, Berbice, &c. were prepared for this Number, but are deferred to make room for the important communications from the Deputation to the South Seas.]

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July, to 16 August 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

acy under the Will of the late James Oldham Oldham, Esq. 3 per Cent. Consols. free of Duty, &c.—Joseph Oldham, Esq. Henry Fitzherbert Stroud, Esq. & James Arundell, Esq. Exors.	1000	0	0
alf-year's Dividend on ditto	15	0	0
iend; by Mr. J. Davies, of Islington	100	0	0
—Bermondsey	1	6	0
uel Latham, Esq.; per Rev. Joseph Brooksbank	25	0	0
John Newsom, 279, Borough.—Life Subscription	10	10	0
acy under the Will of the late Richard Streetin, of Paradise Row, Islington. —Mr. Samuel Shaw and T. W. Streetin, Exors.—Less Duty	20	0	0
Arrears of a Friend in consequence of the Treasurer's Address at the last Anniversary	5	0	0
scription of ditto	1	1	0
l. for the support of a Native Teacher in India, to be called "George Burder"	10	0	0
ermanbury Postern Missionary Association, being the Ninth Half-yearly amount; by Miss Fenn	12	0	0
—Annual	10	0	0
uel Lister, Esq.	10	0	0
ree Bank Notes enclosed in one of several Evangelical Magazines, sent as a present to the Society (Vide Notice in April Chronicle, page 174.)	3	0	0
Friend of the Wesleyan Denomination; by Mr. T. Raine	1	0	0

STRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

ections, &c. by Rev. Dr. Bogue and Rev. T. Durant.				
nerlshire. — Beaminster.—D. Gundy, Esq. 5 0 0 A Friend	1 0 0			
		6	0	0
Bandford.—Rev. R. Keynes		8	16	8
Bridport.—Rev. Mr. Sultreu		7	3	0
Corne.—Rev. Mr. Trowbridge		10	11	3
Charmouth.—Rev. Mr. Jeans. Collections 5 17 0 Subscriptions 5 5 0		11	2	0
Dorchester.—Rev. L. Hall		8	0	0
Lyme.—Rev. Mr. Gleed		4	7	3
Salisbury.—Rev. Mr. Evans		6	6	0
Sherborne.—Rev. Mr. Weston		20	1	4½
Shaftsbridge.—Rev. Mr. Horsey		2	8	7½
Shrunage.—Rev. Mr. Collins		7	0	0
Stalling.—Rev. Mr. Devenish		5	10	6
Weymouth.—Rev. Dr. Cracknell		6	10	0
			103	16 8
Collections, &c. (in part) by the Rev. Rowland Hill and Rev. Thomas Jackson.				
Derbyshire.—Matlock. — Rev. Mr. Wilson		16	0	0
Chesterfield.—Rev. Mr. Burgess		13	2	6
Carried forward		29	2	6

Brought forward	29	2	6
Yorkshire. — Doncaster. — Rev. J. Woodwark	25	14	6
South-Cave.—Rev. Mr. Nettleship	11	0	2
Bridlington	26	0	0
Scarborough.—Rev. Mr. Bottomley	22	18	7
New Malton. — Rev. Mr. Greenwood.—North Riding Auxiliary Anniversary	22	3	11
Great Ousebourn. — Rev. Mr. Jackson	16	10	0
York.—Rev. J. Parsons	83	6	1
Rutlandshire.—Oakham. — Rev. Mr. Glover	25	8	4
Sir Gerard Noel Noel.—Donation	1	0	0
Uppingham.—Rev Mr. Green	30	1	6
Leicestershire.—Slawston.—Rev. Messrs. Chater and Notcutt	9	14	9
Northamptonshire.—Wilbarston. Rev. Mr. Notcutt	13	17	3
Brigstock.—Rev. Mr. Pickering	18	0	0
Rothwell.—Rev. W. Scott	25	0	0
Kettering.—A Subscription	1	1	0
		360	18 7
Collections, by Rev. John Campbell, Rev. J. A. Coombs, and the Home Secretary.			
Yorkshire. — Kirbymoorside.—Branch of the North Riding Auxiliary Society. — Rev. Mr. Eastmead.—Collection	8	5	4
Pickering.—Branch of ditto.—Rev. G. Croft.—Collection	6	10	0
Whitby. — Branch of, ditto. — Cliff Lane Chapel. — Rev. G. Young.—Collection 7 8 0			
Silver Street Chapel. —Rev. Mr. Blackburn.—Collection	15	13	0
Public Meeting ditto and Collection	15	8	3
Anonymous.—Donation	1	1	0
Mickleby near ditto.—Rev. B. Sugden.—Collection 3 15 6			
	43	5	9
Guisborough.—Rev. W. Hinmers.—Collection	5	8	3
Stokesley and Ayton.—Ditto	7	0	0
Yarm.—Rev. Thos. Gibson.—Ditto	2	14	0
Northallerton.—Collection	4	1	0
Boroughbridge.—Rev. W. Norris. — Subscriptions 5 14 11 Collection 3 5 1	9	0	0
Howden. — Rev. J. Wilkinson.—Subscriptions 3 14 5 Collection 25 11 1	29	5	6
Durham.—Stockton.—Rev. T. Gibson. Subscriptions 3 19 6			
Carried forward	3 19	6 115	9 10

Brought forward	3	19	6	118	9 10
Collection	5	14	11		
				9	14 5
Barnard Castle. ——					
Rev. Mr. Prattman.					
Subscriptions	7	7	6		
Collection.....	4	13	6		
				12	1 0
Darlington.—Rev. C. Gollop.					
Collection, &c....	8	8	0		
J. Backhouse, Jun. Esq.					
Donation for Schools	1	0	0		
				9	8 0
Durham.—Rev. Mr. Matheson.					
Collection				9	15 7
Sunderland.—Bethel Chapel.—Rev. T. Stratten.—Collection.					
On the Sabbath and at Public Meeting	21	2	6		
Sir H. Williamson's workmen. — Collection	10	10	0		
Rev. Mr. M'Kenzie. —Subscriptions ..	2	4	6		
Bethel Chapel Sunday School Juvenile Society.—W. Robinson, Treasurer, and Mr. T. Davison, Secretary ..	7	8	0		
				41	5 0
South Shields.—Collection ..				2	13 1
Northumberland.—Newcastle.—Westgate Street Chapel.—— Rev. Mr. Gibbs.— Collection.....	5	12	0		
Sallyport Chapel.— Rev. J. Smith, ditto	2	15	2		
Swallwell Chapel.— Rev. Mr. Williams, ditto	2	2	0		
Gateshead Chapel.— Rev. Mr. Murray, ditto	5	16	0		
New Postern Chapel. Rev. R. Davison, ditto	7	14	6		
Old Orphan House. Rev. Mr. Pringle, ditto	7	17	2		
Public Meeting at do.	10	18	2		
Ditto at Methodist Chapel at Wallsend	3	4	0		
				45	19 0
North Shields.—Rev. Mr. Stowell.—St. Andrew's Chapel. —Collection.....	8	6	0		
Sundries; by ditto..	14	5	6		
Public Meeting	6	8	0		
				28	19 6
Hexham. — Rev. Mr. Richardson.—Collection.....				2	7 6
Cumberland.—Parkhead.—Rev. Mr. Haddock.—Collection				4	17 0
Aldstone.—Rev. Mr. Harper, ditto				5	0 0
Penrith.—Rev. Mr. Thorn, do.				4	11 0
Keswick.—Mr. Gritton, ditto				3	3 0
Whitehaven. — Rev. Mr. Jack.					
Auxiliary Society Subscriptions	15	9	6		
Collection.....	10	18	9		
				26	8 3
Carried forward				321	12 2

Brought forward.....				321	12 2
Workington Juvenile Association.					
Subscriptions	4	0	0		
Collection.....	12	3	0		
				16	3 0
Cockermouth Auxiliary Society.—Subscriptions	7	3	3		
Collection	6	16	9		
				14	0 0
Wigton.—Rev. Mr. Walton.— Collection				1	3 3
Carlisle.—Rev. Mr. Woodrow. — Collection	3	6	0		
Lowther Street Sabbath School	0	11	4		
Rev. J. F. Two Years' Subscriptions	2	2	0		
				5	19 4
Brampton.—Rev. Mr. Moore. —Collection				2	5 6
					361 3
Cumberland.—Mary Port.—Rev. Mr. Rintoul.—Auxiliary Society; per Mr. Bittleston, Treasurer					17 19
Hants.—Isle of Wight.—Newport.—Node Hill Chapel. Rev. Mr. Caston				12	0 0
Contents of a Missionary Box from Yarmouth and Freshwater, at a Place of Worship; per Mrs. Michell; by ditto				3	11 0
					*15 11
Newport.—Rev. Mr. Bruce.— Penny-a-week Society				7	12 0
Sunday School Teachers				4	8 0
Subscriptions				3	0 0
					15 0
Devon. — Branscombe. — Rev. Thomas Puddicombe, Vicar.—Donation ..					20 0
Essex Auxiliary Missionary Society.—Mr. Joseph Savill. Treasurer.					
Abbots Roding. — Collection by Rev. T. Morell				3	17 5½
Baddow.—Produce of Missionary Box ..	2	16	0		
Annual Subscriptions	3	11	6		
				6	7 6
Billericay. — Collections at Missionary Prayer Meetings; by Rev. J. Thornton	5	7	3		
Juvenile Penny-a-week Subscriptions	4	11	0		
Anuual Subscriptions	5	2	0		
				15	0 3
Bocking. — Rev. T. Craig — Collection by Rev. Messrs. Morell and Berry	16	6	1		
Collected by Miss Nash	7	2	0		
Ditto, Miss Franklin	6	7	6		
Ditto, Miss Wakefield	5	0	0		
Ditto, Miss Lambert	4	15	3¼		
Ditto, Miss Smith ..	4	12	3		
Ditto, Miss Bentall	2	14	7		
Ditto, Miss Reeve..	2	9	11		
Ditto, Miss Gosling	2	6	10		
Ditto, Miss Lake....	1	14	1		
Ditto, Mrs. Betts ..	1	5	7		
Ditto, Miss Poulton	1	5	6		
Ditto, Miss Suckling	1	0	0		
Ditto, Miss Wright	0	19	10		
Carried forward..	57	19	5¼	25	5 2½

* Instead of similar Item in July Chronicle page 288

Brought forward ..	37	19	5½	25	5	2½
Ditto, Miss Sadler ..	0	12	0			
Ditto, Miss L. Smith	0	9	0			
Ditto, Miss Sach	0	9	0			
Ditto, Miss Pasfield	0	8	8			
Ditto, Mr. T. Shearcroft	2	18	7			
Ditto, Mr. Unwin ..	1	15	0			
Ditto, Mr. Cousins..	1	11	11			
Ditto, Master R. D. Craig	1	10	6			
Ditto, Mr. Betts	1	5	4			
Ditto, Mr. Dodd	1	3	0			
Ditto, Mr. E. Shearcroft	1	2	8			
Ditto, Mr. Andrews	0	7	6			
Two Friends.—Donation.....	5	0	0			
Annual Subscriptions	23	7	0			
				100	0	1½
Braintree.—Rev. J. Carter.—Ladies' Association	44	3	3			
Collections at Missionary Prayer Meetings	1	4	6			
Collection, after a Sermon, by Rev. T. Morell	3	12	8			
Ditto, after the Ordination of the Rev. Messrs. Crow and Massie, Missionaries to India, removed by adjournment, to Rev. T. Craig's Meeting House	50	13	6			
Annual Subscriptions	2	2	0			
				101	15	9
Brentwood.—Rev. D. Smith.—Collected at Miss. Prayer Meetings	14	18	2½			
Produce of a Missionary Box in a Family	4	0	1			
				18	18	3½
Bumstead.—Produce of a Missionary Box	3	0	0			
Collected by Master G. Beddow	0	10	6			
				3	10	6
Chelmsford. — Rev. Mr. Hunt.—Missionary Association; per Messrs. Wells and Sayer	22	18	2			
Annual Meeting	6	10	0			
Sunday School Children	1	7	7			
Missionary Boxes in the Chapel.....	0	16	1			
Mrs. Burrow's School	0	11	0			
Mrs. Podmore's Family Missionary Box	0	17	6			
A Youthful Dedication.....	0	7	0			
				33	7	4
Rev. Joseph Gray and Friends.—Weekly Subscriptions	9	16	9½			
Sabbath School ditto	1	16	6½			
Donation	1	0	0			
				12	13	4
Cavering.—Rev. J. B. Pearce.—Juvenile Missionary Association.....				16	0	0
Coggeshall.—Rev. A. Wells.—Missionary Association				50	0	0
Carried forward				361	10	6½

Brought forward				361	10	6½
Colchester.—Rev. J. Savill.—Collection at General Meeting, 1822	54	13	8			
Rev. W. Marsh, Vicar of St. Peter's.—Life Subscription	10	10	0			
Miss S. Wallis (Five Quarters)	4	3	4			
Collected by Miss Eisdel ditto	3	10	2			
Miss Daniell ditto..	3	6	1			
Ditto, Miss Philbrick ditto	2	14	2			
Ditto, Miss Templeton, ditto	2	2	6			
Ditto, Miss Hall, ditto	2	5	10			
Ditto, Miss Dowman, ditto	2	0	7			
Ditto, Miss Fearis, ditto	1	15	2			
Ditto, Miss Blomfield, ditto.....	1	8	0			
Ditto, Miss Keep ..	1	0	0			
Ditto, Mr. Bridge ..	2	12	0			
Ditto, Mr. Sharp ..	2	3	0			
Ditto, Mr. Firmin ..	1	11	4			
Ditto, Mr. Kenns ..	0	12	0			
Ditto, Mr. Revell ..	0	11	6			
Ditto, Mr. Quilter ..	0	3	0			
Donations.....	2	15	0			
Ditto; by M. W.....	0	10	6			
Ditto; by a Female Servant.....	0	10	0			
Annual Subscriptions	19	3	0			
Sunday School Children; by Mr. Kennies.....	0	8	4½			
Produce of a Missionary Box; by Miss S. Wallis....	0	10	3			
				120	18	5½
Dunmow.—Rev. R. Frost.—Missionary Association; by Mr. W. Portway, Treasurer	20	3	4			
Collection at a Missionary Prayer Meeting.....	2	7	2			
Annual Subscriptions	4	14	6			
				27	5	0
Epping.—Rev. Mr. Alcct and Friends.—Remitted direct to the Parent Society				16	10	4
Felsted.—Collection by Rev. T. Morell				2	2	1½
Finchingfield.—Rev. J. Blackburn. Collected by Miss Portway.....	3	13	3			
Ditto, Mrs. Gurson	3	9	0			
Ditto, Mrs. Choat ..	2	17	6			
Ditto, Miss Jarvis ..	2	12	6			
Ditto, Mr. T. Smith	2	9	0			
Ditto, Mr. Gateward	1	4	0			
Ditto, Mr. Messeut..	1	3	6			
Smaller Sums	1	15	6			
A Friend; by Mr. Choat	5	0	0			
Annual Subscription	1	1	0			
				25	5	3
Fordham.—Rev. J. Harris and Friends				7	0	0
Halstead.—Rev. J. Bass and Congregation.....	20	0	0			
Collection by Rev. T. Morell	4	1	6			
				24	1	6
Carried forward				584	13	2½

Brought forward				681	13 2¼
Harwich.—Rev. W. Hordle and Congregation.....				14	0 0
Hatfield Heath.—Rev. C. Berry.—Male Branch.—Mr. G. Pavitt, Treasurer.					
Collected by Mr. J. Pavitt	2	12	7		
Ditto, Mr. J. Cockett	2	12	8		
Ditto, Mr. J. Hutchin	2	11	6		
Ditto, Mr. Dewberry	1	17	4		
Ditto, Mr. D. Adams	0	18	4		
Female Branch.—Miss Lord, Treasurer.					
Collected by Miss E. Lord	3	18	3		
Ditto, Miss M. Pavitt	3	4	0		
Ditto, Miss A. Lord	2	13	2		
Ditto, Miss C. Dixon	2	15	11		
Ditto Miss Nichols..	2	5	8¼		
A Friend	0	10	0		
	15	0	7½		
Gleanings; by Rev. T. Morell	3	3	10		
				29	13 3½
Hedingham.—Late Rev. R. Stevenson.—Missionary Association.—1 Year's Subscription.....	9	17	5		
Sunday School.....	0	7	1		
Annual Subscriptions	2	10	0		
				12	14 6
Henham.—Rev. J. Dorrington	3	10	6		
Collected by Mr. T. Nottage, Jun.	2	1	6		
				3	12 0
Ingatestone.—Rev. B. Hayter. Collected at Missionary Prayer Meeting.....				4	0
Kelvedon.—Rev. F. Hunwick and Friends				2	0 0
Maldon.—Ladies' Association.....	14	3	9		
Annual Subscriptions	12	1	6		
Anonymous	0	10	6		
				26	15 9
West.—Mersea.—Rev. G. M. Churchill.—First Fruits of a Missionary Box				1	13 9½
Newport.—Rev. J. Hopkins.					
Collection; by Rev. Rowland Hill and Campbell	8	4	6½		
Collected by Miss Hopkins (3 qrs.)..	3	10	2½		
Ditto, Miss Gurson..	2	18	1		
Ditto, Miss Chipperfield.....	2	6	6		
Ditto, Miss Womwell	1	18	0		
Ditto, Miss Ridsham (1 quarter)	1	0	0		
Ditto, Mr. W. Coot	3	5	0		
Ditto, Mr. Debnam	2	15	3		
Annual Subscription	1	0	0		
				26	17 7
Ongar.—Rev. J. Taylor.—Missionary Association				7	2 6
Ridgwell.—Rev. Mr. Sevier and Friends				3	1 0
Romford.—Subscriptions.—Two Years'.....				2	2 0
Stebbing.—Rev. J. Morrison.—Juvenile Missionary Association.....				9	1 0
Carried forward				729	6 7

Brought forward.....				729	6 7
Stock.—Rev. B. Hayter.—Collected at Missionary Prayer Meetings.....				3	0 0
Takely.—Rev. John Hanson				3	10 0
Terling.—Rev. W. Komp.—Missionary Association				7	0 0
Thaxted.—Rev. J. Jenninga.					
Ladies' Association	6	11	3		
Penny-a-week Society	6	7	3		
A Lady	1	0	0		
A Friend	1	0	0		
Subscriptions.....	2	1	6		
				17	0 0
Witham.—Late Rev. S. Newton.					
A Friend	1	0	0		
Ladies' Association. One Year's Collections	12	10	0		
Subscriptions	7	17	6		
Collection, after a Sermon, by Rev. Rowland Hill	33	9	0*		
				54	16 10
					614 13
Balance remitted to the Treasurer £699 3 2					
Less Expenses for Printing Reports, Public Meetings, Journey of Rev. Messrs. J. A. James and T. Morell, Ordination of Missionaries, Postages, &c. £65 10s. 11d.					
Hants.—Lyndhurst.—Produce of a Cottage Garden; by the hands of Mr. F. Westley.....					1 0
Herts.—Harpenden Independent Congregation; per Rev. R. Cecil					2 5
Auxiliary Missionary Society.—Rev. C. Maslen					33 8
Sundry Contributions; per Rev. J. Davies, Missionary from Demerara.					
Kent.—Chatham.—Produce of a Missionary Box; by a little Boy, for the Instruction of the Negroes				0	2 6
Savings of Five little Children for ditto				0	5 0
A Lady.....				0	5 0
Sheerness.—Collected by sundry Females at a Prayer Meeting				0	5 6
					0 18
Lancashire Auxiliary Missionary Society.—J. H. Heron, Esq. Treasurer.					
Manchester.—Oak Street.—Youths' Auxiliary Mission ary Society.—Calvinistic Methodists				8	0 9
Liverpool.—Rev. J. Breese and Congregation.—Great Cross.—Hall Street.					
Sundry Subscriptions	7	17	6		
Great George Street Chapel.—Rev. Dr. Raffles.—Subscriptions and Donations; by John Job, Esq.	22	2	6		
Debenture on Books, 194 at 3d.; from do.	2	8	6		
Carried forward..	32	8	6	8	0 0

* Acknowledged in July Chronicle.

Brought forward..	82	8	8
Bethesda Chapel.—Rev. P. S. Charrier and Congregation; by O. Heyworth, Esq.	84	17	2
		167	5	8
Wigan.—Donation		1	0	0
Hastingden Auxiliary Missionary Society; by Rev. P. Ramsay		3	0	0
Leigh.—Rev. W. Alexander.—Bethesda Missionary Box.....	3	14	2	
Lowton.—Ditto	0	11	0	
Mr. H. Alex. Ewer's. —Ditto.....	2	16	4½	
		7	1	6½
Barnley.—Rev. T. Greenhall and Friends		11	10	0
Howick.—Rev. L. Redmayn and Friends		3	7	4
Warton near Bolton.—Rev. J. Penkethman and Friends ..		1	16	6
Kearsley Lane.—Sund. School Missionary Box; by Mr. H. Ewer		1	4	4
Halshaw Moor Chapel.—Rev. J. Dyson.—Missionary Box		3	16	0
Manchester. — Rev. W. N.—St. Clement's Church.—Annual Subscription; per Rev. W. Roby	0	10	6	
Rev. S. Bradley's Congregation; after Two Sermons, by Rev. Dr. Raffles ..	137	1	10½	
Missionary Communion	27	0	10½	
	164	2	9	
Rev. Dr. Jacks' Congregation, after a Sermon, by ditto..	46	0	9	
Rev. J. A. Coombs do. after Sermon by Rev. J. Leifchild..	60	0	0	
Rev. J. Priddie's do. after ditto by ditto	16	8	6	
Rev. W. Roby's do. after do. by do....	171	13	3¾	
Public Meeting	47	15	2¾	
	219	8	6½	
	506	11	0½	
		614	12	5
Ditto.—Rev. W. Roby.				
A Friend to Missions.—Annual Subscription		25	0	9
J. F. Esq.—Ditto.....		2	0	0
Mrs. F.—Ditto		2	0	0
Miss F.—Ditto		1	0	0
		30	0	0
Lincolnshire.—Lincoln Auxiliary Missionary Society.—Mr. James Lupton, Treasurer.....		55	0	0
Sleaford.—Rev. T. T. Coales.—Collection at Public Meeting		15	0	3½
Penny-a-week Society.—Collected by Miss Coales.....		10	2	2½
Ditto by Miss Holmes.....		2	0	0
Ditto Helpringham		1	19	0
		29	1	6

Leicestershire, Derby, and Nottingham Auxiliary Missionary Society.—Mr. Joseph Nunneley, Treas.			
Ulesthorpe.—A Female Friend; by Rev. Thomas Grundy ..	0	10	0
Earl Shilton; by Rev. Mr. Birkby	10	0	0
Belper and Henge.—Rev. Mr. Gawthorne	17	2	0
Missionary Box	1	1	6
Subscriptions	1	16	6
	20	0	0
Green Bank.—Penny-a-week Society: by Mrs. Statham..	5	4	5
Ditto and Ireton.—Collection	1	15	7
Derby; after a Sermon, by Rev. Rowland Hill	26	18	8
Lester.—Late Mrs. Coleman. —A Gift	20	0	0
		84	8	8
Lutterworth Parish Church; after a Sermon, by Rev. Rowland Hill.....		22	7	0
Northamptonshire.—Welford.—Rev. B. Hobson.—Female Association		6	0	0
Surrey.—Wandsworth.—Rev. Mr. Seaton. —Auxiliary Missionary Society, to Lady Day 1822		12	0	0
Sussex.—Bodle Street Missionary Society. One Year.—Mrs. Smith, Treasurer; per Rev. John Press		7	0	0
South Wales. — Swansea.—Countess of Huntingdon's Chapel; per Rev. Mr. Kemp.				
Collected by Cards	30	8	7	
Subscriptions.....	5	4	0	
		35	12	7
Yorkshire.—West Riding Auxiliary Society.—G. Rawson, Esq. Treasurer.				
Harrowgate.—Subscriptions	4	2	11½	
Sunday Scholars....	0	14	6½	
Collection, after a Sermon, by Rev. J. Campbell	7	14	6	
	12	12	0	
Knaresbro'.—Ditto .. ditto ..	12	3	4	
Dagley Lane.—Mr. Sugden...	1	0	0	
Leeds Branch Society.....	49	4	0	
Rotherham. — Subscriptions and Collections	92	19	3	
Male Juvenile Society.—Half Year ..	17	0	0	
Female ditto.—One Year	34	0	0	
Independent College Missionary Society (formed by the Students) and Collection at their Public Meeting.....	33	7	9	
H. Walker, Esq.—Donation	10	0	0	
Mr. Jas. Clark, do. for Anglo-Chinese College	3	0	0	
Ditto, ditto. Chapel at Cape Town....	2	0	0	
	192	7	0	
		267	6	4
Sheffield and Attercliffe Branch.—Mr. L. Thomas, Treas.				
Male Juvenile Missionary Society ..	7	2	6	
Subscriptions	2	12	6	
		9	15	0
Carried forward		9	15	0

Brought forward	9	15	0		
Female Union Miss. Society.—Balance	0	8	9½		
Scotland Chapel. — New. — Methodist Connexion	2	5	4½		
Wincobank Association; per Miss Read.—Donation	8	8	0		
Moiety of a Collection of the United Congregation of Sheffield and Attercliffe Association, after a Sermon, by Rev. M. Docker, Garden Street	7	9	3		
Queen Street Chapel; per Miss Boden.—½ year	4	19	3		
Howard Street Chapel; per Miss Mather.—½ year.....	9	13	9		
				42	19 5

Scotland.—Carmunnock Bible and Missionary Society.—Less proportion of Stamp; per W. M'Gavin, Esq.	6	19	1
Dundee.—West Port Penny-a-week Association; Mr. J. Douglas, Treasurer	5	0	0
Ceres Missionary Society.—Mr. John Scott and Mr. Wm. Bell, Secretaries	5	0	0
Alva Missionary Association; by Rev. A. Bullock	12	0	0
By the Rev. J. Campbell.			
Edinburgh.—Ignotus; by Mr. R. Plenderleath.....	5	0	0
Ireland.—Bangor.—County of Down.—Collected in the Rev. Mr. Palmer's Meeting.....	1	17	0
Dublin.—Mr. H.—Annual	1	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Mr. James Clark, Rotherham.—(Vide Rotherham List).....	2	0	0
Mr. Welsford, Weymouth; per Rev. T. Durant	1	0	0

Donations in aid of the Anglo-Chinese College at Malacca.

Per Professor Bentley, Aberdeen.

Peter Duguid, Esq.	2	2	0		
Professor Bentley.....	3	3	0		
George Symmers, Esq.	1	1	0		
Rev. Dr. Thompson, Footdee	1	1	0		
Rev. Dr. Ross	3	3	0		
Rev. James Foote, Logie Pert	1	1	0		
Wm. Dingwall Fordyce, Esq.	1	1	0		
A. Dingwall Fordyce, Jun. Esq.	1	0	0		
Rev. Robert Doig	1	1	0		
Mr. Alexander Florence, Merchant.....	2	2	0		
				16	16 6
Mr. James Clark, Rotherham.—(Vide Rotherham List.)				3	0 0

POETRY.

From Mr. James Montgomery's "Songs of Zion."

Psalm xxiv.—(Part 1.)

THE earth is thine, Jehovah;—thine
Its peopled realms, and wealthy stores;
Built on the flood, by power divine,
The waves are ramparts to the shores.

But who shall reach thine holy place,
Or who, O Lord, ascend thine hill?
The pure in heart shall see thy face,
The perfect man that doth thy will.

He who to bribes hath closed his hand,
To idols never bent the knee,
Nor sworn in falsehood,—He shall stand
Redeem'd, and own'd, and kept by Thee.

Psalm c.

BE joyful in God, all ye lands of the earth,
O serve Him with gladness and fear;
Exult in his presence with music and mirth,
With love and devotion draw near.

For Jehovah is God,—and Jehovah alone,
Creator and ruler o'er all;
And we are his people, his sceptre we own;
His sheep, and we follow his call.

O enter his gates with thanksgiving and song,
Your vows in his temple proclaim;
His praise with melodious accordance prolong,
And bless his adorable name.

For good is the Lord, inexpressibly good,
And we are the work of his hand;
His mercy and truth from eternity stood,
And shall to eternity stand.



Freeman sc.

Revd. W. Fleming.
West Calder, Scotland.

Publd by E. Wordsy, Stationers Court, Oct. 1803.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

OCTOBER 1822.

MEMOIR OF THE LATE REV. JOHN SIBREE, OF FROME, SOMERSET.

THE subject of this Memoir was born April 24, 1764, in the Borough of Southwark, London, but brought up at Merton, a village in the county of Surrey. Here he continued till nearly his twentieth year, a stranger to himself as a sinner, and to the excellency of the knowledge of Christ Jesus the Saviour, preserved by a restraining power from many outward excesses of sin, yet seeking his happiness in the follies of youth, rather than in the service of the blessed God; and though forming occasional resolutions of amendment, yet, through a reliance on his own strength, uniformly failing in his endeavours to perform them.

About this period it pleased God, who is rich in mercy, to lead Mr. S. to the knowledge and love of Him "who saveth to the uttermost;" to a full reliance on his merit, and a cheerful devotedness to his service. The means employed to accomplish this happy change were the eminently useful Dialogues of the Rev. J. Hervey. One of his young friends having read these, and being deeply impressed with their important contents, brought the volumes to Mr. Sibree, with tears of joy, intreating him to read them with attention and prayer. This he promised to do; but being occupied with other things more agreeable to his taste, and having no inclination to read, especially what was serious, he for some weeks neglected to fulfil his engagement. To repeated and anxious inquiries, what he thought of various parts of the work, he so replied that his friend concluded he was making daily progress in it. For this, however, conscience always reproved him; and at length, to appease this faithful monitor, to oblige his friend, and to be able to join with him in conversation, Mr. Sibree determined that he would slightly peruse it. In the first volume he found various things which amused his fancy, but nothing that impressed his heart; but on a Sabbath morning, while reading the sixteenth Dialogue, he was convinced of his sinfulness, deeply impressed with a sense of his danger, humbled at the footstool of offended Majesty, and led earnestly to implore mercy and salvation. From that day he was brought to know and seek and serve the Lord.

It is painful to add, that the young friend who was thus instrumental in the conversion of Mr. Sibree, became, in the course of some years, an awful apostate from the truth and ways of God, and without any apparent return to Him

whom once he professed to serve, he entered the eternal world but a few days only before Mr. Sibree died happy in the Lord! How sovereign is the grace of God! How awful is self-deception in the great concerns of religion! How dangerous to trust in temporary impressions instead of abiding, holy principles! How important is perseverance as a test of discipleship! And what need have we all to distrust ourselves, and to rely habitually on him who saith, "My grace is sufficient for thee, and my strength is made perfect in weakness."

Mr. S. now began to discover an ardent love to the preaching of the Gospel; and was in the habit of going, as often as he could, on a Sabbath-day to London, and of taking a party of companions with him, to hear the celebrated Mr. Romaine and other eminent ministers. These, he has often observed, were happy, heavenly days with him.

The period when his conversion took place was an important era in his history, and gave a turn and colour to all the future scenes of his life. He had been apprenticed to the trade of a calico-printer; but having been brought to love the Saviour himself, he felt an ardent desire to make him known to others, and to devote himself to his cause. After some time this wish was gratified. Removing to Mitcham, an adjoining village, he united himself to a religious Society, and attended their private meetings, where some Christian friends were accustomed to deliver an occasional address. These friends edified themselves by his conversation and his devotional exercises, and conceiving that he was blessed with talents to communicate useful knowledge to others, urged him to make an attempt. "I thought," says Mr. S., in a letter addressed to the Committee of Mile-End Academy, on his admission as a student,—"I thought I would give all the world if I knew I had abilities for such a work; for I saw that it was the greatest favour and honour which God could confer on such worms as we are, to enable us to do any thing for his glory. But through the persuasion of my friends, and having the Scriptures on my side for encouragement, in which the Apostle exhorts us to 'covet earnestly the best gifts, but rather that ye may prophesy;'—and seeing that God hath in all ages 'chosen the foolish and weak things of the world to confound the wise,' I began to pray more earnestly to God, and to search the Scriptures more diligently. I began to write a little on those passages which most impressed my mind, and on which some light was thrown; and the Lord sanctified and strengthened my memory, so that I retained most of what I wrote; and I used to have much delight in preaching to the fields and trees as I walked by myself, and I thought if God helped me to preach to the trees and shrubs, he would enable me to preach to his people. Being still intreated by my friends, and feeling a love to precious souls, and an ardent desire to 'show forth the praises of Him who had called me out of darkness into marvellous light,' I made an attempt to speak at one of our religious meetings, and found much liberty and received great encouragement to go forward." Mr. S. was afterwards invited to preach in some other societies, to whom, with simplicity and fervour, and with considerable acceptance and success, he testified the Gospel of the grace of God.

The person who was chiefly instrumental in drawing this young labourer out of his obscurity was the esteemed and highly respected Mr. Jay. Spending a Sabbath at Mitcham, and not wishing to preach in the afternoon, Mr. J. inquired of

the friends if they knew any person, who occasionally preached, who would take this service; they immediately mentioned Mr. Sibree, and on being applied to, he consented, and preached, as Mr. Jay assured the writer of this, with almost as much readiness, zeal, and acceptance, as in succeeding years. Perceiving that Mr. Sibree possessed abilities, which only needed some culture to render him more publicly and permanently useful, Mr. Jay detained him to supper, and had considerable conversation with him, encouraging him to give himself up to the ministry of the Gospel; and though he found that the subject had occasionally occupied his thoughts, yet this conversation, it appears, determined the point. Mr. Jay staid the next day at Mitcham, entering more largely on the subject with Mr. Sibree; and on Tuesday morning took him to the Rev. Matthew Wilks's, where matters were soon arranged for his admission to the Academy. Previous, however, to his admission here, he was sent down by the late Rev. Mark Wilks to Norwich, to whose congregation, for six weeks, he ministered with great acceptance. On his return to London, by the advice of his friends, and in concurrence with his own wishes, he entered a seminary at Mile-End under the care of the late Dr. Addington, where serious young men, by a course of various instruction, were trained up for the ministry.

At the close of his studies, it pleased Providence, after our departed friend had declined accepting two invitations to settle elsewhere,* to direct his way to Frome, which became from that time the principal scene of his zealous services till he died. The circumstance which led to his first introduction and final settlement there, was his being engaged to supply for a few weeks the congregation at Bath, under the pastoral care of the late Rev. Mr. Tuppen;† whose declining state of health had then suspended, and soon finally closed his very valuable and useful labours. During this visit, and while walking on some of the hills by which that beautiful city is overlooked and surrounded, Mr. Tuppen pointed out to his young friend the direction of several towns in the vicinity, mentioning the religious societies, and ministers in each place. Turning towards Frome, he spoke much of the decayed state of the congregation at Rook-lane Meeting, and the probability of its future prosperity, if a suitable minister could be found to give the place a fair trial; urging Mr. Sibree to go over and preach there. Immediately on returning from this walk they visited a friend, at whose house they met a person from Frome, who corroborated in every particular Mr. Tuppen's statement; upon which Mr. S. agreed to visit the people. On the following Wednesday he fulfilled his engagement, and the strong impression produced by his first discourse, on the "Preciousness of Faith," is remembered even to this day. This visit was soon followed by a unanimous request that he would take the charge of the church and congregation; with which, after suitable consideration and prayer, he felt it his duty to comply; and on the 17th of June, in the following year, 1791, he was publicly set apart to the pastoral office. In this solemn service the Rev. Matthew Wilks gave the charge, and the late Rev. T. Priestley preached to the people.

The union thus formed, through the Divine blessing, was attended

* At Stansted, in Essex, and Macclesfield.

† Now under the pastoral care of the Rev. Mr. Jay.

with the happiest results. Previous to Mr. S.'s acceptance of their invitation, it was with this society "a day of small things" indeed. Diminished and divided by the introduction of erroneous sentiments, this church and that at Starve-Acre in the same town, formed, on their reunion, a body of only *thirty-six* members: but in reference to him was that encouraging word exemplified, "Though thy beginning was small, yet shall thy latter end greatly increase." Diligently did our late friend plant and water this portion of the heavenly vineyard committed to his care, and with great success. The spacious Meeting* which he occupied was soon filled with attentive hearers, who, at the time of his death, amounted to about one thousand. "Scarcely a month passed," observes his deacon and relative, "but additions were made to the church, which now consists of two hundred and forty members; and during the period of his ministry nearly *four hundred members were added;* a great proportion of whom gratefully acknowledged him to be the honoured instrument of their conversion unto God." He soon established a Prayer-meeting on the week day—an example still followed by the other Dissenting congregations in Frome. He also laid the foundation of a Sunday School, which at his death consisted of about two hundred children. With Mr. S. likewise originated the United Missionary Prayer Meeting in Frome, which to the present period is kept up with a considerable degree of spirit, and has proved a bond of union and source of blessing both to ministers and people. Some neighbouring towns and villages also received a considerable share of his active labours, and a portion of that heavenly benediction which usually accompanied them. In two of these, congregations were raised, and places of worship erected, chiefly by his benevolent exertions; and upwards of one thousand miles he travelled to collect the money necessary for these purposes. Amongst the most gratifying instances of his usefulness to be mentioned, was the conversion of his mother, if not of both his parents, who afterwards lived and died in the faith and hope of the Gospel. It is also pleasing to observe, that several who are now usefully employed in the work of the ministry, were themselves the fruit of his ministry. And never did he pay his accustomed annual visit to Surrey Chapel, and to the Tabernacle in Bristol, but he had the pleasure to hear of the conversion of some individuals through the labours of the preceding year; some of these instances were very striking and encouraging, though never mentioned in the spirit of vain ostentation, but of humble and of admiring gratitude.

But to none is given the cup of unmingled felicity on earth; and a larger portion of suffering than is usually allotted to the servants of God, was appointed to our late friend. What he endured under the influence of his mental disorder none can tell. Such anguish of spirit must be *felt* in order to be known, and seldom obtains the sympathy it deserves. This morbid melancholy first appeared in his twenty-seventh year, and continued six months, when he resumed his usual services, and his wonted cheerfulness. After nineteen years exemption, this malady, still lurking in his constitution, and gathering strength, returned with increased violence; indeed with such a degree of dejection, gloom, and de-

* This place of worship when first erected was one of the largest and most elegant in the West of England. The celebrated Mrs. Eliz. Rowe, who lived near the Meeting, constantly attended it; and her remains now lie under the pulpit.

spair, as made existence itself a burden. During this affliction he could neither preach, nor converse, nor read, nor pray. He could indulge no hope of mercy. He gave himself up for lost. His days were spent in groans and tears, and his nights disturbed by most distressing and horrible dreams. Frequently would he start from his slumbers with the dreadful imagination that all the powers of hell surrounded him. He would often weep most bitterly over his beloved children, and beg them to look up to God as their father, as he said that he himself could be no longer a father to them. His friends endeavoured to console his mind by quoting appropriate passages of Scripture, and by alluding to others who had suffered in a similar way;—but he considered the Scriptures mentioned as inapplicable to him, and viewed his own case as peculiar and unprecedented. "His soul refused to be comforted." The impression which he had on his mind was, that his affliction was a visitation of Divine wrath. But he afterwards acknowledged that it arose, in a great measure from natural causes.

Under the baleful influence of this affliction he continued at this time upwards of two years, and was again restored. It is supposed that in the several instances of his being thus afflicted, he could not have suffered less than four whole years of dreadful misery!

For many years also, Mr. S. suffered grievously from another malady,* as painful to the body as the former was distressing to the mind, and which eventually brought him to the grave.

As a Christian, he intimately and habitually "walked with God;" his highest aim to please, and his greatest fear to offend him. He uniformly adorned his Christian profession by holy obedience. As a Minister, he was affectionately devoted to God, and to his service in the Gospel of his Son; diligent in private as he was zealous in public, being seldom out of his study when at home, confining himself to the manifest injury of his health. His preaching was simple and natural, evangelical and impressive,--alarming to the sinner, and consoling to the Christian. It was evidently distinguished by a holy unction, which proved he did not deal in the "commerce of unfelt truths;" but preached to others what he himself believed to be true, and found to be important,—what he had "tasted and handled of the word of life." He seldom preached without tears, for his own passions were soon affected, and he easily touched the feelings of others. "It was in the pulpit," observed his esteemed friend, the Rev. W. March, when improving his decease, "that our friend Mr. Sibree eminently excelled. There he exhibited all the holy eloquence of a heart influenced by divine grace. I may have heard some sermons more elegant, and others more accurate, yet never have I heard any more affectionate and more impassioned. With a voice exceedingly melodious, and which he well knew how to modulate, our friend delivered his sermons with that energy, and resigned himself to those strong impulses of feeling which constitute the very essence of effective oratory. Hence they were so adapted to strike the conscience and impress the heart."

From the early part of the year 1819, his constant and sometimes excruciating pain, arising from both bodily disease and mental depression, was almost more than nature could endure; and from this attack he never perfectly recovered. In the course of the summer, just previous to his visit to Surrey Chapel, he went to Margate, hoping, or

* Stone in the kidneys.

rather his friends hoping, that he would from the change of air and scene find some relief to his dejected spirit; but this excursion was of no benefit; and it was with considerable difficulty that his affectionate partner (his invaluable comforter in every scene of sorrow) could encourage and stimulate him to preach there.

After his return home he had but very little cessation from violent pain until he died. On one occasion only he had a merciful respite from suffering for three or four days, which, short as it proved, cheered his spirit and induced a hope that he might be again restored to his delightful and important employ. It happened at the close of the year; and immediately, with his accustomed ardour, he began to prepare two sermons for the first Sabbath of the New Year; these he wrote out, and the outlines of eight or ten others; showing to the very last how much his heart was set upon his work. These discourses, however, he was never able to preach, being taken worse on the Saturday, and gradually sinking under the weight of his disorder, and the epileptic fits which resulted from it, till the 11th of February 1820, when he expired.

Exemplary and useful in his life, even to its close; he was eminently happy in his death. His last hours and his last words were those of joy, and confidence, and praise.

About a fortnight before his death he was distressed with gloomy fears. He once said, "There is no consolation for me! I am sinking into an eternal world while the frown of God is upon me!" Such was his pain of body and mind, that he said he thought his sufferings could not be less than those endured by the lost in hell. He cried out with great vehemence, "Oh, my agonies, my agonies! I shall be distracted!" After this, however, he enjoyed more ease and tranquillity.

The following account of the last hours of Mr. Sibree has been communicated by one of his daughters.

"During the last twenty-four hours of my dear father's life, that gloom which had so often obscured every evidence of grace, and darkened every prospect of happiness, was entirely dispelled, and 'at eventide it was light.' It would be in vain for me to attempt to describe the happiness which he appeared to enjoy on the Saturday night previous to his death, when a friend and myself sat up with him. On my friend's asking him to take his medicine, saying, 'It will do you good, Sir.' He replied, 'God *has* done me good, he *is* good, and doth good, and will do me good to all eternity; and as long as God exists I shall be happy. I shall be with that God who spread abroad the blue heavens, who created the glorious sun, and the bright angels that are around his throne!' My mother having sat up several nights was gone to take a little rest. He called out for her, saying, 'My dear, dear wife!'—and clinging around the neck of the friend who sat by him, thinking it was my mother, began to enforce the importance of communicating religious instruction to children, and wished that all his children would make the Bible their daily study. At another time he exclaimed, 'Delightful thought! I shall be with God, and he will make me as good as he can make me!'—his countenance at the same time indicating the delightful frame of his mind. 'No sin,' said he, 'no sorrow, no horror, no pain in heaven, but paradise! joy!' After this he prayed in the most fervent manner, about a quarter of an hour, that God would take him to himself, saying, 'O Lord, take my soul from this painful body, this vile body, this miserable body!

take me, then I shall be with Abraham—with God!' About five o'clock on Sunday morning he had a violent convulsive fit; after which he said with rapture, 'The happy God! the happy God! I am happy, and I shall be for ever happy!' While my mother was sitting by his side, she noticed him raising his eyes to heaven, apparently meditating on the glories of Christ; for he exclaimed, in broken accents, 'Christ! Fountain! Sun! Life! I am happy, I am happy!' After some time he seemed to feel that his heart and flesh were failing, and said, 'Memory fails, the creature fails, creation fails, but God never fails!' And again, in a firm exulting tone, he said, 'Jehovah is the resurrection and the life, both of the soul and of the body.' Observing my mother in tears, he said, 'When you have done weeping we shall both have a place in heaven. There I shall see Romaine; there I shall see my dear mother.'

"As his end approached, his sufferings drew from him many distressing groans, but not a murmur escaped his lips. The last words my mother heard him utter were, 'Sovereign Saviour!' And shortly after, he was heard by others to say, in dying accents, 'Farewell; good bye; Heaven!' He then had a strong conflict with death, and his happy spirit took its flight to the regions of everlasting bliss."

Mr. S. has left behind him a widow and eleven children, two of whom have succeeded their honored father in the work of the ministry; one is settled at Coventry, and the other at Weathersfield, in Essex.

Funeral Sermons were preached for Mr. S. by the ministers in the town of Frome and its neighbourhood, at Surrey Chapel by the Rev. Rowland Hill, and at the Tabernacle, Bristol. His death was also improved in a sermon preached at Endless-street Meeting, Salisbury, before the Wilts Association of Independent Ministers,—and published at their request—(from which the greater part of this Memoir has been compiled)—by the Rev. W. Priestley of Fordingbridge, who was a fellow-student with Mr. S., and who has ever proved, both to Mr. S. and family, a most faithful and affectionate friend.

Mr. Sibree's remains were interred in a vault in Rook-lane Meeting. A monument has since been erected to his memory, with the following inscription:—

Beneath this Stone lies all that is mortal of the

REV. JOHN SIBREE,

For Thirty Years Pastor of the Church and Congregation Assembling in this place.

As a MAN,

He was distinguished by his amiable disposition, and his uniform conduct;

As a CHRISTIAN,

By his exemplary piety, his deep experience, and his holy walk and conversation;

As a MINISTER OF THE GOSPEL,

By his fervent zeal, his ardent love to the souls of men, his anxious desire to glorify GOD, his affection towards Christians of every denomination, and by his extensive usefulness.

After suffering acutely in body and mind for many years, he entered into his rest, Feb. 13, 1820, aged 55; leaving a Widow and Eleven Children to lament his loss, who have erected this TABLET *as a frail memorial of their imperishable affection.*

Another labourer has now been called to heavenly rest, and all we are hastening to the grave. Short is the course we have to run; few are the days of service on earth which yet remain for us. Wherefore let us "work while it is called to-day, for the night cometh wherein no man can work."

ON CHRISTIAN IMPROVEMENT.

"Grow in Grace." 2 Pet. iii. 18.

The term *Grace*, when applied to Christians, signifies their renewed nature; and the gospel contains a scheme of regeneration, which is perfective of all the powers and faculties of the human mind, and all the affections and passions of the human heart. "The Lord taketh pleasure in his people; he will beautify the meek with his salvation."

It is proposed in the ensuing paper, to call the attention of the reader to the gracious improvement of Christians; and we would observe, that grace is of a progressive nature; that its progress is indefinite, and ought to be uninterrupted; and that we should be careful and active in the use of those means which are ordained for this end.

We observe, in the first place, that Grace is of a progressive nature.

This might have been presumed from the analogy and reason of things. In surveying the works of God, we find the fact to be a general law in the universe;—a law which suffers no exception.

In the vegetable, the animal and the rational worlds, their respective productions rise from the most inconsiderable beginnings to the most astonishing perfection.

The mountain pine which repels the blast, and the unbending oak, which smiles defiance on the storm, and "rejoices in the course of the wind," were once slender plants that stooped to the passing gale:—the lion of the forest, at whose voice the beasts of the field tremble, and the fiery steed whose neck is clothed with thunder, that exults in the sound of the trumpet and laughs at the shaking of the spear, were once weak and inoffensive:—the astronomer, who measures the distances of the stars, and calculates the revolutions of the planets, and the metaphysician, who analyzes "the shadowy tribes of mind," and ascertains the subtle and intricate mazes of human thought, were once not only feeble and helpless, but spake as children, conceived as children, and reasoned as children!

That the same laws should hold good in the world of grace, might have been presumed, as was said, from the nature of the thing; as the strictest analogy and the most becoming harmony prevail throughout all the parts of the universe of God.

Accordingly, the Christian life is frequently described by images, taken from the scenes of nature and the works of art; images, which import insensible growth and gradual progress. We shall adduce an example of each sort. And first, from the scenes of nature, the following instance presents itself, as being one the most appropriate and picturesque. "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 grass among the waters, and as willows by the water courses."

Again, from the works of art we may also take another instance in which the same idea is finally expressed. "Now therefore ye are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone: in

whom all the building groweth into an holy temple of the Lord: in whom also ye are builded together for an habitation of God through the Spirit."

In the present state of imperfection, where grace and corruption are so much blended, the progress of the former is often imperceptible. According to all human appearance, the divine life may seem not only stationary, but really on the decline. But notwithstanding this it may be received as an unquestionable fact, that the principles of grace are either actually advancing, or preparations are making for their advancement. For, in the spiritual, as well as in the natural world, "there is hope of a tree, if it be cut down, that it will sprout again." Incidental occurrences may check, but cannot suppress the growth of this immortal plant. Though not always refreshed with the dews of the morning, watered with the dropping showers of morn, and enlivened with the genial beams of a vernal sun; yet the leaves shall not entirely wither, nor the fruit altogether cease.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The obvious meaning of which is, that the new creature of grace is a vital and incorruptible principle. "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted. They are also fruitful as the palm-tree, the olive and the vine. And by the river, upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Secondly, we observe, that the progress of Grace is indefinite, and ought to be uninterrupted.

Were we fully acquainted with the nature and situation, the circumstances and destiny of man, and equally so with the doctrines of Scripture, we should perceive a beautiful fitness subsisting between the one and the other. Of this the present subject is a striking instance. As the faculties of the human mind are capable of indefinite expansion, it would cast a cold and oppressive damp over the noblest principles and the most generous feelings of our nature, to suppose that there is a certain point where all inquiry must cease, and all improvement stop. The powers of the understanding and the desires of the heart perpetually aspire after something new; something higher and more excellent than all that is known and possessed.

This unbounded curiosity—this insatiable thirst of discovery, has given rise to the fanciful idea of intellectual, moral, and political perfectibility. Certain modern philosophers have made this wild theory somewhat plausible, and rather entertaining. But the economy of redemption sets the perfectibility of nature in a new and correct point of light. By resolving the fact into the principles of divine grace, the gospel renders the comfortable doctrine rational and absolutely certain. For in a world to come, as we are assured, intellectual power and moral beauty shall flourish in unfading, increasing, and everlasting vigour. Consequently, our hopes cannot be too sanguine, nor our expectations too large. "Open thy mouth wide, and I will fill it."

So far we have endeavoured to show, that the progress of grace is indefinite. But it was also said in the general observation, that this progress ought to be uninterrupted; and this, too, will require some attention.

"Every plant, which my heavenly Father hath not planted, shall be rooted up." Whence it is to be inferred, that when we see some of the reputed trees of righteousness fade, wither and die, we are fairly entitled to conclude, that such trees were not the planting of the Lord, that he might be glorified. Or to speak without a figure, irreclaimable backsliders had never the faith of God's elect.

Saving grace is a divine principle; and therefore necessarily, as well as naturally indestructible. A falling away, so as to require the commencement of the work of the Spirit from its first beginnings, is a notion which finds no support from the word of truth. If there be any instances in scripture of the saints of God falling from grace and being restored again, that of Peter, who repeatedly, and of course deliberately, denied his Lord, and maintained his denial with imprecations and oaths, must doubtless have been one of these instances. And yet we are given to understand from the manner in which the Master introduces the prediction of the intrepid disciple's infidelity, that his defection was not the extinction of grace, but the suspension of its exercise; as the powers of reason are suspended in the delirium of a fever, or the functions of life in the moments of a swoon. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that *thy faith fail not*; and when thou art converted, strengthen thy brethren." Dr. Campbell, who will not be suspected of any leaning towards Calvinism, translates the passage in a way still more favourable to our views. "The Lord said also, Simon, Simon, Satan hath obtained permission to sift you all as wheat, but I have prayed for thee that thy faith fail not; do thou therefore, *when thou hast recovered thyself*, confirm thy brethren."

All interruptions in this divine economy are more in appearance than reality. Seeming irregularities disturb the laws of grace no more than those of nature, in their general movement. As formerly noticed, the growth of grace is therefore not stopped, when it languishes. Add to this, apparent checks are not unfrequently the cause of its most vigorous luxuriance.

The tempest which deforms the sky and desolates the year, is as necessary in the economy of nature as the fanning breeze which clothes the woods with verdure, strews the mountains with flowers, and covers the plains with fertility; in as much as the ravages of winter contribute ultimately to vegetation and fruitfulness as well as the fostering dews of heaven. The subborn bands of Orion prepare the way for the sweet influences of the Pleiades.

Nor does the analogy fail us in this. Christians do not enjoy perpetual spring. The land in which they dwell is at best a wilderness. Their graces are sometimes nipt by the chilly blasts of adversity, sometimes scorched by the sultry whirlwinds of prosperity, and sometimes shaken and blighted by the violent storms of temptation. But they do not quite perish, even when in the sunless side of the dark mountains of the desert. "Kind nature the embryo blossom will save." And more than this; the cold winter of tribulation and sorrow causes the trees of righteousness, which the Lord hath planted, to vegetate in the spring of gracious visitation, bloom and put forth their tender leaves in the summer of religious prosperity, and become richly productive in the harvest of spiritual joy. "Awake, O north wind, come thou south; blow upon my garden,

that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

These remarks taken in connexion with the former ones, go to prove, that the principle of grace is by no means dead, when its blossoms and fruits cease to appear. For grace is in its progression naturally indefinite and virtually uninterrupted. We only subjoin another charming quotation from Scripture, equally applicable to both ideas. "The righteous shall flourish like the palm-tree; he shall grow like the cedar in Lebanon. Those that are planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright, he is my rock, and there is no unrighteousness in him."

We observe lastly, that we should be careful and active in the use of those means which are ordained for this end;—namely, the progress of Grace, and that in an indefinite degree, and uninterrupted manner.

Were there not something to be done, there would be no such admonition as that on which we have founded these observations. It will be of importance to add, that, while all duties go for nothing in the way of merit, they are to be performed as the only ordained means, in the use of which we can obtain the end. And although perfectly denied to all duties and all means, we must be as diligent in making our calling and our election sure, as if the whole depended upon our own exertions.

Great confusion has been occasioned by not keeping the agency of the Spirit and that of the mind distinct, though uniting in the same result. St. Augustine, as quoted by Pascal in his Provincial Letters, says, "Our actions are ours, because of the free-will whereby they are produced; and they are also God's, because of his grace which causes our free-will to produce them." We have met with nothing better on the subject than this definition of the orthodox Father, and with his words the apostle Paul's injunction is perfectly consonant. "Work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to do of his good pleasure."

(*To be concluded in our next.*)

IMPORTANCE OF CORRECTNESS IN DOCTRINAL STATEMENTS.

Many have been the pernicious consequences that have followed *incorrect* statements of religious sentiments. False representations of evangelical doctrines tend to produce a false kind of religion, or rather irreligion. Hence it is highly necessary that "the servants of the Most High God, who show unto men the way of salvation," should use the utmost care and caution, lest they should, unawares, co-operate with the God of this world in leading men down to the chambers of death with a lie in their right hand.

Among the many subjects which these remarks apply, few, perhaps, have been treated of in a more dangerous and hurtful way than *the inability of fallen man to perform good works.* This inability has been often represented as if it were the *misfortune* rather than the *fault* of fallen creatures; or as a *pitiable* rather than a *blameable* or *criminal* matter. And the effect of this way of representing the subject has been very pernicious, both to the unconverted and to professors, who have been "daubed with untempered mortar."

Many represent the inability of the unregenerate to turn to God and believe in Christ, to be of such a nature as to render them not *alto-*

gether blameable, if in any degree criminal in neglecting so great salvation. They are to blame, wholly to blame, they allow, for not doing *what they can do*, as they express it: but if they break off their outward iniquities, attend on the outward ordinances of worship, and do all they can, they are indeed, say these preachers, to be pitied (poor creatures!) that they are in such a sad case; but not much, if at all, *to blame* for remaining under the dominion of sin, and not embracing the Gospel. To represent the inability of the sinner to turn to God and embrace the Gospel, as his *calamity*, rather than as his *sin*, must tend to blunt the arrows of conviction, and to lull him into carnal security. It is like *sewing pillows to all arm-holes*. It is to comfort those to whom God speaks no peace. The unregenerate sinner who has relinquished his outward evil ways, and imagines he sincerely desires to turn to God through Christ, but that it is wholly out of his power, makes himself, in a great measure, easy in an unregenerate state, so long as he is taught and believes that he is doing all he *can*.

It would be a much more likely way to promote true conviction, to teach the unregenerate sinner that he is wholly to blame for all that in which his *inability consists*; it being nothing but wickedness and rebellion of heart, for which he has not the least imaginable excuse. He is under no kind or degree of inability or difficulty which is in the way of his repentance, loving God and embracing the Gospel, that affords the least excuse for not doing so, or takes off the least degree of blame for his neglect. He is under no kind of inability or difficulty of turning to God immediately, which the open profligate is not under as a bar in the way of his immediately reforming his wicked conduct. In the latter case, all the difficulty lies in the corruption of his heart and the opposition of his will to it; and this is all the difficulty in the former. If it be more difficult for a sinner to turn to God, through Jesus Christ, with his whole heart, than it is for him to forsake ways of known sin in his external conduct; and if he be under a greater inability to do the former than the latter, it is wholly because his will opposes the former more than the latter; or rather because the latter may be complied with consistently with the indulgence of the reigning wickedness of the heart and enmity against God, whereas the former cannot. The reason why the open profligate does not immediately reform his conduct is, because he is not willing, or because his heart opposes this: and the only reason why the awakened, convinced sinner does not immediately embrace the Gospel, but remains impenitent and unbelieving is, because his will, even his whole heart, opposes the Gospel way of salvation. All the difference is, that in the latter case the opposition of the heart to Jesus Christ is more fixed and strong than it is in the former, to an external reformation; seeing a call to an external reformation may be complied with consistently with the exercise and gratification of the reigning lusts of the heart, but a compliance with the Gospel cannot. Surely there is no need of going about to prove that a sinner is perfectly inexcusable and to blame for not doing what is right, when there is no hindrance in the way of his doing so except the want of a will or heart so to do. Yea, the greater degree there is of this opposition to what is in itself right, and the more strong, fixed and absolute it is, the further is the sinner from all excuse, and the more blame-worthy.

Moreover, as to *professors* of religion, the way of representing man's inability as consisting in

something which does in a measure excuse, and is consistent with a person's sincere desire to have it removed, is sweet doctrine to many a corrupt heart. Many professing Christians fly to this refuge to hide and rest themselves, by making it an excuse for not living in constant exercises of holiness. They say, "We are poor creatures; we can do nothing of ourselves: if God does not assist and give us strength we can do nothing; we have no power of our own," &c. And if they are told the truth of the matter, that they are under no inability but what consists in their inexcusable voluntary wickedness, &c. they will oppose it with all their might, because it tends to take away all their comfort, and rob them of their only refuge.

This doctrine of man's inability, as consisting in some difficulty in the way of holiness, which is independent of the will, and for which we are not *wholly to blame*, is as agreeable to the corrupt heart of man as any Arminian or Pelagian doctrine whatsoever can be. Alas, how many professing Calvinists have fled to this refuge of lies, and are in danger of perishing! Certainly it behoves all the friends of God, of truth, and of mankind, to avoid and do all they can to expose this pernicious seniment.

SUNERGOS.

To the Editor.

SIR,

I HAVE just been reading Mr. Jay's preface to the Memoir of Mrs. Sarah Savage, when I was struck with the force of the annexed observation, (p. 15) and thought it desirable that it should have a wide circulation: knowing of no way that it could be carried into effect more fully than its being inserted in your widely extended publication, and recollecting that you occasionally admit extracts when you consider them striking and calculated for peculiar usefulness, I have copied it out and sent it.

I am yours, &c.
J. B.

"The experience of Mrs. Savage shows us, that religion is not always begun abruptly, or in a manner bordering on prodigy. It is often derived, under the Divine agency, from pious education, family worship, parental instruction, holy example. Mr. Baxter goes so far as to say, that if these were discharged as they ought to be, even the preaching of the word would not be the most common means of conversion.

"It is certain that many of the most eminent and useful ministers among the Puritans and Nonconformists were not converted from a course of profligacy, but were trained up in the nurture and admonition of the Lord; from children knew the Holy Scriptures: and the change in them was as gradual in its progress, as it was proved to be real and divine in its effects."

HUMAN COMBUSTION.—No. 2.

IN a former Number we took notice of a recent instance of Human Combustion. To some readers this account may seem almost incredible, but it appears from various authors that many similar cases have happened. A few of these I shall transcribe from Dr. Rees's Cyclopædia, under the head of *Burning*.

"A woman in Paris, who used to drink brandy to excess, was one night reduced to ashes by a fire from within, all but her head and the ends of her fingers."—*Novum Lumen Phosphor. accens. Amst.* 1717.

"Signora Corn. Zangari, or as others call her, Corn. Bandi, a lady aged sixty-two, of an unblemished life, near Cesena, in Romagna, underwent the same fate in March, 1731. She was found in the morning in the middle of her chamber reduced to ashes, except her head, three fingers, and legs, which remained entire, with the shoes and stockings on."—*Mem. de Trev. an.* 1731, *p.* 1293.

"Grace Pet, of Ipswich, aged 60,

who had previously drank a large quantity of spirituous liquor, was found incinerated in the same manner in 1744."

"Mary Clues, of Coventry, aged 52, (the person alluded to in a former paper on this subject) had been much addicted to intoxication, so that scarcely a day passed in which she did not drink at least a pint of rum or aniseed-water; she was destroyed in like manner, and nothing remained of the skin, the muscles, and the viscera; the bones of the cranium, the breast, the spine, and the upper extremities, were entirely calcined, and the room was filled with a very disagreeable vapour."

A similar instance is mentioned by Vicq. d'Azyr, in the "Encyclopedie Methodique." A woman about the same age, who indulged to excess in spirituous liquors, and went to bed every night in a state of intoxication, was found entirely burnt and reduced to ashes.

Le Cat, in a Memoir on spontaneous burning, mentions several other instances of combustion of the human body; and two other facts of a similar kind are published in the "Journal de Medicine." (vol. lix. p. 440.)

These shocking facts have been ascribed by different writers, to various causes, none of which appear to be very satisfactory. But M. Lair, in a Memoir on the subject, communicated to the "Philomathic Society" at Paris, makes the following observations:—"1. The persons who have experienced these effects of combustion were generally much addicted to the drinking of strong spirituous liquors, and it has been remarked that the inhabitants of the North are most subject to these accidents. 2. They were usually very fat. 3. This combustion has happened more frequently in the case of women. 4. These women were old. 5. Their bodies did not appear to have been burned by a combustion perfectly spontaneous; but it appears that the fire had taken place in consequence of some very slight external cause, such as the fire of a taper, candle, or pipe of tobacco. The extremities of their bodies, such as the legs, the hands, or the cranium, escaped the fire. 7. Water, instead of extinguishing the fire, gave it a greater velocity, a circumstance which also occurs in fat that is burnt. 8. The fire very slightly damaged, and in many instances did not injure the combustible objects which were in contact with the body."

On the whole, the author attributes it to a particular state of the fat, produced by spirituous liquors; and supports his theory by the well-known fact of the spontaneous combustion of a mixture of animal soot and linseed oil, which is a mixture similar to that of a fat body containing charcoal in a very minute state of division.

Dram-drinkers, beware! Take warning. Spirituous liquors have been called "liquid damnation." How awful the instances which have here been detailed! To be destroyed by internal fire! How much more awful the doom of impenitent sinners!—Everlasting burnings; "the worm that dieth not, the fire that is not quenched!"

ANECDOTES.

"Sam. Crellius was a Socinian, and a leader of that party. The endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters bow their knees to the crucified [Saviour] but he himself, turning to that Lord, called upon him as his Lord and his God: and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end."
—*Latrobe's Hist. of Un. Breth. p. 201. note.*

The famous painter Raphael being blamed for making the face of St. Peter in a picture too red, said, that he had done so on purpose, that he might represent the Apostle blushing in heaven to see what successors he had on earth.

OBITUARY.

Mrs. CLEMENTINA GOULTY.

[*Extracted from Dr. Winter's Sermon.*]

Clementina, the wife of the Rev. J.N.Goulty, of Henley-upon-Thames, was the fifth daughter of the late Daniel Sharp, Esq. of Lanaway House, near Godalming, Surrey. She was born Jan. 15, 1793; married April 25, 1816; and died May 2, 1822.

"Of my departed friend and relalative," says Dr. Winter, (sermon, p. 20.) "the beloved and lamented wife of the pastor of this church, there is not, I believe, a minister living, who from an intimate acquaintance of many years, is so well qualified to speak as he who is now addressing you. It was her high privilege to be educated, from the earliest dawn of reason, in the great principles of revealed religion. Both her parents were of that honourable number who 'walk in all the commandments and ordinances of the Lord, habitually blameless.' To the tender and assiduous cultivation of one of the best of mothers she was indebted, under Providence, for views and decisions of the highest importance. In the bosom of that numerous and happy family of which she was a member, she spent her earliest years in an abode, which, as long as memory lasts, will be recollected by several now present with solemn and grateful feelings, not capable of being erased. Her constitution was naturally feeble and delicate; and there can be no doubt that the disorder, which terminated in her death, had its seat in her frame even from infancy."

With regard to her connexion with the church of Christ, it is stated that she gave herself to it with many fears; but, indeed, "the papers which detail these fears give abundant proofs that they were groundless. They exhibit such a humble dependance of spirit, such a cordial reception of the great truths of the Gospel, such a concern to please and glorify God, and such an entire surrender of herself to Him, even to the Father, the Son, and the Holy Spirit, the covenant God of all his people, as could not have arisen but in a heart renewed by Divine grace."

Her personal character uniformly exhibited one of the loveliest portraitures of evangelical religion; of which clearness of judgment, reality of principle, integrity of profession, meekness of disposition, cheerfulness of temper, benevolence of heart, and patience under suffering, were leading and striking features; forming in one harmonious combination a character but rarely known.

Her natural powers of mind and sentience of feeling were far too lively for the feebleness of her frame; she seemed to be naturally capable of the most exquisite enjoyment, and often remarked, that she thought the daily and hourly trial of her heavy affliction was *necessary* to moderate her spirits, and to proportion her enjoyment to an earthly state.

Her extreme nervous weakness, which induced great timidity and apparent anxiety, had, no doubt, considerable influence upon all her fears, and, therefore, upon her great fear of death, which was almost always distressing to her. After describing this fear in dreadful colours, in one of her papers she adds these very striking expressions, the substance of which she frequently recorded at distant intervals. "If ever," said she, "any should read this after my death, and I should have died in hope and comfort, without the agonies of fear and doubt that I now dread, let them glorify God; let them praise him on my account; let them tell any poor trembling saints to dry their tears and be joyful, and trust their God for ever. Truly in the fear and prospect of death I am even in bondage, but I

wish to confide." Nothing, indeed, could more completely prove the power of religion, the faithfulness of a covenant Redeemer, and her interest in his grace, than the closing scenes of her life, which exhibited such *faith* and *resignation*, such *peace* and *hope*, as constitute the triumph of real believers; so that it may truly be said, such were the supports which she experienced in the trying hour of approaching dissolution;—such the comfort and influence of the doctrines of the Cross, that none need despair, but assuredly to every believer it is said, "My grace *is sufficient* for thee." "*As* thy day is *so* thy strength *shall be*." "I will *never* leave thee, never, *no never*, never forsake thee."

Very many will, we believe, be deeply interested in the instance which this valued Christian exhibited of the power of religion to relieve and sustain the heaviest and most distressing afflictions. A valuable document on this point, which was found among her papers, and which Dr. Winter has kindly preserved in the Appendix to the Sermon, is such an indication of the governing principles of her mind, and the earnest desire of her heart to glorify God in her affliction, as is sweetly delightful and consolatory to her numerous friends and relations.

It is almost impossible to make any *selection* of extracts from the series of expressions which dropped from her lips during the last few days of her mortal career; they are all useful, and many of them very striking.

The funeral scene was affectingly interesting; particularly as it was accompanied with such general, strong, and kind expressions of respect and esteem for the deceased and for the bereaved family. Six ministers, one of whom was the respected curate of Henley (the Rev. H. F. Fell) bore the pall, while six gentlemen, who were personal friends, were, at their own request, her immediate bearers to the grave. The subsequent and benevolent conduct of the congregation in reference to this event, was in itself as truly honourable and exemplary as it must have been encouraging and consoling to the heart of their bereaved and mourning pastor.

The text of the funeral sermon (to which we are indebted for this outline) is taken from Luke xii. 38, "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

We cannot omit to add, that some of the observations of the deceased on the importance of *habitual* piety, and on the *difference* between the splendour of public usefulness and the humble reality of "the hidden man of the heart," are deserving of the most serious and conscientious regard.

"The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

Mrs. EVANS.

On Thursday, May 30, 1822, died at Easton, near Kingsbridge, Devon. Mrs. Margaret Evans. Deprived while very young of both her parents, she was taken under the guardianship of a distant and aged relative, and by the divine blessing on his instructions she was early led to walk with God. Soon after the death of the invaluable friend above mentioned, she was united in marriage to the late Rev. W. Evans, of Ford, (whose Memoir appeared in the Evangelical Magazines for June and July 1811) and to the time of his death, a period of thirty-seven years, discharged the important duties of a minister's wife in an exemplary manner. As a mother her numerous children rise up and call her blessed. She survived in a widowed state about 12 years, and at length sunk under the weight of age and infirmities, but in the joyful hope of a resurrection to eternal life. Her mortal remains were committed to the tomb in the Chapel at Ford, near those of her deceased husband, June 6, by the Rev. Messrs. Davis and Nicholson of Kingsbridge; and the Rev. Mr. Mountford, now minister of Ford, preached a funeral discourse from Rev. xiv. 13, 'Blessed are the dead which die in the Lord.'

REVIEW OF RELIGIOUS PUBLICATIONS.

Hints on Missions. By J. Douglas, Esq. 12mo. 3*s.* 6*d.* Cadell.

This small but valuable work commences with a transient review of the advancement of Christianity at three distinct periods: during the first centuries chiefly by the conversion of the Roman empire; in the dark ages by that of the Gothic and Slavonic nations; and since the discovery of America by spreading Christian colonies.

"Its early success," he remarks, "is justly attributed to miracles and miraculous co-operation: yet miracles are liable to be over-rated. As an evidence of religion, they are demonstrative; but as motives determining to a change of conduct, we may learn from the Jewish history (the only history of miracles) that they have often failed of their full effect: and since the Spirit is given to those who ask, and in proportion as it is asked, the present age might obtain a full measure of that miraculous influence, which, more than miracles, caused the rapid extension of Christianity." p. 2.

This consummation every pious man must devoutly wish: but he will, perhaps, hardly expect it amidst that great deficiency of religious knowledge which is betrayed by a diversity and opposition of sentiment, still prevailing among the members and agents of distinct missionary institutions. We cannot easily conceive of sanctification otherwise than by means of illumination. *Miraculous* testimony and inspiration we apprehend terminated together; for God would neither leave infallible truth without a divine sanction, nor annex this to human error. But, if we do not mistake the present pious and ingenious writer, he supposes a specific remedy of this evil to be likewise within our reach.

"The three things," he says, p. 30, "in which the present age excels the ancients, are, the inductive philosophy, printing, and universal education. By means of these, Christianity may, and will deserve the epithet of Catholic. Following the inductive philosophy, and considering the statements of the Bible as ultimate facts, which it is the business of the understanding, not to explain but to class, all men, when instructed, will in time have the same opinion of revelation, as they now have of the solar system."

We should be very glad to profit by these observations; but we do not clearly comprehend them. We are, therefore, unable either to *explain* or to *class* them. Inductive philosophy may be familiarly understood beyond the Tweed; but to English intellects, more direction for its application to doctrinal and practical theology is needful; and this we cannot discover in the volume before us. Supposing no explanation of Scripture to be obtruded, every different sect would still *class* in different ways those texts which are variously understood. Hence, no small diversity pervades classification, even in subjects of natural history. Indefatigable and impartial research into the primary sense of every part of the sacred writings, in its natural position and connexion, and the mutual illustration deduced from corresponding parts, appear to us to be the best means of approximating to unanimity: and in proportion as a complete and connected exposition of Scripture shall supersede the habit of discoursing upon detached sentences, we think that this may be hoped for.

"Before going to war," the author justly observes, p. 23, "it is right to count the cost: and in the conflict which Christians have begun to wage for the moral subjugation of the world, it is proper to estimate whether, with their few and scattered numbers, they can cope with the myriads of their opponents."

This observation seems to us to solve a phenomenon which strongly militates against common hypotheses on missions. The author adopts the general predilection for a condensed population, and proportionate civilization, as affording the best (if not the only proper) scope for missions. The dictate of *experience* is, however, the reverse. In no instance, hitherto, have such missions yielded fruits to be compared with those which have been reaped from barbarous tribes and in thinly inhabited countries, even under inhospitable climates. Many rational causes of such a difference might be suggested; but the principal we apprehend to be, that our means were more adequate to success in one case than in the other. When the author, therefore, infers from the success of the Moravians in Greenland and Labrador, that "the result would have been very different had they exerted the same effort on some central and civilized spot," &c. p. 16; we agree that it would probably have been "very different," but precisely contrary to his expectation. They did, in

fact make trial of India, which they relinquished through total failure of success. The moral condition of *that* country, indeed, has never been wholly neglected. The apostolic missions reached, but did not pervade it. The Nestorians always maintained their ground in it, almost wholly by means of *native* preachers; but they never could enlarge their limits. Francis Xavier and his Portuguese coadjutors (from the sixteenth century) laboured much; and the French Jesuits (from the seventeenth) still more; but to little permanent advantage. The excellent Danish missionaries entered into their labours with more spiritual, yet very partial utility, throughout the last century.* The Baptists have been indefatigably employed there nearly thirty years; and the London and Church Missionary Societies have expended on this unproductive vineyard enormous sums, and unspeakably more precious lives. Yet a few almost uneducated missionaries, during twenty years, in the Georgian and Society Islands, succeeded in bringing from 25 to 30,000 persons to a lively and zealous profession of Christianity, from a state of stupid idolatry, gross sensuality, and ferocious hostility; while nothing like such an effect has been accomplished by the protracted and multifarious exertions and sacrifices that have been made in Hindoostan.

We are fully convinced that the salvation of every sinner is the fruit of Christ's redeeming love, and of the Holy Spirit's renewing influence: but on the same ground, we believe that the blessing of God will not be withheld from a suitable use of means to promote salvation. Hundreds (possibly thousands) of persons may have been saved by means of the efforts that have been made during so many centuries in India: but the apparent causes why the effect has not been more general, are, its great extent, redundant population, and long-standing terms of civilization. Neither the resident Christians, nor any (or all) the missions, could "cope with the myriads of their opponents." In the South Sea Islands the means employed were more adequate to the object intended: in India they ever have been, still are, and apparently must be, very inadequate. It has been the same with the Nestorian and Papal missions in China; where despotism (formidable as it is) becomes an insurmountable obstacle, only in subordination to a crowded population, and a bigotted attachment to immemorial habits. In both countries, our hope rests upon the progressive diffusion of the Scriptures; and we should chiefly wish for a few well-qualified men (if *natives* so much the better) to itinerate throughout the country, dispersing copies of these to all whose attention they could gain. This cannot yet be done in China: in India it might and ought.

Thus we think the benevolent aim of the author whose work is before us may be most effectually promoted. We will not, therefore, apologize to him or to our readers for the digression; nor for closing here our remarks on his performance. It contains an ingenious and useful view of the moral geography of the world; and abounds with striking remarks, many of which are undeniably just His information is extensive and diversified. Had he studied the history of missions more in detail, he would have avoided some mistaken positions, and often have expressed himself less positively. Annals of missions abound in almost every European language. The science of missions is yet very incomplete, and probably will be so till a proper use shall be made of these copious materials. Few persons have the literature, and fewer the leisure or patience requisite; but the chief defect of the present work is in perspicuity. The author sometimes affords only allusions, where explanation, if not vindication, was necessary; and apparently studying brevity, he incurs obscurity. We, nevertheless, strongly recommend his performance to general attention; and are gratified with it, especially as a promise of what may be hoped from his literary talents and enlightened zeal, when matured by research and experience.

* We hope that a contemptuous appellation, which may be interpreted of such men as Ziegenbalg and Schwartz, will be expunged from any future edition.

Memoirs of the late Rev. Alex. Stewart, D.D., one of the Ministers of Canongate, Edinburgh: to which are subjoined a few of his Sermons. Second edition. 8vo. 10*s.* 6*d.* Hamilton.

We have read these Memoirs with no ordinary measure of interest. They have awakened deep concern in the North. They are drawn up by the hand of a master. He traces the entrance of truth into the mind, and its divine influence in forming the character of a Kirk of Scotland minister, of the old school, who would have shed lustre on his brightest days. The change in his preaching, when his mind became fully acquainted with the doctrine of the Cross, and his heart felt its renovating and enlivening influence, was attended with power from

on high on the heads of his people at Moulin. The narrative of this singular awakening was given to the public in 1800, in the form of a Letter to the Rev. Mr. Black, and produced a deep, devout, and grateful sensation in the churches at home and abroad. The history of the progress of the knowledge and power of evangelical truth on his mind is thus given by his biographer:—"His mind, for a while, had been like an arctic day, at that period when the sun approaches the horizon without surmounting it. He enjoyed a partial light with little warmth, and without any enlivening discoveries of the Author and Finisher of Faith: but it was not long before he could say, "mine eyes have seen thy salvation." Various secondary causes had co-operated through the dispensation of the Spirit, to form his mind into deeper seriousness and concern; and among these causes his own narrative enumerates the following:—"The biographical sketches in the Evangelical Magazine were the principal means of impressing my heart, of opening my eyes to perceive the truth, of exciting a love to godliness, and to desire after usefulness. The power of divine grace appeared illustrious in the composure, the joy, the triumph with which many pious Christians left the world. I saw their triumphant hope supported, not by a complacent reflection on a well-spent life, but by a confidence in the unmerited love of Christ, and in his power and willingness to save the chief of sinners. I was particularly struck with the account of ministers who had laboured with much diligence and success, and had died at an early period of life, full of good fruits; while I, who had already lived longer, and been longer in the ministry than they, could not say that I had taken any pains with my people, nor that I had been the means of reclaiming one sinner from the error of his way, or of saving one soul from death. The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I found only described in written memoirs, conduced much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning in this connexion the blessing I enjoyed in the preaching, the prayers, and the conversation of that much-favoured servant of Christ, the Rev. C. Simeon, of King's College, Cambridge. He was a man sent from God to me; being my guest for two days in June 1796, he preached in my church, and left a savour of the things of God, which has remained with us ever since."—Indeed, from the latter circumstance, Mr. Stewart always dated his own entrance into the fulness and freedom of a state of grace in Christ Jesus; and a visit apparently casual and undesigned on the part of Mr. Simeon, constituted the most important era in Mr. Stewart's mortal life. That Mr. Simeon's visit was connected with an actual change in Mr. Stewart, his subsequent life, compared with the preceding part of it, furnished the most unequivocal evidence. But if it be inquired, what was the amount of the change? it belongs not to us to form an estimate. It is sufficient to observe, that from this time his heart was *enlarged* as well as his understanding enlightened; and that he spake the *language* of *faith*, and did the *works* that necessarily sprung from it. That he was without the Spirit until then we dare not affirm; but that an extraordinary influence then rested on him, both of light and power, it were against the clearest evidence to deny. From *henceforth* his faith grew exceedingly, his knowledge in divine things made him a master in Israel. He was conscious of a *newness of life*, with its spiritual concomitants of *feeling* and *desire*; and whereas, before this, he spake of Christ doubtingly, and preached with hesitation and unconcern, he now found that to him 'to live was Christ;' and that to fulfil his ministry was to preach Christ, and him crucified, as the "wisdom of God, and the power of God unto salvation."

The Memoirs contain a very interesting view of Dr. S.'s pious and devoted heart in the various exercises of his ministry at Moulin; of his fraternal feelings on his translation to Dingwall; and of the operations of Divine Providence in his unexpected removal to Edinburgh; where, after a short period, he closed honourably and well his eminently useful ministerial course, on Sunday afternoon, May 27, 1821, in the 57th year of his age, full of faith and heavenly hope. It is one of the excellences of this well-written Memoir, that a large portion of the contents consists of Dr. Stewart's own letters and sayings, by which the reader himself becomes intimately acquainted with him. He sits by him, listens to the pious effusions of his great mind, feels the sanctity of the atmosphere, catches the heavenly flame, and rises up imbued with the same heavenly spirit. There are six of his Sermons added to the Memoirs. They are marked with rich evangelical sentiment, imparted with his own childlike simplicity of thought and language. They deeply refresh the heart, and the reader never thinks of the author till he lays down the book.

Stanzas to a Missionary on Leaving his Native Country: with other Poems. By *W. Marshall.* 18mo. 4*s.* Baldwin and Co.

In a very modest advertisement the author informs us, that he has been for some years the manager of a Sunday-school of between seven and eight hundred children, and that the greater part of these have been composed for the purpose of their recital. In this view they are certainly respectable. And though the poetry does not rise above mediocrity, it will afford pleasure and we hope profit to the majority of readers of religious verses; and being printed for a charitable purpose, we heartily wish the author good success. We should perhaps add, that he has published under the sanction of the pious Lady Barham.

Poetical Essays. By *A. J. Mason.* Embellished with Eleven Engravings on Wood, executed by the Author. 8vo. 8*s.* Boys.

These poems are rather moral than religious; but their tendency is certainly good. As, however, the author's chief object appears to be to recommend himself rather as an artist than a poet, we hope we shall not hurt his feelings by saying that we consider his engravings superior to his poetry. The former are indeed beautiful.

A Spiritual Guardian for Youth; being the Substance of Discourses delivered in Albion Chapel at an early Morning Lecture. By the Rev. *A. Fletcher.* 12mo. 5*s.* Ogles & Co.

These Discourses have, with great propriety been divested of their pulpit form. The reduction of them into short chapters is an improvement in publications intended for the benefit of youth. The continuity, dependance, and modified statement of a regular sermon exact a degree of attention which young persons are not always disposed to yield. They find the effort irksome, and either close the volume under the first pretext which offers, or reading with reluctance, read without profit.

The value of these Discourses has been already estimated. Their efficiency for the author's purpose is established. These are the productions which, at the hour of six in the morning, crowded Albion Chapel with the pious youth of the metropolis; these are the sentiments which rivet attention, and impress so powerfully in the most thoughtless period of life. Experience, the ultimate judge, has decided unambiguously upon their merits, and they now come before our inferior tribunal less for sanction than for form.

There is much point in these Discourses, and forcible addresses to the conscience; but the author abounds too much in the use of antitheses. This, however, is a trivial fault, which he will probably avoid in his future productions.

We cordially recommend this volume, not only to our young friends, but also to those who are employed in religious education. The author is a successful labourer; and young ministers, teachers, and others, may learn much from Mr. Fletcher's volume.

English Stories, First and Second Series. By *Maria Hack.* 2 vols. 12mo. 14*s.* Darton & Co.

It is but too well known that English as well as Roman history, has been made the vehicle of infidel sentiments: those writers are, therefore, entitled to our thanks, who, in forming elementary books for young persons, endeavour to antidote the poison of such insidious writers as Mr. Hume, and turn the pure stream of religion and morals through the fields of history, instead of inundating them with the muddy waters of scepticism and licentiousness. This praise, as it respects English history, is particularly due to Mr. Morell and Mrs. Hack; but there is a considerable difference in their plans, which, as reviewers, it may be our duty to remark. Mr. Morell gives a series of history in the form of Essays, pausing at the end of each to make reflections. Mrs. Hack introduces us to a family party—selects the most interesting and prominent points of history—encourages the young branches of the family to ask questions, and in her answers interweaves moral lessons and reflections; and sometimes enlivens them with anecdotes, &c. Mrs. H. begins these volumes in the reign of Alfred, and brings them down only to the death of Hen. VI.; but we suppose they are meant to be continued, and we hope they will, as they form very pleasing and instructive amusement for the winter evenings of genteel families. We have the pleasure to find Mrs. H. has consulted the best historical authorities, and her style of composition is simple, easy and correct. This lady has published a similar volume of Grecian Stories.

Habitual Preparation for Death: a Sermon preached at Henley, on the Death of Mrs. Coulty, wife of the Rev. J. N. Coulty. By *R. Winter, D.D.* 1*s.* 6*d.* Holdsworth.

The text, Luke xii. 38, "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants," admonishes us, says the author, 1, Of the great uncertainty which attends the time of Death,—2, That Death ought always to be viewed by a Christian as the coming of his Lord,—3, That the state of the mind in the anticipation of Death is most intimately discerned by our Lord Jesus Christ,—and 4, That unspeakable happiness is reserved for those faithful and approved servants who are thus found at the coming of the Lord.

After a profitable discussion of these topics; the author proceeds to give us a pleasing account of the character and experience of that very valuable lady whose much-lamented decease gave occasion to this Discourse—an account which, with the whole sermon, well deserves the perusal of our serious readers. A few particulars will be found in our Obituary for the present month; but the sermon records many valuable passages not there included.

A Sermon, preached at the Anniversary of the British and Foreign School Society, May 15, 1822. By *W. Cairns, M. A.* Professor of Logic, &c. in the Acad. Inst. Belfast. 8vo. 1*s.* Longman & Co.

Seventeenth Report of the British and Foreign School Society to the General Meeting, May 16, 1822. 8vo.

It is with much pleasure that we witness the progress of this most important Society, and bear our testimony to the liberality of its principles, and the advantages attending its institution. The vast variety of benevolent objects presented to our notice every month allows, however, no room to enlarge on the merits of any one Society: it is with the greater pleasure, that we refer our readers to the judicious discourse of Mr. Cairns; and if we should have one reader who can hesitate respecting the merits of this Institution, we doubt not but they will here meet with the fullest satisfaction. The topic of Mr. C.'s discourse is, "The Mutual dependance of mankind for Intellectual, Moral, and Religious Instruction:" a topic which he has discussed with very considerable ability, and forcibly applied to this Institution.

The Returning Sinner Assured of a Successful Reception at the foot of the Cross. By S. Nichols. 1*s.* Westley.

The topic of this Discourse is not of transitory, but of permanent interest. It is a plain and unadorned description of a sinner convinced of his guilt, and seeking mercy through the medium which the Gospel exhibits, associated with a variety of encouragements which have a tendency to check despair, to cherish hope, and to urge to a firm dependance on the only sure foundation laid in Zion. There is a simplicity and an occasional animation in the style and manner well adapted to the subject, and we are persuaded that if the youthful preacher will thus make "Christ and Him crucified" the prominent theme of his ministry, wherever his lot may be cast, many will "rejoice in his light."

An Essay on Early Rising; as it is favourable to Health, Business, and Devotion. By the *Rev. S. Bottomley* Scarborough. Second edition. 8vo. 6*d.* Longman & Co.

This is a most valuable treatise. The sound wisdom, which is the result of extensive observation and long experience, is here combined with the ardent benevolence of a venerable minister of Christ. The subject all will confess to be of great importance. The manner of handling it is lively, interesting, and even pungent. The style is remarkably sententious, pointed, and impressive. Every word is weighty, and almost every sentence is the germ of a volume. This pamphlet deserves the warmest recommendation that we can give.

Early Rising Recommended. A Tract written immediately on Returning from an agreeable Morning Walk in the neighbourhood of London. By *Jacob Snelgar.* Hampstead. 12mo. 6*d.* Westley.

Another tract, on the same subject as the above, and adapted to the same end; but we rather wish than hope, that the arguments of either may be able to prevail with sluggards, and especially with cockneys. If they do not, however, it will not be for want of argument in either of the writers. Mr. Snelgar, who grounds his address on Ps. lxiii. 1. urges pleasure, piety, interest, all which with one voice, say, "Arise, thou sleeper, and call upon thy God."

The Character and Happy Death of Miss Sarah Jane C——, who died at Hull in her 19th Year. 6*d.* Seeley.

This Narrative was drawn up by the Sister of the deceased, and edited by the Rev. John Scott, who has also prefixed an excellent and judicious introduction, containing hints well adapted to the

present times, particularly to young persons brought up in religious families, and who take a part in Sunday Schools and other public institutions. The cautions here suggested deserve the serious attention of our young friends.

As to the narrative itself, it is not mere common-place, but such as the pious Christian will read with heart-felt pleasure. "It will present," says Mr. Scott, "a fresh display of the great goodness of God, especially as a hearer of prayer. The reader will feel animated and excited to thanksgiving and praise when he sees the prayers of this young disciple, which were frequently offered amid much conflict and discouragement, so clearly answered; especially in her peaceful and even triumphant passage from time into eternity."

LITERARY NOTICES.

The Rev. T. H. Horne, M. A. has in the press a Third Edition of his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," in 4 vols. 8vo. Corrected, and Illustrated with numerous Maps and Fac Similes of Biblical Manuscripts. It is expected to be ready in *November*: and at the same time will be published (with a new Plate) a Small Supplement to the Second edition, (of which a limited number only will be printed) so arranged as to be inserted in the respective volumes.

In the press, and to appear in a few days, a much improved edition of Mr. R. Stevens's "Remarks on the Present State of Ireland;" with an Appendix, containing a brief outline of the System of Education pursued in the Schools of the London Hibernian Society.

The Rev. J. Thornton has in the press a work intitled, "The Fulness and Freeness of Spiritual Blessings as they are Revealed in the Gospel." 18mo.

Also, in the press, Sketches of 200 Sermons, by their respective Authors;—*Amicus* on the Preservation of Peace in Christian Societies;—and a New edition of Jennings's Jewish Antiquities.

Preparing for Publication.—Scholastica Doctrina: or Lectures to Young Gentlemen at Boarding School on the various branches of a Liberal Education, &c. By J. K. Kent, Royston, Herts.

SELECT LIST.

The Life of the Rev. T. Scott, Rector of Aston Sandford; including a Narrative drawn up by himself, and copious Extracts from his Letters. By J. Scott, A.M., Vicar of North Ferriby, &c. Second edition. 8vo. 14*s.*

No Enthusiasm: a Tale of the Present Times. 2 vols. crown 8vo. 12*s.*

Twenty Sermons, by the late Rev. H. Martin, B. D. 2d edition. 8vo. 10*s.* 6*d.*

Sermons on Important points of Faith and Duty. By the Rev. R. P. Buddicom, M.A. F.A.S. &c. 2 vols. 12mo. 10*s.*

The Book of Psalms in Hebrew, without Points; with a Key, Grammar and Lexicon. By J. Reed, M. D. &c. Glasgow. 8vo. 21*s.* Each may be had separately.

On Protestant Nonconformity (abridged.) By Josiah Conder. 12mo. 5*s.* 6*d.*

A New Supplement to Dr. Watts's Psalms and Hymns. By E. Parsons, T. Scales, and R. W. Hamilton. 18mo. 3*s.* Fine paper, 4*s.*

A New Edition of Neal's History of the Puritans, by Toulmin. Edited by W. Jones. In 5 vols. 8vo.

The Life of Wm. Penn: Abridged for Young Persons. By Mary Hughes, (late Robson). 12mo. with Portrait. 4*s.* 6*d.*

New Edition of Memoirs of the Rev. T. Brand. Edited by the Rev. W. Chaplin. 2*s.* 6*d.*

Sermon before the Society in Scotland for Propagating Christian Knowledge, June 7, 1821. By D. Dewar, LL. D.

The Root of all Evil: a Sermon on Covetousness. By R. H. Shepherd, Chelsea. 8vo. 1*s.*

Fraternal Advice: being an Exhortation to the Rev. John Pearce, on his Ordination at Wrexham. By the Rev. J. B. Pearce, of Clavering, Essex. 1*s.*

Dr. Winter's Funeral Sermon for the Rev. S. Newton, of Witham. 1*s.* 6*d.*

A Short Plea in favour of Infant Baptism, and of administering it by Sprinkling. New ed. enlarged. By the Rev. S. Bottomley, Scarborough. 1*s.* 6*d.*

On the Best Methods of Promoting an Effective Union among Congregational Churches, without infringing on their Independence: a Discourse preached before a Monthly Association, Sept. 5, 1822. By J. Morison, Brompton. 1*s.* 6*d.*

Consolation to Parents amid the Loss of Children: two Discourses at Whitby. By R. Moffat. 8vo.

Plain Dialogues on Predestination, &c. By the Rev. J. Shoveller. Improved edition. 1*s.*

Friendly Hints to Youth. By J. Doncaster. Fourth edition. 4*s.*

Serious Poetry. By Caroline Fry. 12mo. 3*s.* 6*d.*

An Essay on Faith. By T. Erskine, Advocate. 12mo. 3*s.*

Observations on the Conduct and Character of Judas Iscariot. By the Rev. J. Bonar. 18mo.

The Teacher's Farewell to Scholars leaving a Sunday School. 18mo. 2*s.* 6*d.*

Harriet and her Cousin. 18mo. with Frontispiece. 2*s.* 6*d.*

The Christian Indian of North America. (Frontispiece.) 6*d.*

RELIGIOUS INTELLIGENCE.

LONDON.

ORANGE STREET CHAPEL.

This ancient place of religious worship, which had its origin in the revocation of the Edict of Nantz, and in which the glorious doctrines of the Reformation have been ever since faithfully maintained, having been completely repaired and very greatly improved, both in appearance and accommodations, was re-opened on Thursday, August 29, 1822. The prayers of the Established Church were read, morning and evening, according to the custom of the place, by the Rev. Mr. Turner. Three sermons were preached on the occasion. In the Morning by Mr. Jay, from Rev. v. 12; in the Afternoon by Dr. Collyer, from Rom. i. 4; and in the Evening by Mr. G. Clayton, from Psal. xxxvi. 8. Messrs. Townsend, Wilks, Burder, Arundel, Yockney, and the Rev. Dr. Spring, of New York, offered supplications for the divine blessing on the very interesting services of the day.

QUEEN STREET MEETING.

For the projected improvement of the approach to Southwark Bridge, Queen Street Meeting will be immediately taken down, and, within a month, the place where Dr. Ridgley, Mr. Hill, and other celebrated divines successfully laboured in the cause of Christ, will no longer remain. The church and congregation under the ministry of Mr. Heap will hereafter assemble for worship at the Meeting-house, *Bury Street, St. Mary Axe*—once occupied by the renowned Dr. Watts.—(See the Advertisement for the re-opening on the Cover of this Mag.)

STEPNEY.

The Rev. Joseph Fletcher, of Blackburn, has accepted the invitation of the church at Stepney, late under the pastoral care of the Rev. George Ford.

CHESHUNT COLLEGE.

We understand that the Autumnal Meeting of the friends for supporting and perpetuating the Countess of Huntingdon's College at Cheshunt, will be held at Sion Chapel, Whitechapel, on Thursday Evening (Six o'clock) Oct. 17, when two of the Students will deliver Themes on given subjects, and the Rev. Mr. —— will preach on the occasion.

SUNDAY SCHOOL UNION.

The following is a brief Summary of the Returns received by the London Sunday School Union from the different Unions and reporting Societies in correspondence with it:—

	Schools.	Teachers.	Scholars.
Four London Aux....	362	4,908	53,398
Sixty Country Unions and Societies	2,567	32,766	296,041
Unions in Wales.	172	10,580	93,017
Sabbath School Union for Scotland	978	2,121	57,831
Sunday School Society for Ireland...	1,558		156,255
Grand Total.	5,637	50,375	656,542
Additions reported since last Year ..	622	14,148	138,959

Of which 471 are new schools opened during the past year.

PROVINCIAL.

ANNIVERSARY OF IDLE ACADEMY.

Tuesday, June 18, the Examination of the Students in this Academy occupied the whole of the day, and furnished to their Examinators the most satisfactory evidence of their attainments. Being distributed into five classes, they read, in Latin, portions of Cornelius Nepos, Cæsar, Virgil, Cicero, Horace's Odes and Art of Poetry, and, in the Annals of Tacitus, his description of the Conflagration of Rome. The Senior Class had, during the year, read in this author the Life of Agricola, the Manners of the Germans, and the Fifth Book of his History, as far as relates to the Jews.—In Greek, passages in Plutarch, Xenophon, Longinus, and the Fourth Book of Homer's Iliad.—In Hebrew, Genesis xlii., Ezekiel xxiii., and Job xli.—In Syriac, the 25th chapter and part of the 10th of Matthew. The Fourth Class had read the greatest part, and the Fifth the whole of the Chaldee in the original Scriptures.

On the following day, the General Meeting of the Subscribers was held in the adjoining Chapel. The Rev. J. Scott

of Cleckheaton, having commenced with prayer, three of the Students delivered Essays:—Mr. C. Holgate *On the Claims of Divine Justice*:—Mr. Holroyd, *On the Superiority of the Christian Dispensation*;—and Mr. Parsons, *On the Intellectual Progress of Finite Beings*. After which the Rev. T. Scales, of Leeds, gave the students a serious and solemn address, and concluded with prayer. On forming the Meeting for business, Mr. Holland was called to the Chair, the Report was read, and several resolutions were moved, with appropriate speeches, by the ministers present. In the Evening the Rev. R. W. Hamilton, of Leeds, closed the interesting exercises of the Anniversary with a Discourse addressed to an attentive audience.

During the half year preceding Christmas there were sixteen students in the Academy, and afterwards fourteen till Midsummer. In the course of the year, six have finished their academical studies, and gone to labour in their Master's vineyard: Mr. Aspinall at Grassington, and Mr. Blackburn at Eastwood. Mr. Holroyd has been stationed at Woolton, and Mr. Holgate at Prescot; both places near Liverpool. Mr. Parsons has accepted an invitation to York, and Mr. Turner another to Great Driffield. The present circumstances of the Institution are encouraging; public patronage has increased in its favour, and every returning year brightens its prospects of success.

In consequence of perusing an account of its Anniversary inserted in the Evangelical Magazine last year, a generous individual, under the designation of "The only surviving relict of a Family once well known in Yorkshire," sent a valuable parcel of well-selected books for the use of the Academy, for which the Committee desire to express their most grateful acknowledgments.

GAELIC SCHOOLS.

We have received a letter from Mr. James Thompson, Secretary to the London Board of the Society in Scotland for the Highlands and Islands, complaining of a paper in our last respecting the Gaelic School Society of Edinburgh.

In reference to the above paper, we beg leave to assure Mr. Thompson and his friends, that the Editors of this work have not the least wish to undervalue the very useful labours of the chartered Society, nor to misrepresent the system adopted in their schools. We believe, however, it is a fact, that the state of the Highlands and Islands, after all the laudable efforts of that respectable Society for more than a century, was such, that not more than one tenth of the poor were found able to read; which consideration, together with the limited portion of their funds available for education, fully justified the formation of a second Society; since which, we believe, a third has been formed for the Northern Highlands; yet, after all their utmost exertions, they are not adequate to meet the increasing demand for education.

It is the sincere wish of the Editors to give to every charitable institution its due meed of praise, without eulogizing any one at the expense of another.

SAILORS.

The attendance of Sailors and their wives, &c. on board the Floating Chapel at Liverpool on Sunday afternoons, during the month of July last, was about 950. The expense of fitting up this Chapel is about 1000*l*. Much good appears to have been done.

EDUCATION OF MECHANICS.

A school has been established in Edinburgh for the purpose of imparting to mechanics the philosophical principles on which their respective trades are founded. Two hundred members have already enrolled themselves. A scientific school has, for some time, been instituted at Glasgow, under the superintendence of Dr. Ure, who gives lectures on the various branches of science that can be conducive to the improvement of the artisan. Such institutions, if judiciously conducted by able men, promise much utility.

We should be glad to see a similar institution established in London, under the superintendence of wise and good men.

ORDINATIONS, CHAPELS, ETC.

July 2. The foundation-stone of a place of worship (60 feet by 41) to seat upwards of nine hundred persons, was laid in Week-street, Maidstone, on the freehold premises where the former Independent chapel stood, which was found to be by far too small to accommodate the increasing population of the neighbourhood, and being very much decayed has recently been taken down. The Rev. Joseph Slatterie, of Chatham, having offered prayer on the spot in the presence of some hundreds who were assembled, laid the stone and delivered an address from Neh. ii. 20. The Rev. E. Jenkins, their pastor, engaged in other parts of the service.

JULY 3. The Rev. J. Rheeder, late student at Idle Academy, was ordained over the Independent church at Ossett, Yorkshire. Mr. Bruce, of Wakefield, commenced the service with reading and prayer; Mr. Vint, of Idle, asked the questions, &c.; Mr. Taylor, of Bradford, offered the ordination-prayer; Mr. Jackson, of Green Hammerton, gave the charge from 2 Tim. ii. 1; and Dr. Bothroyd, of Huddersfield, addressed the people from Heb. xiii. 17.

JULY 4. Mr. R. Clapson, from Hackney Academy, was ordained over the Independent church of Christ in Glenorchy chapel, Emath, Devon. The service was opened with reading and prayer by Mr. Matt. Wilks, of London; Mr. Gunn, of Chard, delivered the introductory discourse, and asked the questions; Mr. Small, Tutor of Axminster Academy, offered the ordination-prayer; Mr. Collison, of Hackney, gave the charge from 1 Cor. iv. 1; Mr. Rooker, of Tavistock, addressed the people from James i. 22; and Mr. Doney, of Plymouth, concluded with prayer.

In the Evening, Mr. Ward, of Sidmouth, preached from 2 Cor. xiii. 14; the Rev. Messrs. Robarts, Guy, Wright, and Sewel, engaged in the devotional exercises; and the services, which were highly interesting, were numerously attended.

JULY 11. The Rev. W. Wild was ordained over the Independent church and congregation at Chalford, Gloucestershire. Mr. Philips, of Chedworth, introduced the Morning service. Mr. Rees, of Rodborough, engaged in reading and prayer; Mr. John Burder, of Stroud, delivered the introductory discourse; Mr. Lewis, of Wotten-under-edge, offered the ordination-prayer; Mr. Fletcher, of Blackburn, gave the charge; and Mr. Meek, of Painswick, concluded.

In the Evening, Mr. Winterbottom, of Shortwood, introduced the service; Mr. Lowell, of Bristol, preached to the people; and Mr. Edkins, of Nailsworth, closed the services of the day with prayer.

Same day, the Rev. W. Colefax, from Idle Academy, was set apart to the pastoral care of the Independent church at Hexham, Northumberland. In the Morning Mr. Jones, of Monkwearmouth, read the Scriptures and prayed; Mr. Davison, of Newcastle, delivered the introductory discourse; Mr. Harper, of Alston Moor, engaged in the ordination-prayer; and Mr. Vint, of Idle, delivered the charge.

In the Evening, Mr. Harper addressed the people from Psalm cxxxiii. The affecting narrative Mr. Colefax gave of his early life, in reply to the questions proposed to him, excited peculiar interest.

JULY 18. Mr. J. Roberts, late of Hoxton, was set apart as pastor of the recently formed Independent church at Melton Mowbray. Mr. Webb, of Leicester, commenced the service by prayer and reading the Scriptures; Mr. Hooper, Classical Tutor of Hoxton Academy, stated the nature of a Gospel church, and put the usual questions; Mr. Gawthorn, of Derby, offered up the ordination-prayer; Dr. Harris, Theological Tutor at Hoxton, delivered the charge; Mr. R. Hall, of Leicester, preached to the people, and Mr. Hartley, of Lutterworth, concluded.

JULY 23. A new Chapel was opened at Theale, Somersetshire, by Mr. Lane, Independent minister of Wells; and, notwithstanding the wetness of the day, a very large number of persons assembled on the occasion; the place was thronged, and the people heard with great attention.

THE Rev. G. Ryan, late of Bridlington, Yorkshire, having accepted the unanimous invitation of the Independent church in Orchard-street, Manchester, his settlement was publicly recognised on Tuesday and Wednesday, the 30th and 31st of July. On Tuesday Evening an appropriate discourse was preached by the Rev. S. Bradley, of Manchester, from 2 Cor. i. 15; Wednesday Morning, a judicious sermon was delivered by Mr. Hamilton, of Leeds, from James v. 20; and in the Evening, Dr. Raffles, of Liverpool, with his accustomed pathos, addressed a crowded congregation from 2 Thess. v. 25. The devotional parts of the services were conducted by Messrs. Wilson, Cockin, Pridie, and Gilbart.

AUG. 1. A neat and commodious place of worship, called Bethel Chapel, was opened for the congregation of Mr. Sheppard, at Torpoint, Cornwall. Mr. Trevor, of Leskeard, preached in the Morning from Psalm cxxii. 9; in the Afternoon Mr. Thomas Horton, of Morrice-square Chapel, preached from Luke x. 42; and in the Evening, Mr. Parrott, of Mount Street Chapel, Dock, from Hos. xiv. 5, 6. The devotional services were conducted by Messrs. Moase, Burn, Nicholson, and other ministers of the vicinity. The several services of the day were well attended.

AUG. 7. The Rev. James Spence was ordained to the pastoral office over the Congregational Church Blackfriar's Street Chapel, Aberdeen. The services were commenced with reading and prayer by Mr. Stuart, of Glasgow; the introductory discourse by Mr. Whitehouse, of Spittal; the questions were

asked, the ordination-prayer offered up, and the charge given by Mr. Hart, of Paisley; and the sermon to the church by Mr. Stuart. The Meeting-house, which was erected about a year ago, is neat and commodious, seating about 1000 people; has hitherto been well attended, and was on that interesting occasion crowded.

NOTICES.

THE next Half-yearly Meeting of the Wilts Association will be holden on Wednesday the 16th of October, at the Meeting House of the Rev. Mr. Fleming, Bradford.—Agreeably to the rules of the Association, the Morning service will be devoted to an improvement of the premature removal of the late Rev. Isaac Tozer, pastor of the church in Rook-lane, Frome. The Rev. J. P. Allen, of Warminster, will be the preacher on that occasion.

The Gloucestershire Benevolent Association will hold their Autumnal Meeting (D.V.) at the Independent Chapel, Painswick, on Wednesday, October 23. Rev. Mr. Bennet, of Dursley, will preach in the Morning, and the Rev. T. East, of Birmingham (instead of Rev. W. Thorp, who is prevented by other engagements) will preach in the Evening. A Committee Meeting, for transacting the business of the Association, will be held at the house of the Rev. R. Meek on the preceding evening; and a sermon will be preached at the same time by Rev. W. Penhall, of Whitchurch.

RECENT DEATHS.

Sept. 7, died Mrs. Mends, relict of the Rev. H. Mends, of Batter-street chapel, Plymouth. She had been indisposed some months preceding, from a slight seizure, and had been at Ivy-bridge a few weeks for change of air. Her health was much improved, and she contemplated an early return to Plymouth. On Friday evening she was observed to be unwell, after which she never spoke, nor ever appeared sensible, and departed this life the next morning, about 6 o'clock. On Wednesday morning, the 11th, her remains were interred in the family vault beneath the pulpit in Batter-street chapel. Messrs. Gore, Burn and Whillans engaged in the devotional services; Mr. Doney delivered the address over the grave, and on Sabbath evening following preached a funeral sermon, from Philippians i. 21. to an excessively crowded congregation. Within the last three years three members of this family have been removed by death, and every one suddenly. Reader! be you also ready, for in such an hour as you think not *you* may be called to the bar of God and to an awful ETERNITY!

Sudden death of the Rev. H. Knight, of Yelvertoft, Northamptonshire.

SUNDAY Sept. 7, he preached three times, and on Thursday the 12th inst. he seemed as well as usual. Half an hour before dinner time he retired to his study, and when called he was found lifeless on the floor. His loss is severely felt. He was interred on the 17th.

FOREIGN.

AMERICA.

College at Washington, United States.

WE are happy to learn the efforts now making among our descendants in the Western hemisphere, for the establishment of a University near the metropolis of the United States, in order to promote the interests of useful knowledge and of pure and undefiled religion. It appears to be established on broad and liberal principles, all its advantages being made, by the Charter, equally open to Christians of every name. It has been undertaken by enterprizing individuals, relying for success on the co-operation of the friends of learning and piety, and on the smiles of Heaven. By the persevering and successful efforts already made, the Institution has been brought into operation under many very promising circumstances. But there is almost an entire want of books and philosophical apparatus. It is with a view to obtain donations of these, or the means of purchasing them, that the Rev. Alva Woods, A.M. one of the Professors in this Institution, is now arrived in England, bringing with him the most ample testimonials in favour of himself and object.

NEW YORK.

Narrative of the progress of Religion within the bounds of the Presbytery of New York.

THE Presbytery of New York rejoice that in furnishing a narrative of the progress of religion within their bounds during the past year, they have such abundant cause of thankfulness to the glorious Head of the Church, who is exalted as a Prince and a Saviour to give repentance unto Israel, and forgiveness of their sins. Whilst there is much to lament, and to constrain them to unfeigned sorrow and humiliation, there is more to call for their gratitude and praise than in

any preceding period since their formation. Heretofore, indeed, individual congregations have been blessed in a signal manner—but now the blessing has extended to many, and seems extending to others, promising a more than ordinary success in the conversion of sinners and edification of saints, amongst the crowded and diversified population committed immediately to their spiritual care. In confirmation of the expectance of such a promise, they present as the result of the free conversation on the state of religion in the churches subject to their jurisdiction the following facts: viz.

I. There is, with hardly an exception, a growing attention to the public worship of God, particularly in the city of New York. This attention includes both an increase of numbers, and of apparent impression on the hearts of the hearers, with corresponding fruits in their conversation and deportment.

II. Five new congregations have been formed under circumstances which cherish the hope, not merely of ephemeral growth, but of final establishment, so as permanently to aid in the great cause of promoting the Redeemer's kingdom. Four of them are in this city, viz. the Central Presbyterian Church, in Broome-street; the Vandewater Street church; the Bowery Presbyterian church; the coloured Presbyterian church in Rose-street; and one in Brooklyn, Long Island. The Presbytery hail the formation of the church of people of colour, and cannot but look for solid advantages towards a class of persons hitherto too much neglected. They wish them God speed, conscious that until they acquire for themselves an ecclesiastical character, and are made to feel its worth and responsibility, comparatively little good can be done for their spiritual interests.

III. Increasing harmony among the pastors and sessions of the different churches within this city. The Presbytery particularly refer to the fact, that they have formed a concert of prayer together, meeting from time to time on their own adjournment. The special object of these meetings is to unite in supplication to God for a blessing on all the churches connected with them. The concert includes all the officers of the churches with not one exception. They meet, not merely as brethren, partakers of the common salvation, but as rulers in the house of God, accountable not only for themselves, but for the souls committed to their care. In these meetings, as the object is one, so there is but one heart, enlisted and excited under the unity of the Spirit.

IV. Bible classes have been multiplied in all our congregations, and attended with more than usual success. These Institutions the Presbytery consider of invaluable benefit to the church of God, and as nurseries to train up members to occupy their places in the midst of her hallowed borders. They are calculated, if properly improved, to discipline the understanding in the mind of the Spirit, and elevate the affections to that Holy of Holies, for which he alone by his power can qualify any of our fallen race. Thus improved, they unfold the Bible as a book, not merely of curiosity, but of deep and eternal interest, and make every Bible scholar feel that it contains the charter of his salvation, and the rule of his life in all his relations and circumstances.

V. The outpouring of the Spirit has been more general and marked than heretofore. In this the Presbytery distinctly observe not merely the grace of God, but the sovereignty of that grace. Whilst they are constrained to pay due homage to the means which he has established, they recognise the fact, that he is not bound by them in the distribution of his mercies. Still they feel it to be their duty to follow in the path which he has prescribed, until he gives decided Scriptural evidence that he interposes directly. In all these cases personal holiness, manifested in the various relations of life, they deem indispensable for the establishment of Christian character, and the enjoyment of Christian privileges. They are constrained to make these remarks from the fact, that in some of those congregations where he has poured out his Spirit, conversions have been sudden, from the deepest distress on account of their consciousness of guilt and pollution. In a short time many have been enabled to accept of the proffered pardon, and rejoice in the hope of the glory of God. The congregations which have been chiefly blessed are the Brick church, the Orange-street church, the Spring-street church, and the church at Corlaer's Hook. In the former church, not far from one hundred instances of conversion have occurred during the past winter. In the second, since last December, twenty-one. In the third, fifty added during the year, and fifty now under conviction. Of these congregations the blessing of God appears conspicuous in the second. This congregation was in a divided distracted state during the fall. Their number is comparatively few, yet out of the small number he has raised many to praise him as the rescued of the Lord the Redeemer. In these congregations the work has been throughout orderly. In some of the others there is a loud call for thankfulness and increased exertion—in the rest for humiliation and prayer unto God.

VI. The Presbytery cannot but take notice of the *prevailing* spirit of prayer which has been granted in some of the churches. This

appears to have been the case with the Brick, Spring-street, and Hempstead churches. In other churches it has appeared, but on a scale much smaller. This ought to encourage other churches to act as Jacob did, not let the Angel of the Covenant go till he blessed them. As prayer is the life of the Christian, so it is the life of the church; and until the members of any church are excited to unite in this important and delightful duty they need expect no blessing. Let them then be importunate with the Hearer of prayer, exercising faith in his own promise, and they need not apprehend that he will fail in the fulfilment of that promise. The Presbytery are happy to state, under this head, that so far as they have heard, the praying Societies heretofore established in the different churches are continued, and in many of them increased. In a few, the congregations are districted into praying circles, where either the officers attend and preside, or intelligent trust-worthy laymen take the lead. As these circles are private, and the meetings in them contemplate merely the exercise of Christian duties towards those with whom they are connected, or who may providentially be cast upon their friendly admonition and advice, the districting is commendable; and so long as ecclesiastical order is not directly violated, recommended to other congregations. The Public Monthly Concert of Prayer has been attended in all our churches.

VII. The Presbytery refer to the spirit of exertion which has been excited during the last year—an exertion including in it not merely the bounds of a particular congregation, but extending to other congregations, so far as was proper and consistent with ecclesiastical order. This has been particularly the case in the Brick church, where the members, as a body, felt themselves constrained to do something for their Master. Twenty-three praying societies exist in that church.

VIII. The children have been instructed in the principles of religion, and the baptized ones collected together by the pastors and sessions for admonition and prayer in their behalf. The instruction dispensed to the children, and the collecting of the baptized ones, vary in different congregations as to the time appropriated to these objects. In some, the children are catechised weekly; in others every fortnight. In one or more of our congregations the baptized children are convened previous to every communion; in others, according to the discretion of the session. Throughout our churches, who are supplied with the Gospel ministers, both duties are performed, and in many instances with encouraging effect.

The Presbytery feel it incumbent on them to state, that with these strongly marked evidences of God's kindness to a few of the churches already mentioned, there are facts connected which show that other churches are not entirely passed by. Such, however, is the character of the work commenced and progressing among them, that it does not demand special notice in this narrative, farther than their fervent prayers to God to carry on and consummate in them his most holy will.

In contrast to this bright side of the picture of their religious state, the Presbytery present the dark side—the darker because of the contrast. A few of our congregations remain cold, heartless, and dead. They have, indeed, a name to live—but discover few, if any, of the characteristics of spiritual life. Throughout our city and its suburbs the profanation of the Sabbath continues to harass and distress the upright-follower of the Redeemer, both as it respects his own exercises of mind and his public duty.

The Presbytery, in concluding this summary statement, exhort the churches to increased attention to prayer, for a blessing from the Hearer of prayer. The effectual fervent prayer of a righteous man availeth much. Let then the redeemed of the Lord go forth under this assurance to His work, who will never disappoint his children, or fail in his promise. They have much to ask—but there is much more to give than they can ask aright. May their prayers be heard, and the answer be given in blessings upon all our churches, and our neighbourhood relations, so that the name of God may be glorified, and the redemption of his Son magnified.

Civilization of the Indians.—The Secretary of War has laid before Congress a Report of the Expenditures made under the Act to provide for the Civilization of the Indian Tribes: from which it appears, that the aggregate sum paid to different Societies for the civilization of the Indian tribes, was 16,605 dollars. Of this sum 14,000 have been applied through the different missionary establishments of the Moravians—the A, B, C, for Foreign Missions—the United Foreign Missionary Society—the Baptist Missionary Societies—and the Synod of S. Carolina and Georgia. For Indian Youth at the Mission School in Cornwall, 14,338; and the Baptist Mission School at Great Crossings, Ken. 400; and the sum of 778 has been paid for the Rev. Dr. Morse's Visit of Observation and Inspection.

MISSIONARY CHRONICLE

FOR OCTOBER 1822.

INDIA.

BELLARY.

Mission-House, Feb. 7, 1822.

HONOURED FATHERS AND BRETHREN,

CONSCIOUS of your solicitude for the success of that most important work in which we are engaged, we feel anxious to communicate to you every thing calculated to encourage your expectations and confirm your hopes. Blessed be God, though we behold not that fruit arising from our labours which our hearts desire and for which we pray, yet we trust the Lord is with us, and that the incorruptible seed, sown in faith, in patience and with prayer, will ultimately spring up, producing the genuine fruits of the Gospel; to the praise of the Great Lord of the Harvest.—By a letter from Brother Chambers, bearing date Madras, April 21, you would be informed of the safe arrival of himself and partner, after a merciful but tedious voyage. The ill state of Mrs. C——'s health occasioned their detention at Bangalore, on their way to Bellary, for several months, during which time Mrs. C. became the mother of a healthy little boy; and we are thankful to say she has enjoyed good health ever since. You will be happy to hear that Brother Chambers has also enjoyed good health since his arrival in India, with the exception of a bilious attack at Bangalore, which was very severe; but through the goodness of our merciful God, of short continuance. His time is occupied in studying the Canarese language, in which he hopes soon to be able to proclaim to the perishing Hindoos the glad tidings of the gospel of Christ.

The state of things at this mission is upon the whole encouraging; we have, indeed, enough to try our faith and patience, but thanks be to Him who has promised to be with us to the end, we have more than enough to keep us from despair. Jehovah, we trust, has not left himself without witnesses among the infatuated heathens, even in this part of the Pagan world. Your hearts will rejoice to hear that the first fruits of the Bellary mission have at length appeared. Adored be the divine faithfulness, the labourers have not toiled in vain; God has, we trust, heard your prayers, and theirs, in behalf of the mission at this place. Two persons, formerly Pagans, have recently been baptized and admitted members of the Christian church. The individuals alluded to, are a poor man and his daughter; they have been for a considerable time under religious instruction, very constant and devout in their attendance on the preaching of the word; and their views of divine truth appear correct and scriptural. Brother Hands has had them much under his notice and care during the past year; and believing them to be redeemed from the degrading service of idolatry by the precious blood of Christ, they were on the evening of the 14th of November 1820, publicly baptized in the name of the Father, Son, and Holy Ghost. The interesting ordinance was administered on the evening of the weekly lecture. Brother Chambers had preached to the people, and, at the close, the two candidates, who had been accustomed to bow to the senseless idols, that are no gods, came forward, and in the presence of the congregation, knelt down, we trust, in humble adoration before the true and living God, while Brother Hands administered to them the solemn rite of Baptism. It was an impressive scene, many appeared deeply affected, and some wept. Our souls rejoiced, and felt constrained to look forward for the complete accomplishment of divine prophecy in this truly benighted and awfully degraded part of the world. Oh, that these first fruits, for which the Missionaries of the Lord Jesus here have watched, and prayed, and toiled, may prove the earnest of a more glorious display of almighty power among the wretched Hindoos as trophies of the Saviour's grace!

Goorapah, which is the name of the elder of these converts, is a venerable looking old man, apparently near seventy years of age. Nagama, his daughter, who is the other convert, is a young woman, apparently about three or four and twenty; she formerly lived in very iniquitous practices, but understanding that these things, if persisted in, would be ruinous to her soul, and that they were inconsistent with a profession of

the holy religion of the Lord Jesus Christ, she has for a considerable time relinquished them, and is now blameless and consistent in her deportment and conduct. She is a woman whose mind appears to rise above mediocrity; and considering the few advantages she possesses for spiritual improvement, together with the long neglect of mental culture, she has certainly made rapid advances in divine knowledge. Her self-abasement and knowledge of her own heart appears to be by no means inconsiderable. This she discovered in a remarkable degree in a recent conversation with Brother Reeve. They have already undergone much persecution. Oh, that God may establish them, render them very useful, and make them faithful unto death, that finally they may receive a crown of life!

By a recent communication from Brother Taylor, we have an account of an interesting circumstance at Belgaum, which shows the importance of religious instruction in our native schools. A boy instructed in one of them at Belgaum, in consequence of learning the principles of Christianity as taught in the school, became convinced of the folly and absurdity of idolatry; he therefore refused to reverence the household gods of his parents, and remonstrated with them on the impropriety of the worship which they paid them; this enraged his parents exceedingly, and they threatened, that if he persisted in these things, he should be turned out of the house; this did not at all intimidate him, and the threat was accordingly put into execution; in consequence of which the poor boy took refuge in the school, and remained there a considerable time without food. The schoolmaster, however, interceded with his parents, and he was at length permitted to return home; his parents saying, that if he really thought it right to persevere in those views, they would not oppose, only requesting that he would not speak disrespectfully of their household gods. Surely this would appear like the strong holds of Satan giving way. Oh, that the Lord may deepen and strengthen these convictions in the mind of the heathen boy, till they shall end in sound conversion to God!

A Dessai, or Chieftain, residing about forty miles from Bellary, has recently written several interesting letters to us, in consequence of having read copies of the Holy Scriptures, which had been distributed at the festival at Humpy last year. He laments the want of proper instructors; approves of the method of salvation as revealed in the sacred volume; and earnestly requests that we would endeavour to pay him a visit.

You will be pleased to hear that we have commenced building the new Missionary Chapel, in the Mission garden; the subscriptions towards it have been pretty liberal, and we hope we shall be able to complete it without having again recourse to the kindness of our friends. Its situation is particularly convenient for the accommodation of the natives. We shall rejoice if we are ever permitted to see it attended by Hindoo spiritual worshippers. Brother Hands is at present from home on a missionary tour in the Mysore; he has widely scattered abroad the precious seed of the kingdom, both by preaching and distribution. Our English congregation continues pretty good; we are encouraged by one and another occasionally coming forward, who have first given themselves to the Lord, and then to each other, and to us by the will of God. Through divine goodness, the whole of the Mission family are in good health. Mrs. Chambers, who at present stands alone in the female department, is fully occupied in the concerns of our large family. Remember us, dear Fathers and Brethren, in your prayers; our work is mighty, but the God whom we serve is almighty; and his faithfulness encourages us in the midst of all our toil, and enables us to go forward, though weeping, bearing precious seed, in humble expectation that we shall return rejoicing, bringing our sheaves with us. Our minds are often tried, and sometimes depressed, at the apathy of the wretched Hindoos, and their total indifference about divine and eternal things; and their awful infatuations after their superstitious and idolatrous worship. Surely "a deceived heart hath turned them aside, that they cannot deliver their souls, nor say, is there not a lie in my right hand?" Our native schools are going on well, are well attended; and we hope from them much good will ultimately arise, to the praise of Him who will form a people to himself from every nation under heaven.

Our native services in Canarese and Tamul continue the same as stated in former communications: there is no alteration in the number of the services, and the attendance continues much the same. It is a difficult thing to excite interest in the minds of the poor heathen here, so much does listlessness and indifference mark their character.

We remain, honoured Fathers and Brethren in the Lord, Yours devotedly, in the kingdom and patience of Jesus Christ.

W. REEVE.
H. CHAMBERS.

TRAVANCORE.

Nagercoil, Feb. 14, 1822.

REV. AND DEAR SIR.—In addressing you at this season, we have to record with gratitude the kind care of a gracious God who has preserved us in health and usefulness during the past year. Our preservation is the more remarkable, as the country has been unhealthy. The *Southern districts* have been again visited with cholera, which has proved fatal to many of our people as well as to the inhabitants in general. We lament particularly the loss of the deacon of Itambally. The congregation felt the loss, and it will be difficult to supply it. He was of a meek, inoffensive disposition; well acquainted with the Scriptures, and excelled in conducting the devotional services of the congregation. He had, from a child, known the Holy Scriptures, and, though his summons was short and unexpected, we hope he experienced their consolation in the trying hour. His father, who had also been a useful servant in the mission, was carried off by the same disease, with several members of the family, at a short interval of each other. Tracts designed to improve the awful visitation, have been distributed and read to the people.

The Readers have been diligently employed since their appointment in diffusing a knowledge of the Scriptures to both professed Christians and heathens. They read in the chief places of concourse; in the retired villages, and to stated assemblies. By their means, some knowledge of the Gospel has penetrated many a dark and unenlightened place. We are exceedingly thankful for that liberality which employs so many persons in so important a work. The subscribers will doubtless be gratified that their benevolence is duly appreciated and faithfully applied.

The press has partially furnished the schools with books of learning, and the congregations with religious instruction, suited to their peculiar wants. As this is the first press in Travancore, it excites a general interest; and we hope it will prove a powerful means of circulating knowledge in this truly benighted country.

The general affairs of the mission are much the same as when we last wrote. We do not experience the success we *desire*; for if that were gratified fully, our labours in this country would indeed be no longer necessary. We have, perhaps, all the success we can reasonably expect, when the nature of our operations are considered.

The children are the hope of the flocks, and comfort us concerning our work. The seminary will furnish interesting youth to evangelize the surrounding villages. They already accompany us in our visits to the congregations. There are some promising children likewise in the other schools. A small congregation is likely to be formed at Patnam, a town six miles W. of Colache. This brings us nearly half way to Trevandrum, where schools may be established with great advantage.

The schools at Quilon are in a pleasing state of forwardness. The resident Col. Newall, supports two schools at his own expense. Mr. Smith is now in the south, but returns when our annual business is concluded. The Branch at Quilon deserves every assistance the Society can render it. Had not the *crops failed* this season, more effective aid would have been rendered from this part of the mission.

There are several important points which we must reserve for a separate letter—chiefly on business. We beg to conclude by requesting a continuance of the kind assistance and fervent prayers of the Directors.

We are, with great respect,
Rev. and dear Sir,
Your's faithfully,
C. MEAD, C. MAULT, J. SMITH.

BOMBAY.

Extract from a Letter of the Rev. A. Fyvie, dated Bombay, 26th April, 1822.

I HAVE the pleasure of informing you of our safe arrival in India. We cast anchor in Bombay harbour yesterday morning, and intend to sail for Surat in the course of two or three days. Though I have no time to give you an account of our passage in detail, yet as there is a ship sails from this for England to-morrow, I cannot allow the opportunity to pass altogether unimproved. Our passage in the Hadlow was extremely tedious, but very comfortable, and we hope that our exertions have not been altogether in vain. Captain Cragie acted towards us in a manner which reflects the highest honour upon him as a commander, a gentleman, and a christian.

We were kindly received by the Rev. G. Hall, American Missionary in this place, and experience much comfort and friendly advice under his hospitable roof. But language cannot describe our feelings when we were told of the death of Mr. Skinner, of Surat, Mr. Newell, of Bombay, and the removal of Messrs. Horner and Fletcher to England, on account of their health. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

SOUTH AFRICA.

THE PAARL AUXILIARY SOCIETY.

THE Paarl Auxiliary Society held their Second General Meeting on Wednesday, January 9, 1822, under the shade of some fine oak trees, the Chapel not being sufficient to contain the persons who attended. Mr. S. Stronch (of Cape Town) was called to the Chair. The Meeting was addressed by the Rev. Messrs. T. H. Beck (of Cape Town), the Rev. Evan Evans, Messrs. T. N. de Villiers, F. Roos, P. Minnaar, F. Brusler, A. T. de Villiers, T. H. Baard, Z. T. de Beer, and the Chairman. The Collection amounted to 46 rds. and 1 sh. There is reason to believe that this Meeting has excited the zeal of many, particularly the ladies, to abound more and more in the work of the Lord.

It appears from the Report, that Mr. Evan Evans, besides his regular labours at the Paarl, preaches in the first week of the month at Little Drakenstein, and Dal Jehosaphat; the second at Great Drakenstein, and French Hock; the third week behind the Paarl; fourth week at Wagon-Makers' Valley, and Groven Berg; and when there are five weeks in the month, at Riebeck's Kasteel.

A school is maintained, consisting of upwards of 200, but they cannot all attend at one time. The progress which some of them have made in the knowledge of divine things is very cheering; but Mr. Evans much needs further help in his extensive work.

In November last, Mr. E. preached a Funeral Sermon for the late excellent Mrs. Smith, and exhorted the people to imitate her example. On the next day, (the Monthly Missionary Prayer Meeting), after an exhortation to form Penny a-week Societies, as in England, several ladies came forward and volunteered their services as Collectors, and they have already succeeded beyond expectation.

The slaves also have formed two Penny a-week Societies, one for the men and the other for the women. They were so zealous, that Mr. E. thought it necessary to check their impetuosity, lest the enemies of the cause should make a bad use of their liberality.

Good Behaviour of the Slaves.

"It is exceedingly gratifying (says Mr Evans) to hear the excellent character which their masters and mistresses give to the slaves who have been baptized. One gentleman, five of whose slaves I have baptized, said, that he wished the Society had been established many years before, for since his slaves have been instructed, he has not had the least trouble with them. Before, he was obliged to be in his wine-cellar from morning to evening, when the slaves were working there, and even then he had the mortification to see that they got drunk; but since that time, not only those who have been baptized, but other slaves, having respect for their advice and example, are so improved, that he has not seen one of them intoxicated for the last 16 months, and he can leave the cellar at any time under their charge. He also told us, that it is delightful to see them in the evening teaching each other to read, singing hymns, and having family worship together. Many others have given a similar testimony, even some who were formerly inimical to the instruction of their slaves."

An Evening School has lately been established, in which some of the Directors of their Auxiliary Society assist, and from 100 to 150 adults and slave-children attend three evenings a-week, and it is astonishing to see what rapid progress they have made. Some of the baptized slaves commence and conclude the Meeting with prayer, and many are surprised at the piety and regularity with which they present their humble petitions to the throne of grace.

WONDERFUL DELIVERANCE OF MR. MONRO AND FAMILY.

Extract of a Letter from Mr. J. Monro, to the Rev. Dr. Philip, Cape Town.

Gamtoo's River, 8 April 1822.

REV. AND DEAR SIR.—God has brought us safely hither, after meeting with much opposition, and encountering many difficulties. We left Bethelsdorp, April 5th, and proceeded a considerable way that night. On the 6th, we continued our journey till evening; when, after outspanning, taking some refreshment, and committing ourselves and fellow-travellers to the care of God, we lay down to rest—but the hope of rest was disappointed, for, ere we fell asleep, the firing of a gun alarmed us. Immediately, the five female Hottentots who followed our wagon, (embracing the opportunity of travelling to see their friends) jumped into the wagon. Upon asking them what was the matter, they exclaimed—'The wicked Caffres!'* I knew not what

* We have not the means of ascertaining whether these robbers were or were not Caffres. From the distance of the spot from the country of the Caffres, we should incline to think they were not of that tribe.

to do. I prayed for direction and protection. They fired into the wagon six times, and then set fire to it at both ends. I jumped out of the wagon, and extinguished the fire; then dragged out Mrs. Monro and the children. The Hottentots followed. Our enemies lay behind a thick clump of trees. Having no means of defence, I thought it my duty to fly. We fled barefoot and nearly naked. I carried two of my children in my arms. We then walked, or rather ran, six or seven miles, till we reached the farm of Mr. Gert. Van Ruger, when we were shown into a barn, where we continued all night. In the morning, though hardly able to walk, I went to the house of the farmer, and related what had taken place. He immediately proceeded with two of his men to the spot. On his return, he informed me that the wagon and all its contents were burnt to ashes. Grief and gratitude alternately possessed my mind. Grateful that our lives were preserved, grieved at finding myself destitute of every thing. The farmer invited us to breakfast; afterwards he ordered his wagon to be got ready to take us to Gamtoo's River.

On returning to the spot, I found the trial almost too much for flesh and blood to bear; but the Lord was pleased to strengthen me. Not a vestige of our property---not a rag, or a piece of board remained; all was consumed. The wagon and all its appendages had shared the same fate. Nothing but the iron work withstood the devouring element. But here we met with eight Hottentots from Gamtoo's River, well armed, and ready to conduct us thither. I should have observed, that the driver of the wagon, when he found that we were attacked, fled after his oxen, and was shot at by the robbers; but, though a shower of small shot passed through the upper part of his hat, he sustained no other damage than merely grazing the top of his head. Two of the female Hottentots in the wagon were slightly wounded.

O for a grateful heart to praise the Divine goodness! Not a hair of our heads was touched. After the last shot was fired into the wagon, one of the robbers approached: I did not see him, the wagon being so crowded; but one of the females cried out, 'There is a Missionary with us!' To whom he replied, 'I will be his death. I will kill your Missionary.' But little did the poor wretch consider that a stronger than he was there.

I now view myself, in some degree, in the condition of Job. Satan has been permitted to take my all, but not my life, nor the life of any member of my dear family, nor that of any one who accompanied us. I bless God, I feel quite at home, though I have nothing I can call my own. We have lost all our stone and tin articles, tea, sugar, rice; all Mrs. Monro's and the children's clothes and shoes, a box containing part of my own clothes, seven trunks and boxes, medicine box, and several books, (one of which was the Bible I received from the Directors, with the charge to publish its contents, written on the blank page by Mr. B., which grieves me very much.) I have lost also three mattrasses, 10 sheets, and a bag of flour, counterpanes, pillows, &c. &c. &c.*

The farmer was very kind to us. He gave us several articles of which we had much need; he gave me a pair of shoes, and Mrs. M. slippers; but the children, poor dears, are running about barefooted, and one of them quite naked.

I wrote to Mr. Kitchingman (at Bethelsdorp) to send us some supply; but till I hear from him or you I shall not know how to proceed. I forgot to mention that all my money (140 or 150 rix-dollars) was in the wagon. Please to inform me how I must proceed. I had thoughts, at first, of returning to Bethelsdorp, but that would be like yielding to the enemy; so I have come hither in the strength of the Lord my God. The poor Hottentots, who reside here, visit us, and every meeting is a Bochim. They weep, and we cannot comfort them. But I hope that, after all, God will yet be glorified at Gamtoo's River.

BERBICE.

Extract of a Letter from Mr. Wray; dated Feb. 6, 1822.

SINCE I last wrote to you, several very affecting circumstances have occurred in the colony, which shew, in a very striking manner, the necessity of great exertions for the spread of the Gospel of Jesus Christ among the ignorant negroes of Guiana. I have frequently related to you the awful effects of Obiah among the negroes of this colony, but one has lately occurred which surpasses any thing I have known before.

On Jan. 15th, I received a letter from His Honour the Fiscal, stating that a negro belonging to plantation Busc's Lust had been convicted of murder, and was to be executed on a mango-tree the

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* Some furniture, linen and provisions, belonging to Mr. M., were left at Bethelsdorp; but all the most valuable things are gone.

Friday following, on "Plantation Op Hoop Van Beter," and requested that I would attend him in jail, to assist him in preparing for his awful sentence. This dreadful act took place at a dance on the estate, called the *Minggie Mamma* dance, or the *Water Mamma* dance. The superstitious negroes on the estate fancied that somebody was practising Obiah among them, in consequence of which many of their children and others died. The drivers sent for this poor unfortunate man, who was supposed by them to be able to discover the person, and counteract the effects, and as they express it, to put things to rights. They made a dance for *Minggie* or *Water Mamma*, (the mermaid *) whom they suppose resides in the river and creeks of Berbice, and who makes known to these men who it is that inflicts sickness on their children. In this superstitious dance, held with the greatest secrecy in the silent hours of the night, a poor woman was accused of Obiah, and tied up to a mango-tree and severely flogged by the order of this man. The next day at her work the Overseer perceiving some blood on her clothes, inquired what was the matter, but she told him that it was a boil that had broken; for so much are they afraid of those men that they will seldom make it known to the white people. The next night she was tied up again, flogged barbarously, and dragged about, and at last he finished her, it is supposed, by beating her with a shovel. He professed to be able to render himself invisible, and to do many wonderful works. On the negroes refusing to bury her, he told them he did not care for that, for he had plenty of people about him that they could not see.

He, with some of his accomplices, have been in jail since September, and I have taken every opportunity to speak to them on the evil of Obiah and murder; and after his condemnation I have attended him three or four times a-day; and at his request I went with him in the punt to the estate, Time will not allow me to relate all the conversations I had with him. The scene on the estate was most solemn. The Governor, the Fiscal, and all the Members of the Court were present; also the militia, and 400 or 500 negroes, and a great number of white people. After the sentence was read, he addressed the Governor and Fiscal at some length. He then walked firmly to the tree, and told the executioner to fasten the rope well. The Rev. Mr. Austin (the clergyman) then read an address to him; after which he walked up the ladder. I also spake a few words to him, and offered up an earnest prayer, after which he was launched into an awful eternity.

Three of the drivers were sentenced to receive 300 lashes each under the tree, and to be brand-marked, and worked in chains for one year. I had the approbation of the Governor and Fiscal to speak to the negroes on the awful scene; but the length of time put it out of my power on that day.

The day before, three negroes were flogged under the gallows in Town, for a most daring theft; after which, by the wish of the Governor and Fiscal, I spake to the surrounding multitude.

On the Sabbath following I improved these awful scenes in the chapel, from Numbers xxxii. 23. "Be sure your sin will find you out." His Excellency the Governor, with his Secretary, attended; and, after service, spent some time in the house, when he was pleased to express his approbation of the sermon. I illustrated it chiefly by scripture examples; such as Cain, Achan, Gehazi, Ananias, Sapphira, Simon and Elymas—the Obiah-man. I then showed that the people who had been punished had been discovered, though their sin had been committed with great secrecy in the middle of the night. I also read several passages of scripture which declare that murderers, thieves, Obiah men, &c. cannot enter into heaven, and showed, that if they should escape punishment here, their sin will be sure to find them out in the world to come. I concluded by pointing out the necessity of preaching the Gospel to the poor ignorant negroes, which alone can eradicate Obiah, &c. I proved that the Gospel had had this happy effect in Samaria, in Ephesus, in Coriuth, in Philippi, and wherever it had been preached. I have endeavoured to make every improvement I could of these awful occurrences; and, I trust, my endeavours have not been in vain in the Lord.

You will rejoice to hear that I have the consent of His Excellency the Governor, and of His Honour the Fiscal, to preach on their estates on the West Coast; and last Sabbath I went to speak to the negroes on "Hoop Van Beter." The agent of the estate took me up in his chaise. It is about ten miles up the river, on the west side, just opposite plantation Dankbaarheid. The negroes do not understand English. I spake to them in Creole Dutch. They all said they understood. Praise God that three more doors are now opened in Berbice for the

* Dr. Pinckard in his first Letter, vol. ii. 2d. edit. has some curious tales about this water lady.

preaching of the glorious Gospel of the blessed Saviour. I pray that many may come forward to support this blessed work among the heathen. Some people who were formerly the most opposed to negro instruction, are now becoming friendly. It is astonishing what a change has taken place in the sentiments of many.

It is 14 years this day since I first landed in Demerara. The Lord has been gracious to me, and has enabled me to surmount many great difficulties. There was not then one place of worship, only a few people assembled in the Court-house; now there are nine places of worship.

In Berbice we have met with peculiar trials; but, blessed be God, he hath delivered and will deliver.

You will be glad to hear that our New School-room under the chapel is completed, and land attached to it. His Excellency Governor Beard, has been very friendly to the cause, and the Society is under the greatest obligations to his kindness.

Extract of another Letter from Mr. Wray; dated 28th May 1822.

YESTERDAY I had the pleasure of baptizing four adults, who gave themselves up to the Lord Jesus, in the presence of his people, declaring it to be their determination to be the Lord's alone.

One of them, of the name of *Moses*, belonging to the Crown estates, has long been halting between two opinions. He is a respectable old man, an excellent carpenter, and much esteemed by all the white people who know him, many of whom give him work to do in his own time, as he is very clever. This has been a great temptation to *Sunday work*. Some weeks ago he came to request me to put down his name as a candidate for baptism. He said, he wished *now* to give himself entirely to Christ, that he might go to live with him in the other world after death. He says he now feels very much afraid of doing any thing that will offend God. For some years back (on every New Year's Day) he has declared to me and Mrs. Wray with tears, that it was his determination to give himself up to God, but the temptation of Sunday-work has been too strong for him to resist; but ever since he became a candidate for baptism, he has regularly attended three times on the Sabbath, at all our evening meetings, and at the meetings in Gabriel's house.

He has now become very anxious for the instruction and baptism of his aged mother, whose hair is as white as wool. I visited her a few days since at the negro houses at his earnest request: her aged and venerable appearance quite affected me, though I have visited her many times before. She is too aged and infirm to come to chapel, and does not understand a word of English. May God work upon her heart by his Holy Spirit!

A free woman of the name of Lucy was also baptized. On March 5, 1820, she sent to request me to visit her. I found her in great distress, and experiencing much pain, night and day, from an old ulcer in her leg. She said to me, "Me no have Massa, me no have friend to take care of me, except this good coloured lady who live next me; who give me something for eat. Me beg you for be so kind for get me this leg cut off."

I mentioned the subject to Dr. Beresford, who kindly offered to perform it gratis; and Mr. Walker allowed her a room at my request in the Winkel hospital. Some of the negroes of the congregation carried her in a hammock to the hospital; and others made a collection for her of their own accord, and brought the money to Mrs. Wray. Several white people also assisted her through our recommendation. On June 14, 1820, Dr. Beresford and his brother performed the operation. She bore it with great patience. She never spoke till the leg was off; then she said to the doctor, "You have really a good heart for me, my dear Massa; God bless you and save you, my dear Massa. God bless your children. God bless you Massa, you must take good care of me."

Ever since she has expressed the greatest gratitude to Mrs. Wray for her attention to her. On July the 3d, 1822, she came to chapel on her crutches. She fell several times on the road. I believe she never was in a place of worship before. I hope and trust the Gospel has proved the power of God to her salvation. A free coloured woman who gave her a little hut to dwell in, died lately, so she is now left destitute; but she has, I trust, taken Christ for her friend and Saviour. She said, "I put my whole trust in *He*—no one but He can help me," &c.

Of the other two that I baptized, one is free and the other a slave.

On Wednesday several old people who understand hardly any English, came to be more fully instructed in the Ordinance of the Lord's Supper.

A few days since a young negro slave, who regularly attends religious instruction, was engaged in conversation with another woman in the street, about what I could not learn; but a person was passing by who heard her say, "Ah! let me go,

me no want 'em for find me standing on the devil's ground;" and she repeated the following verse :—

> Idle boys and girls are found
> Standing on the devil's ground;
> He will find them work to do,
> He will pay their wages too.

I am teaching the children and people who attend school this hymn, out of one of the books the Society sent lately, and they are very fond of repeating it. I frequently apply the words to those boys and girls who go to bathe in the river, or to fish on the Sabbath.

RUSSIA.

Extract of a Letter from the Rev. Richard Knill to a Friend, dated St. Petersburg, 20-8 July 1822.

THE arm of the Lord has been revealed in a most remarkable manner here in the conversion of a Deist. For sixteen years he has been devoted to the study of philosophy, and is familiar with all the various systems which are known in Europe, and has acquired the knowledge of about 12 different languages. He had long lived in the full persuasion —that man was not an accountable being—that the body and soul would perish together—that there was no devil: he had also for a long time lived in a state of sin without remorse. One Lord's Day evening brought him to our chapel; the Text was Luke xv. 20. A good deal was said on sinners being "afar off" from God; and that none of the systems which human wisdom had devised could give a sinner any idea of the way in which he might return. I little thought that this man, whom I had never seen, was trembling and saying, "What shall I do; must all my sixteen years' work be thrown down in an hour?" He has told me since, that it is impossible to conceive what passed through his mind, and that none but God could have produced it. I am happy to say, that he continues indefatigable in the search of truth. The Bible, which he *had not* before, is now his chief study—he has laid aside his philosophy, falsely so called—has separated himself from his old associates—is a constant attendant on the means of grace; and, from all I can learn, is anxiously endeavouring to walk in all the ordinances and commandments of the Lord blameless. He has begun to translate *Dr. Bogue's Essay* into the Russ—and will in various ways be rendered, I trust, an advocate for the faith which once he endeavoured to destroy, for which his acquaintance with so many languages will afford great facilities. His grandfather was a *French* refugee, his father was a *German*, his mother a *Russian*—he was baptized at the French Reformed Church, and will, I hope, be a Reformer to many.

FRANCE.

Extract of a Letter from the Rev. Mark Wilks. Paris, Sept. 12, 1822.

"OUR Missionary Society is now regularly organised, and has the prospect of considerable support. Among the members of the Committee are Messrs. Kieffer de Staël, Stapfer, Lutteroth, Pope, Wilder, &c. and the pastors of the Reformed and Lutheran Churches. We have already commenced our operations, by engaging to support Mr. King, as a missionary, for a given period, in Palestine. Mr. King is a native of the United States, and has been some time in Paris, for the acquisition of the Arabic, which he is destined to teach in the College of Amherst, on his return to America. The death of Mr. Parsons, the missionary sent out by the American Board of Missions, has determined Mr. King to proceed to the Holy Land, that he may continue the labours interrupted by the death of Mr. Parsons, and obtain a perfect knowledge of colloquial Arabic. Not being able to correspond with his friends in America, without considerable loss of time, the Paris Committee has authorised and enabled him to proceed immediately. He will leave for Marseilles in a few days.

"One special object of the Society will be to facilitate the acquisition of languages, particularly the Oriental languages, by the missionaries of all the various Societies of Europe and America. Paris offers peculiar advantages to students. The Committee will take them under their special protection, and preserve them from the inconveniences and dangers connected with a residence in such a city. The Asiatic Society of Paris, and the British Ambassador, have given Mr. King letters to all the consuls and persons of distinction in the East. A considerable number of pious ministers are enrolled in the list of our members.

"I have commenced a regular service every Sabbath, at Charenton, the last refuge of the illustrious and persecuted Protestants, whom the revocation of the Edict of Nantes, like an overflowing scourge, scattered over the face of the earth. The iron-foundery, established by Messrs. Manby, Wilson, and Henry, has induced the formation of a large colony of English artisans. These poor

people were exposed to the greatest moral evils. The proprietors have offered me every facility and assistance I could desire; and I preach on their premises, in a large hall, formerly part of a convent of Carmelites. A Sunday School will be arranged in a few days; weekly contributions are already commenced for the purchase of books. My first packet of 20 Bibles and 20 Testaments, was disposed of in an instant. The young people will very probably intermarry with the inhabitants, and thus may Providence furnish the occasion for the revival of Protestantism, and of that pure religion which once burnt and shone with such lustre in this sacred spot. Not one stone remains of the simple edifice in which Claude, Mestrezat, Daillé, &c. preached Christ crucified. 'Pray for us, that the word of the Lord may have free course as it is with you.'"

DOMESTIC MISSIONARY INTELLIGENCE.

POULTRY CHAPEL AUXILIARY MISSIONARY SOCIETY.

For a considerable time it has been the wish of the friends who assemble in the Poultry Chapel, to associate themselves *as a body*, with the London Missionary Society; but the claims of equity upon them to liquidate the debt contracted by the erection of their sanctuary, schools, and contiguous buildings, unavoidably retarded the execution of their project. At a public meeting held in the chapel on Tuesday evening the 20th of August, an Auxiliary Society was formed under the most pleasing and promising auspices. The Rev. John Clayton, jun. the minister of the place, was called to the Chair, and opened the meeting by a lucid statement of the objects and claims of the Missionary Society. After supplications for the divine blessing had been offered by the Rev. J. Berry, the audience was addressed by the following gentlemen:—The Treasurer, Secretary and Home Secretary of the Parent Society, Rev. Dr. Bogue, Rev. James Bennett, Rotherham; Rev. Samuel Hillyard, Bedford; Rev. John Townsend, Rev. John Campbell, Rev. Henry Lacey, and Rev. Mr. Frost, Dunmow.

ASHFORD, KENT.

August 28, a Missionary Association was formed at Ashford, Kent. The Rev. H. Lacey preached from Isaiah xlii. 4. After which, the Rev. S. Gurteen, of Canterbury, was called to the Chair, and the meeting was addressed by him; by the Rev. R. Kemp, minister of the place, who was elected President of the Association; by the Rev. W. Broady, Baptist minister; and the Rev. W. Mole, Wesleyan minister; and by Mr. Lacey, who attended on behalf of the Parent Society. Mr. Lacey preached the following evening at Lenham, and laid the basis of an Association at that place.

YORKSHIRE NORTH RIDING AUXILIARY SOCIETY.

On Thursday, June 27, the Fourth Annual Meeting of this Society was held at Malton. Great interest having been excited by the arrival of the Rev. Messrs. Hill, Campbell, Jackson and Arundel, as a Deputation from the Parent Society, the chapel was exceedingly crowded. Mr. James Dunlop, the Treasurer, was called to the Chair. The meeting was opened with prayer by the Rev. A. Hinchcliffe, of Pickering; the Rev. Mr. Greenwood (minister of the chapel), one of the Secretaries, read the Report, which stated among other things the encouraging fact, that notwithstanding the great depression in the agricultural and shipping interests, severely felt on the Yorkshire coast, the Society had done more for the missionary cause last year than in the year preceding, having produced during that period 264*l.* 10*s.* 5½*d.* including the collections received by the Rev. Messrs. Eccles and Gilbert. After the reading of the Report, the assembly listened with great attention and delight to the addresses delivered by the members of the deputation and others, detailing the progress and the blessed fruits of missionary zeal. The accounts of the good work going on in South Africa, communicated by the Rev. John Campbell, who had been an eye-witness of the facts which he related, were particularly interesting. The Rev. T. Hutton, of Pocklington; Rev. B. Sugden, of Mickleby; Rev. W. Eastmead, of Kirkby Moorside; Rev. J. Woodwark, of Doncaster; Rev. G. Young, of Whitby; and Mr. John Sotheran, of Malton, took a part in the business of the meeting; and the presence and friendly services of the Rev. T. Slugg, a Wesleyan Minister, added greatly to that delightful flow of true Christian feeling which was experienced on the occasion.

In the evening, the Rev. Rowland Hill preached a most impressive Sermon to a very crowded and attentive audience. The visit paid to this part of Yorkshire by that venerable servant of Christ has been peculiarly acceptable; and the friends at Whitby and other places in that quarter, regret that his journey could not be extended to them.

KIRKBY MOORSIDE BRANCH SOCIETY.

On Friday June 28th, the First Anniversary of this infant Society was held at Kirkby Moorside, the Rev. W. Eastmead, in whose Chapel the Society met, was called to the Chair; and after prayer offered up by Rev. W. Greenwood, introduced the business of the meeting by stating what had been done during the past year, and urging the friends of the cause to increased energy and zeal. The meeting was then addressed by the Rev. Messrs. Arundel, Campbell, Greenwood, Hinchcliffe, Sugden, and Young; the speeches of the two former, who had come as a deputation from the Parent Society, and communicated the most interesting details of the spread of the Gospel in the South Sea Islands, in South Africa, and other parts of the world, gave great delight to a numerous and attentive audience. Mr. Young preached in the evening to an attentive and respectable congregation. The collection made on the occasion was equal to the whole amount of last year's contributions.

PICKERING BRANCH SOCIETY.

In the Evening of the same day, the Fourth Anniversary of this Society was held in the Rev. G. Croft's chapel. Mr. Oliver Bird was called to the Chair; and after prayer, addresses were delivered by the same ministers as had been engaged at Kirkby, with the addition of the Rev. J. Woodwark, and the Rev. Z. Taft (Wesleyan); Messrs. Eastmead and Young, who were detained at Kirkby by the evening service there, reached Pickering in time to take a part in the business of the meeting. The audience, which was large and respectable, enjoyed a high degree of pleasure in listening to the accounts of the progress of the Gospel throughout the world. The lively narratives of Mr. Campbell, who related to the assembly how God "had opened the door of faith" to the forlorn natives of South Africa, were singularly interesting; and though the meeting was prolonged to a late hour, and many of the congregation had come from a distance, their attention was kept up to the last. At this place, a young friend of missions has made a handsome missionary windmill, having each sail inscribed with a verse pleading on behalf of the heathen, and the verses had not pleaded in vain, for the treasury box attached to it produced during the year 1*l.* 10*s.* 1½*d.*

WHITBY BRANCH SOCIETY.

The Rev. Messrs. Campbell and Arundel preached at Whitby on Sabbath the 30th of June, in Silver-street and Cliff-lane Chapels, for the benefit of the Society; and on Monday evening, July 1st, was held the Fourth Annual Meeting of the Whitby Branch Society. The Chair was filled by the Rev. Geo. Young, who after solemn prayer offered up by the Rev. William Hinmers, of Guisborough, opened the business of the meeting by stating what had been done by the Society during the past year; several impressive speeches were then delivered; those of Messrs. Campbell and Arundel, the deputation from the Parent Society, holding the most prominent place. The Rev. Messrs. Eastmead, Hinmers, Moffat, Simpson, Sugden, and Woodwark, and Messrs. G. Clark, Potter, Marwood, &c. took a part in the business of the meeting. The Rev. Mr. Simpson, (Wesleyan, and Superintendent of the Whitby district,) closed with prayer. It was one of the most delightful and animating public meetings ever held in Whitby, an uncommon interest being excited by the appearance and lively addresses of the indefatigable missionary traveller; and still more perhaps by the presence and grateful services of the Home Secretary, who was several years Minister of Silver-street Chapel, where the meeting was held. The glow of missionary zeal and spiritual joy was blended with the warmth of Christian affection, and tears of sacred friendship and regret were shed by several on hearing the well-known voice of their spiritual father and instructor. The collections far exceeded those of any former year, and were more than double the amount of last year.—G. Y.

DURHAM AUXILIARY SOCIETY.

The Anniversary of this Society was held in Durham, July 3. The Rev. J. Mattheson, minister of the chapel, presided, and explained the nature and objects of the Society, to advance whose interests the assembly had been convened, and called upon the Home Secretary of the Parent Society, the Rev. Messrs. J. Campbell, Stratten, Nicol, Jones (Independent minister in the City), Stowell, Forster of the Bradford Academy, and one of the Wesleyan ministers, to address the meeting, which was both numerous and respectable.

SUNDERLAND.

On the 4th of July, the Anniversary of the Sunderland Auxiliary Society was held in Bethel Chapel, when the Home Secretary was called to the Chair, and detailed to the meeting the present state of the Society's Missions in different parts of the world; and urged the importance of more extended efforts than had ever yet been made by the Christian church. The Rev. J. Campbell delivered

an affecting, yet encouraging account of the state of Africa; and the Rev. Messrs. Stowell, Wilson (Baptist), Flocker, Jones, Bell (Wesleyan), Matheson, and Stratten (the minister of the place) each of these in a very interesting manner urged the claims of the missionary cause.

NORTH SHIELDS.

On the following day, a public meeting was held in St. Andrew's chapel, North Shields, for the purpose of forming an Auxiliary Missionary Society. Rev. W. H. Stowell, minister of the chapel took the chair, and in a very animated address, powerfully recommended the great objects of the Missionary Society to the assembly, and was followed by the Home Secretary, Rev. Messrs. Campbell, Stratten, Matheson, Jones, Davison, Matthews, of Hamburgh, Williamson (Baptist), Gibbs, Flocker, Hill (Wesleyan), and Mr. J. Fenwick, of Newcastle.

NEWCASTLE-UPON-TYNE.

On the following Sabbath, Sermons on behalf of the Missionary Society were preached by the Rev. J. A. Coombs, of Manchester, who had been visiting the churches in Cumberland for the Society; Mr. Campbell, and the Home Secretary, at Newcastle, North and South Shields, and Bethel Chapel, Sunderland; and

On Monday, July 8th, the Anniversary of the Newcastle Auxiliary Society was held in the Old Orphan-House, the Rev. R. Davison was requested to preside; who with the Rev. Messrs. Pringle, Campbell, Coombs, Stratten, Gibbs, Matheson, Stowell, Sample (Baptist), J. Fenwick, Esq. and the Home Secretary of the Parent Society, addressed the very large and highly respectable audience.

WALLS END.

On the following evening, July 9th, a public Missionary Meeting was held in the Wesleyan chapel at this place, which was most readily granted for that purpose. Mr. M'Allum, member of the Wesleyan Society, presided, and addressed the meeting; also the Home Secretary, Rev. Messrs. Pringle, Gibbs, Flocker, Stowell, and Robertson. The chapel was crowded to excess, and the spirit of devotion and of true missionary feeling was considerably raised, and appeared to pervade the whole assembly.

THE PLYMOUTH, STONEHOUSE AND DOCK, AUXILIARY MISSIONARY SOCIETY

Held its Annual Meeting on the 9th, 10th, 11th and 12th days of July. On Tuesday evening, the 9th, the Rev. Geo. Collison, of Hackney, preached a very appropriate Sermon, at Batter-street Chapel; Rev. Mr. Brown, Rev. T. Stenner, of Dartmouth, and Rev. J. Hoppus, A. M. late of Glasgow, supplying at the chapel, were also engaged. On Wednesday evening the 10th, a public meeting for the transaction of business was held at the Rev. J. Doney's; the Rev. S. Rooker, of Bideford, implored the divine blessing on the meeting. Richard Derry, Esq. of Marsh House, presided, who, after making several pertinent and very forcible observations on the importance of the object contemplated by the Society, called on the Rev. J. Doney, Secretary, to read the Report; after which, various Resolutions were moved and seconded, in very able and animated speeches by the Rev. Messrs. Thorp, of Bristol; Collison; Rooker, of Bideford; West, of Chipping-Norton, (Baptist); Buckley and Brookes, (Wesleyans); Stenner, Wilcox, of Dock, (Baptist). On Thursday evening, another public meeting for business was held at the Rev. S. Parrott's, Dock; R. Derry, Esq. again presided: and the meeting was enlivened by the addresses of several of the above ministers; and also by those of the Rev. Messrs. Davison, of Chudleigh; Whillans, of Beer Alston; Davison, of Kingsbridge; Burns, of Stonehouse; Parrott and Horton, (Baptist). On Friday evening, the Lord's Supper was administered at the Rev. R. Burn's chapel, Stonehouse. Mr. Thorp presided; prayers were offered by the Rev. Messrs. Whillan and Parrott; addresses by the Rev. Messrs. Stenner, Doney, and Hoppus. It was a season of refreshing from the presence of the Lord; every one acknowledged, that whilst former seasons of this nature were truly delightful, the present exceeded them all. On the Sabbath following, two Sermons were delivered by the Rev. W. Thorp, in the morning at the Rev. J. Doney's, Plymouth, on the Love of God; and in the evening at the Rev. S. Parrott's, Dock, on Love to the Brethren. It is devoutly to be hoped that the affecting appeals which were directed to the bosoms and consciences of professing Christians, by our excellent friends Messrs. Thorp and Collison, may produce a lasting impression on the public mind, and much fruit to the honour and glory of the Son of God. The collections exceeded in the aggregate those of the two first years. J. D.

SOMERSETSHIRE AUXILIARY MISSIONARY SOCIETY.

THE Anniversary of the Society was held on the 24th of July, at Bishop's-Hull, near Taunton. The Rev. J. Gunn, of Chard, began the morning service with prayer, and the Rev. J. Small, Tutor to the Western Academy, prayed before the Sermon; and the Rev. Dr.

Bogue, of Gosport, who with the Rev. T. Durant, of Poole, kindly attended as the duputation from the Parent Society, preached a very appropriate and useful Sermon; the Rev. Mr. Daniel, of Kingswood, Gloucestershire, concluded the service.

At the meeting in the afternoon, after prayer by the Rev. Mr. Baynes (Baptist), of Wellington, Mr. Bunter, of Taunton, was called to the chair; the Rev. Mr. Small moved the first resolution, and in an appropriate speech glanced at the encouraging state of the Society's operations and prospects in various parts of the world. Mr. S. was followed by the Rev. Dr. Bogue, who adverted to the many important institutions which might be considered as springing out of the Missionary Society, in proof of its beneficial effects; and also took an extensive and interesting view of different Missionary stations, urging the necessity of great and persevering efforts, that the Society might be able to meet as far as possible the numerous and pressing calls for an increasing number of labourers, and more extended operations. The Rev. Mr. Gunn next addressed the meeting, and afterwards the Rev. Mr. Durant, both of whom recommended in an eloquent and impressive manner, the adoption of the most energetic measures towards promoting the benevolent designs of the Parent Institution. The other ministers who spoke on the occasion, were the Rev. Messrs. Leach, Fenner, Jukes, Buck, Daniel, Clark, (Baptist), and Goldiug, whose speeches were delivered with much affectionate solicitude for the prosperity of the Missionary cause, and received with great approbation by the meeting. Resolutions were also moved and seconded by the Rev. Messrs. Cuff, Hinton and Cave.

In the evening, after prayer by the Rev. W. B. Leach, the Rev. T. Durant delivered an interesting discourse; the attendance was respectable throughout the day, and a liberal collection in the behalf of the Missionary Society was made on the occasion.

A Sermon was preached the evening before the Anniversary Meeting, by the Rev. J. Jukes, of Yeovil.

WILTS AND NORTH EAST SOMERSET.

THE Anniversary of this Auxiliary Missionary Society was holden in the Independent Meeting House, Devizes, on Tuesday and Wednesday the 6th and 7th of August. On the evening of the former day, a most excellent Missionary Sermon was delivered by the Rev. Dr. Bogue, from the great command of the departing Saviour. On Wednesday morning, the Rev. G. Collison preached a most impressive and suitable discourse. After which the Lord's Supper was administered, at which Dr. Bogue presided. Suitable addresses were delivered to the communicants, by Messrs. Bristow and Davies. In the evening, at half-past five, the Meeting for business was held; W. M. Everett, Esq. the Treasurer, in the Chair; when the operations and success of the Parent Society were detailed, and appropriate resolutions unanimously adopted. The collections amounted to 50 guineas, and the aggregate contributions from the district, included in this Auxiliary, which, previously to its formation, did not exceed 200*l.* per annum, will amount for the last year to 600*l.* This increase has not arisen from any large donations or extra collections, but from the establishment of several congregational associations, a measure at once the most easy and the most effective.

The Annual Meeting was favoured with the presence and assistance of the Rev. Dr. Bogue, Messrs. Bristow, Collison, Coombs, Cornwall, Davies, Eastman, Elliot, Estcourt, Evans, Fleming, Frost, Guard, Hamlyn, Honeywill, King, Lawrie, Little, Mantell, Palmer, Raban, Roberts, Slade, Slatterie, Sloper, Stewart, Sweetapple, Thorn, Tidman, Tozer, and G. E. Sloper, and G. H. Seymour, Esqrs.

GLOUCESTERSHIRE.

THE Seventh Anniversary of this Auxiliary Missionary Society, was held at Stroud and Rodborough, on the 7th and 8th of August. On the evening of the 7th, Mr. James, of Birmingham, preached at Rodborough. The next morning Mr. Hunter, of Gloucester, preached at the Parish Church, Stroud; and at five in the evening, the Annual Meeting was held in the Old Chapel, Stroud, P. H. Fisher, Esq. in the Chair. About 1000 persons were present; and it is believed that on no former Anniversary was a more lively interest excited on behalf of Missionary objects, or a higher degree of religious gladness felt. After the Report had been read by one of the Secretaries, Mr. Rayson, from London, addressed the Meeting, giving a brief sketch of the state and prospects of the Parent Society. Mr. R. on moving the reception of the Report, dwelt with peculiar pleasure on the concluding paragraphs, which strongly recommended that ministers, collectors, and subscribers should endeavour to increase their exertions this year for the Society, in the proportion of one-third beyond former efforts, in order to make up the deficiency in the revenue, which last year was in that proportion. The other speakers were, Mr. Hill, Mr. James, Mr. Bishop, Mr. Meek, Mr. Ed-

kins, Mr. Wild, Mr. J. Burder; and Messrs. Mowatt and Sleep, of the Wesleyan connexion. The collection was made from pew to pew, about half-past seven o'clock, an hour before the Meeting broke up, in order that persons from a distance might retire without injury to the Society, and was by far the largest ever made on a similar occasion in the same place, amounting to 53*l.* including a donation of 10*l.* with a Latin motto, denoting, '*From* God *To* God.' The collection in the morning was 20*l.*, and that of the preceding evening 27*l.*, making in all 100*l.* The collections made by Mr. Rayson, in the neighbouring places amounted to about 90*l.*, making, with a few smaller sums, a total of 192*l.*

WARWICK, STAFFORD, AND WORCESTER.

On Tuesday, Wednesday, and Thursday, the 10th, 11th, and 12th of September, the Eighth Anniversary Meeting of the Auxiliary Society for those counties, was held at Birmingham; Rev. Messrs. Roberts, of Bristol, Wilks, of London, and Thorpe, of Bristol, preached. The attendance and the contributions were great beyond any preceding year, and thus proved, that the flame of Missionary zeal which has been kindled in the midland counties, instead of waning, is waxing brighter and brighter. Two things appeared very prominent in the spirit of the Meeting, a very catholic feeling towards all other Societies, and a distinct recognition of the necessity of Divine influence to give efficiency to all human exertions for the spread of the Gospel.

NOTICES.

NORTH WALES.

The Anniversary Meeting of the North Wales Auxiliary Missionary Society, will be held, by Divine permission, at Denbigh, October 22, 23, and 24. At which the Rev. Messrs. Thorpe, of Chester, Coombs, of Manchester, and Ryan, of Stockport; besides several Welsh ministers, are expected to attend.

BRIGG.

On the 23d inst. the Annual Meeting of the Brigg Auxiliary Missionary Society, will be held at that place; when the Rev. James Bennett, Rotherham, &c. &c. are expected to attend.

MOSCOW.

Mr. Knill earnestly recommends, that a pious, zealous Minister of the Gospel should be sent to Moscow, where there are many of our countrymen who would gladly receive him. The Directors, who would afford their aid for a time in support of a Minister there, would be glad to hear of a single man well qualified for the undertaking.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of* 5*l. or upwards, received from* 16 *August, to* 16 *September* 1822, *inclusive.*]

IN LONDON AND ITS VICINITY.

	£	s	d
C. P. Meyer, Esq.—Enfield.—Donation	20	0	0
Edward Shewell, Esq. London.—Ditto	20	0	0
Jewin Street Christian purpose Society; by the Rev. Thomas Wood	10	0	0
W. J.—For Books, Maps, Globes, &c. for the Seminary at Nagercoil, South Travancore	5	0	0
A Thank Offering for deliverance from expected loss and trouble	5	0	0
F. L.—Donation	2	2	0
Miss D. Camden Town, Half-year's Collections; per Rev. J. Richards	1	7	0
G. G.—Parsons' Green	1	0	0
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Produce of Jewels and Trinkets, presented by a Lady	21	10	0

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	£	s	d
Derbyshire, Staffordshire, &c.—Collected by Rev. Messrs. Morell and Gawthorne.			
Belstone.—Rev. J. Bencliffe and Friends	6	8	0
Wirksworth.—Rev. Mr. Hine and Friends	7	4	0
Bakewell, Friends at	2	7	9½
Tintwistle.—Rev. J. Senior and Friends	8	6	6½
Carried forward	8	6	6½
	15	19	9½

	£	s	d
Brought forward	8	6	6½
	15	19	9½
Donation from the Male Juvenile Society	4	0	0
	12	6	6½
Charlesworth.—Rev. W. Adamson and Friends	5	7	2
Little Moor.—Rev. J. Fielding and ditto	8	7	9½
Marple Bridge.—Rev. Mr. Batley and ditto	3	5	3½
Chinley.—Rev. Mr. Glossop and ditto	9	4	6
Leek.—Rev. Mr. Morrow and ditto	12	0	0
Ashbourn.—Rev. Mr. Start. A Friend 5 0 0 Donation from Missionary Association 5 0 0	10	0	0
Cheadle.—Rev. Mr. Clark and Friends	2	10	0
Newcastle-under-Line.—Rev. Mr. Sleigh and ditto	4	3	6
Lane End.—Rev. J. Conder and Friends	5	0	0
Hanley.—Tabernacle.—Rev. Mr. Newland and ditto	12	5	0
Stone.—Rev. Mr. Burdekin and ditto	3	0	0
Carried forward	103	9	6½

Brought forward	108	0	6½		
Ashby-de-la Zouch.—Rev. G. Newton and ditto	3	7	1		
Bosworth Market.—Rev. Mr. Barrow.—Sundry Donations	2	2	0		
				108	18	7½
Devon.—Dartmouth.—Rev. T. Stenner.—Collection after a Sermon, by Rev. G. Collison, of London	6	1	0		
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				7	1	0
Dorset.—Blandford.—Rev. R. Keynes.—Annual Subscriptions	8	8	0		
Ladies' Association.—Mrs. Fisher, Treasurer, and Mrs. Worsley, Secretary	41	2	0		
Produce of a Missionary Box at Okeford, Fitzpain.....	0	10	0		
				50	0	0
Essex.—Layer Breton.—Rev. W. Merchant and Friends				2	0	0
Chigwell Row.—Rev. J. F. West.						
Collection	4	19	11			
Donations	1	11	6			
Penny-a-week Society; by Miss Evance	2	15	7			
Proceeds of Five Missionary Boxes	3	0	0			
				12	7	0
Gloucestershire.—Bristol Juvenile Society; by Mr. Rich. Ferris, Treas.				29	10	0
Hertford.—A Friend.....				1	0	0
Kent.—Collections by the Rev. H. Lacey, of London.						
Chatham.—Rev. Mr. Slatterie	12	10	0			
Gravesend.—Rev Mr. Kent	19	2	0			
Tunbridge Wells.—Rev. Mr. Finlay	4	4	0			
Canterbury.—Rev. J. Blomfield	10	5	1½			
Ditto.—Rev. S. Gurteen.....	10	12	0			
Ashford.—Rev. Mr. Kemp....	4	18	9			
Deal.—Rev. Mr. Vincent	5	0	0			
Folkstone.—Rev. W. Maitland	3	10	0			
Milton.—Rev. J. Deans.....	5	0	0			
Dartford.—Rev. S. Hawthorn	4	10	0			
Lenham.—Rev. Mr. Cranbrook	2	0	0			
				81	11	10½
Tunbridge.—Rev. Mr. Moor. Collection, after a Sermon, by Rev. J. Townsend.....	7	4	6			
				88	16	4½
Lancashire.—Blackburn.—Rev. J. Fletcher.—Chapel Street Branch Society.						
Subscriptions.....	39	9	3			
Adult and Juvenile Sunday Schools	5	12	7½			
Collection, after a Sermon, by Rev. T. Craig.....	22	3	7½			
				67	5	6
St. Paul's Church; by Rev. Mr. Price..				10	0	0
Middlesex.—Hayes.—Penny-a-week Society; by Mr John Hurst.....				3	14	3
Norfolk.—Guestwick.—A Friend; by Rev. Mr Sykes.....				10	0	0
Northamptonshire.—Welford.—Rev. B. Hobson.—Female Association				6	0	0
Wilts and North East Somerset Auxiliary Missionary Society.—W. M. Everett, Esq. Treasurer.—Rev. Messrs. Elliott and Tidman, Secretaries.—First Year's Contributions, viz.						
Bath.—Portland Chapel.—Rev. J. Davies.—Collection				26	8	6
Bradford.—Rev. D. Fleming. Subscriptions	10	0	0			
Collection after a Sermon, by Rev. Dr. Bogue, of Gosport	15	0	0			
				25	0	0
Carried forward				51	8	6

Brought forward	51	8	6		
Corsham.—Rev. J. Slade.					
Subscriptions and Donations	6	0	0		
Collections.....	4	13	7½		
				10	13	7½
Devizes.—Rev. R. Elliott.—Collections at General Meeting				68	10	0
Frome Methodist Chapel.—Collection at the formation of the Auxiliary Society				24	4	4
Brook Lane Meeting ditto....	24	10	0			
Collection, after a Sermon, by Rev. Dr. Bogue.....	12	0	0			
				89	10	0
Zion Chapel.—Rev. A. Tidman.—Collection after a Sermon, by Rev. T. Roberts, of Bristol.....	23	2	6			
Ditto, at Public Meeting	16	5	9½			
Annual Subscriptions	22	4	4½			
Weekly ditto	53	9	10			
Ditto, by Sunday School	4	0	0			
Heathen's Friend Society; by Mr. Giblett.....	22	0	0			
				146	2	6
Two pair of Shears; by Mr. Hooper, Value of				6	14	0
Annual Subscriptions				4	4	6
Heytesbury.—Rev. S. King.						
Weekly Subscriptions....	40	0	0			
Collection	5	7	3			
				45	7	3
Holt.—Rev. S. Homlyn.						
Weekly Subscriptions.....	20	0	0			
Donation; by Mrs. Martin	5	0	0			
Ditto; by Mr. and Mrs. Buckland	1	11	6			
				26	11	6
Mere.—Collection				2	3	6
Market Lavington.—Rev. J. Guard. Collection.....				5	12	0
Melksham.—Rev. J. Honeywill. Weekly Subscriptions				4	8	0
Trowbridge.—Rev. B. Kent.— Monthly Subscriptions; by Mr. Taylor.....	28	1	7½			
Juvenile ditto.—Miss Hair-bottle	10	3	0			
Interest on ditto; per Savings' Bank.....	1	0	5			
Sunday School Girls, 2 Months	0	14	9½			
Ditto Boys, 1 ditto	0	6	10			
Collection, after a Sermon, by Rev. G. Collison	9	0	9½			
				49	7	5½
Warminster.—Rev. R. P. Allen. Weekly Subscriptions remitted direct to the Parent Society.—(See Chronicle for May last.)	30	0	0			
Weekly Subscriptions	21	12	0			
Collection, after a Sermon, by Rev. Dr. Bogue	24	5	6			
				75	13	4
Wincanton.—Rev. Mr. Barton. Collection.....				4	0	0
Westbury.—Upper Meeting.— Rev. S. Raban.—Weekly Subscriptions. 9 Months ..	21	13	1			
Ditto, Sunday School ditto ..	2	6	3			
Annual Subscriptions	2	2	0			
Collection.—Rev. Messrs. Collison and Davies	4	14	0			
				30	15	4
Lower Meeting.—Rev. W. S. Palmer. —Collection at Public Meeting				13	17	10
				387	0	0
Wilts.—Salisbury.—Rev. Mr. Sleigh.—Scots' Lane Society in Aid of Missions; by Mr. G. Scorey.....				16	0	0
Surrey.—Kingston.—Rev. Mr. Knight.—Auxiliary Society; by Mr. Schofield, Treasurer				21	15	6

Sussex.—Hastings.—Rev. Mr. Davies.—Croft Chapel.

Annual Subscriptions		5	5	0	
Halfpenny-a-week from the Children of the Sund. School		14	19	0½	
Teachers and Friends		5	0	6½	
				25	4 7
Alfriston.—Rev. G. Bolts.—Juvenile Society.—Half yearly Contributions		12	2	6	
Childrens' Auxiliary		3	17	6	
				16	0 0
Somersetshire Auxiliary Society.—J. Spenger, Esq. Treas.					
Bishops Hull.—Rev. Mr. Winton and Congregation.—Collection		20	3	3	
Annual Subscriptions		9	2	0	
				29	5 3
Broadway.—Rev. Mr. Pike. Collection				2	0 6
Bridgewater.—Rev. Mr. Corp and Friends.—Penny-a-week		1	1	0	
Sunday School Children		0	10	0	
				1	11 0
Castle Carey.—Rev. Mr. Paul. Collection, after a Sermon, by Rev. Dr. Bogue		6	6	0	
Young Gentlemens' Missionary Box		1	4	0	
				7	10 0
Fulwood.—Rev. T. Golding.—Collection, after a Sermon, by Rev. T. Durrant, Poole		11	7	6	
Annual Subscriptions		9	9	0	
Penny-a-week Society; by Mrs. Welmen		2	16	4	
Ditto, Miss Hawker		2	0	0	
Ditto, Miss Lawson		2	0	0	
				27	12 10
Glastonbury.—Rev. H. Lewis.—Collection, after a Sermon, by Rev. T. Durant				8	9 6
Ilminster.—Rev. Mr. Partridge and Congregation				3	0 0
Martock.—Rev. Mr. Trego and Congregation				5	0 0
Milverton.—Rev. Mr. Blair and Friends				2	5 7
Milbourne Port.—Rev. Mr. Page.—Collection, after a Sermon, by Rev. T. Durant		5	1	4	
Collected by Miss King		1	8	8	
Ditto, Mrs. Longman and Mrs. Hallett		1	0	0	
Ditto, Mr. King		0	15	6	
Subscription by Mr. Axtons		1	0	0	
				9	5 6
Pulsome.—Rev. J. Cave.—Penny-a-week Society; by Miss A. Giles				1	1 0
Shepton Mallett.—Rev. W. B. Lench.—Collection, after a Sermon, by Rev. Dr. Bogue		9	7	6	
Annual Subscriptions, &c.		5	12	6	
Miss Mones's Missionary Box		0	14	0	
				15	14 0
South Petherton.—Rev. J. Sanderson.—Annual Subscriptions, &c.		9	11	0	
Collected by Two Ladies		6	2	6½	
Ditto, by Sundries		1	3	11½	
Ditto, at Chapel		3	10	0	
Ditto, by Mrs. Terroll		0	13	3	
Ditto, by 3 Girls at Lopen		1	1	3	
				22	0 0
Stringston.—Penny-a-week Society; by Miss Ann Gaet				2	0 0
Taunton.—Rev. T. Luke.—Annual Subscriptions		5	12	6	
Penny-a-week Society and Donations		30	17	2	
Collection		4	9	6	
				40	19 2
Ufculen.—Mr. Williams				1	1 0
Weedscombe.—Rev. Mr. Buck and Friends and Collection				9	17 0
Carried forward				188	12 4

Brought forward				188	12 4
Wells.—Rev. W. Lane.—Collection, after a Sermon, by Rev. Dr. Bogue, and amount of a Penny-a-week Society				10	0 0
Wellington.—Rev. Mr. Cuff.—Legacy under the Will of the late Mrs. Elizabeth Lally.—B. Buckle, Esq Exor		20	0	0	
Less Duty		2	0	0	
		18	0	0	
Subscriptions and Donations		13	4	0	
Missionary Association and Collection, after the Annual Sermon; by the Rev. Dr. Bogue		18	16	0	
				50	0 0
Yeovil.—Rev. J. Jukes and Congregation				16	0 0
				264	12 4
Yorkshire.—Doncaster.—Rev. J. Woodwark.—Auxiliary Society.—1 Year's amount				30	10 0
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Bethesda Chapel		7	2	8½	
Paraclete ditto		6	2	10	
Immanuel ditto		5	7	2	
Bethel ditto		1	6	1	
Mrs. Hammerton's Missionary Box		0	15	2½	
				20	14 0
Scotland.—Lanark.—Rev. A. Harper.—Collection by the United Associate Congregation				5	8 1
Dumfries.—Rev. A. Fyffe.—Missionary Society				10	0 0

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—— George Ellis	3	0	0
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—— John Griffin	3	0	0
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	£127	16	0

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For the Education of Native Females in India.

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The Thanks of the Directors are presented to the following; viz.—

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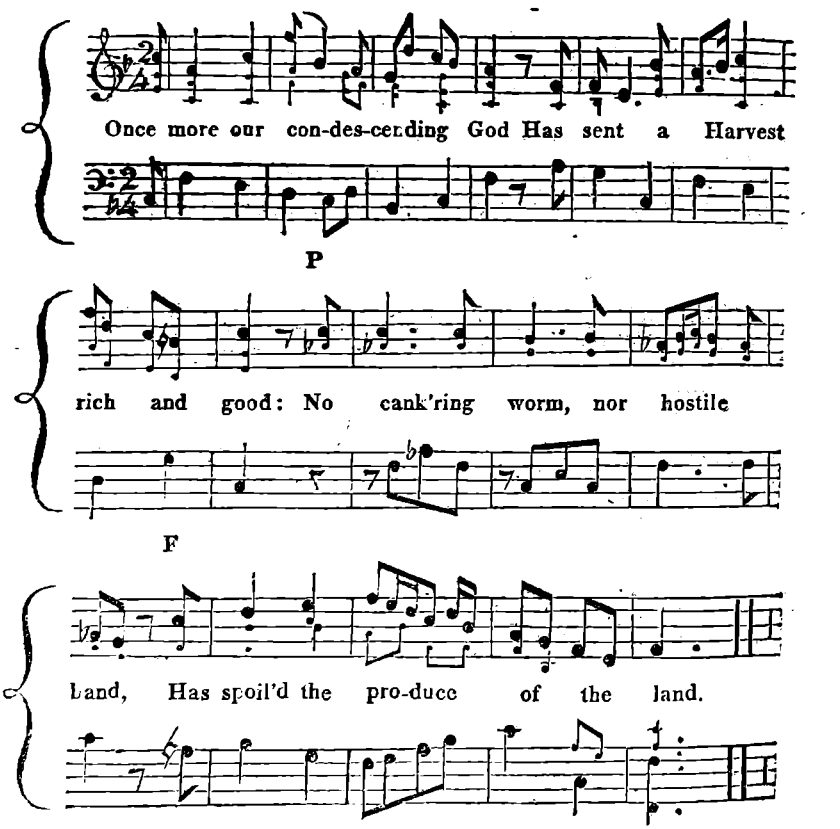
HARVEST HYMN.* Set by Mr. M. Cooke.



* From Burder's Supplement to Watts's Hymns, p. 252.



Rev.d Wm. Brown.
Mayo. Ireland.

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THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER 1822.

MEMOIR OF THE LATE HOWELL HARRIS, Esq. OF TREVECKA, BRECKNOCKSHIRE.

THIS eminently useful and pious man was born at Trevecka, in the parish of Talgarth, in the county of Brecon, Jan. 23, 1714. He enjoyed the advantages of an ordinary education until the age of eighteen, when, on the death of his father, he became an instructor of youth, and opened a common school in the county. Being now removed from parental restraint, and having no serious acquaintance, he was soon carried away by the vanities of youth, which obtained a complete ascendancy over him. The serious thoughts which had previously occupied his mind, were, in a great measure, banished; though he had such convictions of the truth of religion as never suffered him to remain perfectly easy in the neglect of it.

His sphere of acquaintance with persons of property and influence being enlarged, and having a predilection for the ministry in the Established Church, a prospect of being qualified for ordination was soon presented to him; and it pleased God, about the same time, to enlighten his mind and bring him to a knowledge of divine things. In the spring of 1735, as the parish minister was offering some arguments to show the necessity of coming to the Lord's Supper, and answering the objections usually made by those who neglect it, Mr. Harris was so impressed, that he resolved to forsake his outward sins; though, as he confesses in the account he has left of his experience, he then "knew very little of inward corruption;" and, as the first step to a new life, in going home from church he became reconciled to a neighbour with whom he had been at variance, acknowledging his own fault and forgiving his.

The following Sunday, being Easter Day, he went to the Lord's Table; and, upon repeating the words, "We do earnestly repent, and are heartily sorry for those our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable;" he began to reflect, and to consider whether such was indeed his experience; when he was alarmed to find that his confession was only in word, that he had no inward grief at the remembrance of his sins, and that they were not an intolerable burden. "I was convinced," says he, "that they ought to be so; and finding that they were not, I perceived I was going to the Lord's Table with a lie in my mouth, and was much inclined to withdraw, but quieted my mind with having determined to lead a new life; and

in that resolution I received the pledges of the Saviour's dying love. I then began to be more serious and thoughtful, was given to prayer, and strove to keep my thoughts fixed on the Lord;—but all in vain. Thus I went on for about a fortnight, till I had almost lost my convictions."

By reading a book on the Commandments, he was enabled to discover the extent of the law, as calling him to account, not only for outward sins, but also for all he had thought, said, or done amiss. He clearly saw, that if he were to be judged by that law he must be undone for ever. The more he searched into the nature of things, the more he saw himself and others in the broad way to destruction. He found himself to be void of spiritual life;—"carnal," and "sold under sin." He felt that he "could no more believe or mourn for his sins than he could ascend to heaven."

He then began to humble himself by fasting, and by denying himself almost every temporal comfort, hoping thus to subdue the power of inward depravity; for he was yet ignorant of the blood of Christ as the only "fountain opened for sin," and a total stranger to the life of faith. He knew not the Saviour's voice, till one day, in prayer, he felt a strong impression on his mind to give himself to God as he was; and, after a great conflict, he was made willing, so as to resign himself entirely to the grace and mercy of his Redeemer. "I believe," says he, "I was then effectually called to be a follower of the Lamb, and had some inward satisfaction, but no evidence of my acceptance with God till the following Whitsunday at Sacrament. I went labouring and heavy laden; but then became satisfied that Christ died for me, and that all my sins were laid upon him; and my faith proved itself to be true by the peace, joy, watchfulness, hatred of sin, and fear of offending God that followed it."

In returning from church on one occasion, he could not help telling some of his acquaintance that he knew his sins were forgiven him; though he had never heard any one profess the same assurance, or say it could be obtained. But not long after this, while engaged in the business of his school, he felt some risings of anger towards one of his pupils: "The enemy," says he, "immediately accused me; alleged that I had now forfeited all the happiness I had just before enjoyed; that I had fallen from grace; and was therefore in a worse condition than ever. This occasioned no small pain and confusion; but, while hating myself and ready to despond, God pitied me. I was delivered from my fears, and found rest in the love and faithfulness of God my Saviour. All this while I was a stranger to the controversies of religion: I only knew that God loved me, and would, for his own name's sake, love me freely to the end: this made me to love him again, and study how to show my love to him. I cannot express the comfort I now enjoyed in my soul, being continually favoured with the divine presence, and having my conversation in heaven. Now I could talk of nothing but spiritual things, which soon brought contempt upon me. I was daily derided by some, and pitied by others. Some strove to terrify me, and others to allure me with counsel that savoured too much of the wisdom of this world to have any weight with me; and it grieved me that I had neither seen nor heard of any one in the country who seemed in earnest to work out his own salvation."

The state of the principality, as to religion, was then very deplorable. The following is Mr. Harris's account of it, together with the

effect it produced on his own mind, and the first exertions he was led to make for the conversion of sinners:

"At that time there was a deep slumber throughout the land. The generality of the people spent the Lord's Day contrary to the laws of God and man, it being by none rightly observed. No sooner was public worship over, than the conduct of the people discovered that their heart was entirely alienated from all that was good. The remaining part of the day was spent in indulging the corruptions of nature; all family worship being utterly laid aside, except among some of the Dissenters, while a universal deluge of swearing, lying, reviling, drunkenness, fighting and gambling, had overspread the country; and without any stop, as far as I had seen, being attempted to be put to it. Seeing both rich and poor going hand in hand to ruin, my soul was stirred up within me. The ministers were the first that lay on my heart. I saw that they were not in earnest, and did not appear to have any sense of their own danger, or experience of the love of Christ. Hence their instructions were delivered in such an indifferent, unfeeling manner, that they seemed to have no effect upon any of their hearers. I had never seen one man awakened by their preaching. Their indifference, therefore, made me, out of the abundance of my heart, speak to some of those with whom I was acquainted; but finding it had no effect, I betook myself to secret prayer and mourning, and engaged some others to pray with me. After this, I could not help speaking to as many as I could of their danger. Death and judgment were my principal subjects of conversation. I set up family worship in my mother's house; and, on Sunday mornings, some of the neighbours would come to hear me read the Lessons and Psalms. Sabbath evenings I spent with a few friends, whose hearts the Lord had touched with some sense of their danger. Now the fire of God did so burn in my soul, that I could not rest day or night without doing something for my God and Saviour. Time was so precious, that I knew not how to improve it to his glory and the good of others. When alone, I was wholly employed in reading, praying, or writing. At the same time I continued to exhort the poor people, who flocked to hear me every Sunday evening."

In the beginning of November 1735, Mr. Harris went to Oxford, and entered at St. Mary's Hall, under the tuition of Mr. Hart. His friends were now in hopes that he would be cured of his enthusiasm, as they were pleased to call it. But when he saw the irregularities and wickedness of the place, he became weary of it, and "cried to God," as he expresses it, "to deliver him from thence." And though he had the promise of a benefice of 140*l.* a-year, together with the situation of sub-tutor in a public school, if he would finish his studies at Oxford, he declined the offer; and, after spending one term, he took his leave of that seat of learning, with all the advantages it offered him, and came again into Wales. He now employed himself in going from house to house, until he had visited nearly the whole of the parish in which he was born, together with some of the neighbouring ones. The people began to assemble in vast numbers, so that the houses in which he addressed them were too small for the congregations. The word was attended with such power, that many cried out on the spot for the pardon of their sins. Such as lived in malice acknowledged their faults, made peace with one another, and appeared concerned about their eternal state. The parish churches were better attended, and family worship was set up in many houses. These things excited astonishment and opposition in various quarters, but nothing could extinguish the flame that was kindled.

Mr. Harris had been induced, on

his return from Oxford, to open a school at Trevecka, which was presently removed to the parish church. This afforded many young persons an opportunity of coming to be further instructed in the way of salvation. About the same time a serious man was going from one parish to another to instruct the young people in psalmody. This afforded Mr. Harris another opportunity of doing good. He accompanied this man in his journies; and every evening, when the business of instruction was over, he proceeded to give a word of exhortation. By this means many were brought under convictions, and many religious societies were presently formed. "I began," says Mr. Harris, "in imitation of the societies which Dr. Woodward had given an account of in a little treatise on that subject, there being as yet no other societies of the kind, either in England or Wales. The English Methodists were not then heard of; though, as I afterwards found, the Lord had been working on some of them, at Oxford and elsewhere."

In the summer of 1737, a gentleman in Radnorshire having heard of his proceedings, sent for Mr. Harris to preach at his house. This excited the curiosity of some in the higher classes of society, who came to hear him. But though a few of these are said to have had their prejudices removed by conversing with him, the circumstance of his being thus noticed excited considerable alarm in the minds of others; for about this time his school was broken up, he and his pupils being turned out of the church, while every thing seemed unfavourable to its re-establishment. This, as he observes, enlarged his sphere of usefulness, as he now complied with every invitation to preach, and discoursed to crowded auditories, generally three or four, and occasionally five or six times a day. This he did, not without fear lest any of bad intentions should follow his example. He therefore prayed that he might know the will of God more perfectly, and carefully examined his own motives, the result of which was encouraging and satisfactory.

He had now to endure much persecution. The magistrates threatened him, and the clergy preached against him. The mob was also active, pursuing him in many places with mischievous intentions, so that his life was often in danger. In some instances the Riot Act was read to the peaceable and attentive congregations he was addressing, himself apprehended by the justices, and bound to appear at assizes and quarter sessions. No one, perhaps, ever pursued a more stormy and perilous course; and it would be difficult to mention a man, in modern times, whose life exhibits so many striking interpositions of Providence, and shows how the Lord's strength is manifested in the weakness of his servants. Referring to his treatment at Machynlleth, in February 1739, when he did not expect to escape alive from the sticks and stones with which his enemies assailed him, he says, "I was at length so accustomed to these and other trials, which I often passed through, that when I arose in the morning I was daily in expectation of them. My natural strength was so spent by incessant labours, night and day, that frequently when I went before a congregation, I could hardly stand, until enabled to plead the promise, that 'they who wait upon the Lord shall renew their strength:' then have I felt strength sufficient for soul and body to carry me through my work; yea, I have felt it as really as ever I felt the benefit of food when hungry, or the warmth of fire when cold."

The Rev. George Whitefield,

having heard of Mr. Harris's zeal and evangelical labours, wrote to encourage him. Mr. Harris had also previously heard of him; and understanding that he had often preached four times a day, and was much blessed, he says, "My heart was united to him in such a manner as I never felt it united to any one before." In March 1739, they had the happiness of meeting at Cardiff: "where," says Mr. Harris, "I was much refreshed by the sight of him, this being the first time I met him to converse face to face. The feeling of satisfaction and delight on this occasion was mutual; for Mr. Whitefield says, "When I first saw him my heart was knit closely to him. I wanted to catch some of his fire, and give him the right hand of fellowship with my whole heart. After I had saluted him, and given a warm exhortation to a great number of people, who followed me to the inn, we spent the remainder of the evening in taking sweet counsel together, and telling one another what God had done for our souls. My heart was still drawn out towards him more and more. A divine and strong sympathy seemed to be between us, and I was resolved to promote his interest with all my might. Accordingly we took an account of the several societies, and agreed on such measures as seemed most conducive to promote the common interest of our Lord. This done, we ate a little supper; and then, after singing a hymn, we went to bed, praising and blessing God for bringing us face to face. I doubt not but Satan envied our happiness; but I hope, by the help of God, we shall make his kingdom shake."

Being at Bristol in the ensuing summer, Mr. Harris had an opportunity of hearing and conversing with the Rev. John Wesley, of whom he then knew nothing but by report. He says, "In consequence of what I had heard of him I loved him much, though I had some prejudice against him, because he did not maintain the doctrine of Election, and the perseverance of the saints His text was Isa. xlv. 22, 'Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.' He preached so excellently, and so clearly held forth free justification by faith, without the works of the law;—the necessity, duty, and privilege of looking to Jesus for righteousness and strength; and the Spirit of God attended his discourse to my soul in such a manner, that my prejudice fell to the ground, and I was convinced that he was a faithful minister of Jesus Christ. This was especially the case when I went to his lodgings, where he was vastly enlarged in prayer for me, for the Rev. G. Jones, and all Wales."

Mr. Harris made several journies to London, being occasionally called to assist at the Tabernacle. There he derived much improvement from conversing with experienced and established Christians. He mentions the remark of one who said, "I see many people concerned about working in themselves; but few seem to be convinced of the necessity of believing in Christ before they can do any thing acceptable in his sight." After this, Mr. Harris was more in the habit of "insisting on faith as a fundamental grace, and the genuine spring of all obedience." Being then "troubled with some reasonings and fears about going directly to Christ in every condition,' he was set right by the experience of one who had been in the same situation. "Upon hearing this," he observes, "and some preaching afterwards, I was enabled to lay my complaints and fears before the Friend of sinners who loved me freely. Now that legal principle of fitting myself for Christ, and of being afraid to go

to him when I was not in a good frame, was rooted out of my heart; then I learned to look and go directly to him at all times, and under all circumstances."

After labouring some time longer in the principality, and especially after standing at the bar of his country, and seeing the hand of God in defeating the machinations of his enemies at the Monmouth Assizes, Mr. Harris was more and more satisfied respecting the lawfulness of his preaching as a layman. Having repeatedly applied for holy orders, and finding all his applications in vain, he says, "I saw, both from Scripture and the practice of the church, that the preaching of laymen was proper in times of necessity; and I thought that a greater time of necessity could hardly be than the present, when the whole country lay in a lukewarm and lifeless condition. In many churches there was no sermon for months together; in some places nothing but a learned English discourse to an illiterate Welsh congregation; and where an intelligible sermon was preached, it was generally so legal, so much in the spirit of the old covenant, that should any give heed to it, they could never be led thereby to Christ, the only way to God. Seeing these things, and feeling the love of Christ in my heart, I could not refrain from going about to propagate the Gospel of my dear Redeemer."

(To be concluded in our next.)

ON CHRISTIAN IMPROVEMENT.

"Grow in Grace." 2 Pet. iii. 18.

(Concluded from p. 391.)

Upon evangelical principles it must be admitted, that believers are passive in the production of grace. But the divine influence operates upon the mind of man, not as a machine, but as a rational, moral, and voluntary agent. Hence motives are held out to faith and repentance, obedience and holiness. And, as an inseparable connexion is established between the end and the means, we have no reason to expect the end when the means are not used; and, on the other hand, we have every reason to expect the end when the means are used. "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 the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I send it."

It may be remarked in general, that every available circumstance is to be seized on; that all the rightful means are to be used which Providence puts in our power. But, in particular, we would recommend the following:—reading the Scriptures, attendance upon divine ordinances, and prayer to God to make these and all other means effectual.

First, in order to grow in grace, Read the Scriptures. These are a revelation of the will of God, and in them we have eternal life. The Holy Scriptures are therefore "able to make us wise unto salvation, through faith which is in Christ Jesus." Books on doctrinal, practical and experimental divinity, and even on the arts and sciences, may be consulted and perused with advantage as auxiliaries. But the lively oracles themselves must ever form our chief dependance and ultimate resource. "All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, being thoroughly furnished unto all good works."

Farther, in order to grow in

grace, attend upon divine ordinances. We refer principally to those of a public nature, such as the preaching of the Gospel, and the observance of sacramental institutions. These religious services, as we shall see, are of vital importance in promoting the growth of grace.

Man is not only a religious but a social being. Consequently, religious ceremonies and social worship are conducive to the improvement of the social principles, affections, and feelings of humanity; and therefore essential to the well-being of human society. Even the absurd festivals and profane orgies of heathenism were less destructive than the lawless outrages, in which universal scepticism must have terminated.

Accordingly, the Gospel, which is upon the whole a spiritual dispensation, retains certain positive institutions, such as the ordinance of public instruction and public worship, the ordinance of baptism, the ordinance of the Lord's Supper, and so forth; all of which are as necessary parts of Christianity as its moral precepts. These were not occasional observances, destined to pass away with the first ages, but standing ordinances in the Christian church. "I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them by my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. He that believeth and is baptized, shall be saved; and, lo, I am with you alway, even unto the end of the world. As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

These divine ordinances, along with several more, were instituted by the Author of our religion for the instruction and edification of his followers; and that the principle and habit of grace are strengthened by the observance of them, cannot be doubted. The Holy and Divine Spirit "prefers before all temples the upright and pure." But then it is a certain fact, that uprightness and purity of heart have never yet been known to abound much where temples are despised, deserted, and profaned.

The positive institutions of religion are therefore far from being unmeaning or useless, as they have sometimes been represented. Whatever is appointed by the King and Head of the Church, is, in consequence of that appointment, to be held sacred and inviolable. Christians are therefore under the same obligation to observe evangelical ordinances as to practise evangelical morals. We cannot love and obey Christ, so as to be his disciples and friends, without a conscientious regard to both; "walking in all his commandments and ordinances blameless." And as the one class of duties are as obligatory as the other, so they are equally beneficial. So long as the intellect is so much under the influence of the senses, so long as appetite and passion are so much at war with the understanding and the heart, and the business and cares of life operate so powerfully against the feelings of conscience and the higher dictates of reason, religious ordinances are absolutely necessary to preserve serious impressions on the mind, and keep alive a sense of divine things in the soul.

Conformable to this, those who fear the Lord have never forsaken the assembling of themselves together as the manner of some is; but have always seen it their duty to speak often one to another. And to this ordinance the most unequivocal promise of an increase of grace is attached. "But unto you that fear my name, the Sun of righte-

ousness shall arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." And that the general metaphor may be kept up, we may observe, that as a plant can be healthy and vigorous only in a suitable soil and climate, so the renewed soul can prosper only when nourished with the fatness and satisfied with the goodness of God's house. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth: my doctrine shall drop as the rain, my speech distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass."

Finally, in order to grow in grace, pray to God to make these and all other means effectual. It is not our reading and hearing the word, that can of themselves accomplish the desired effect: God alone giveth the increase. And that we may increase with all the increase of God, we ought most undoubtedly to pour out the devout emotions and pious wishes of the heart to the Hearer of prayer, whose eyes are over the righteous, and whose ear is open to their cry.

Metaphysical objections to this duty, arising from the foreknowledge and immutability of God, are not only unfounded, but absurd. Such foolish reasonings are in direct opposition to the feelings of our nature, and the laws of our constitution. Amidst difficulty and danger, perplexity and sorrow, the soul instinctively flies for refuge to Him that made us; and reposes unlimited confidence in the visitation of that benignant Power in whom we live, and move, and have our being.

Proceeding upon this principle, we are led to remark that, contrary to the Antinomian tenet of some modern zealots, prayer for conversion is the duty of sinners. Hence the sorcerer who bewitched the people, but who upon the preaching and miracles of two of the Apostles, so far believed the Gospel as to submit to the solemn rite of baptism, and afterwards offered them money, that on whomsoever he laid hands they might receive the Holy Ghost, is admonished in the following ever-memorable and impassioned language of the most powerful eloquence: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right with God. Repent, therefore, of this thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Here is a plain case:—A person *in the gall of bitterness, and in the bond of iniquity*, upon whom prayer is enjoined as a duty. Upon what admitted principle the force of this argument is evaded, we are at a loss to know. In vain has it been replied, that the Apostle Peter exhorts Simon Magus first *to repent*, and then *to pray*. This sophistical solution will not avail the Antinomians. For according to Antinomianism, exhortations to repentance are as exceptionable and preposterous as the prayers of the unconverted. Besides, the original word implies no more than a simple change of mind, and never that gracious change which is equivalent to conversion. In this last sense, repentance supposes forgiveness; and prayer to God for that blessing would have of course been precluded.

No reasoning will convince those who renounce common sense. But with such as pay any regard to scriptural arguments, the one adduced will prove finally decisive; and of the doctrine asserted we have a beautiful and highly inte-

resting illustration in our Lord's parable, of the pharisee and the publican. Both terms are expressive of the unconverted. The one expresses the character of an ignorant and profligate heathen, and the other that of a supercilious and hypocritical Jew. These two men went up to the temple to pray. Nor are they condemned for so doing. So far are such characters from being excluded this exercise as a means of grace, that the justification, not of the pharisee who said, "God I thank thee I am not as other men," but of the publican, "who, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast," is actually ascribed to the efficacy of prayer as an instrument of conversion. "This man went to his house justified rather than the other." Prayer is, therefore, the duty of the unconverted; and every individual in that state may take words and say, "God be merciful to me a sinner."

Having ascertained so much in regard to the unconverted, it will follow, that it is not only the duty, but the right and privilege of saints to pray for the pardon of their sins, and the increase of their graces. Reason and revelation speak the same language on this subject. The dictates of the former are not more irresistible than the precepts of the latter are plain and uncontrovertible. From the beginning of the creation the wise and the good have called on the name of the Lord; and he hath as uniformly answered them from the habitation of his holiness. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." The divine authority even condescends to recommend itself upon principles admitted by common sense, and acted on in common life. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there of you whom if his son ask bread will give him a stone? Or if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him."

From what has been said we may observe upon the whole, that if Christians have a conversation which becomes the Gospel, they will of course adorn the doctrine of of God our Saviour in all things. Whatever theory of virtue we adopt, it must be admitted, that without pure principles and a corresponding practice, no man can be truly great and really good. There is, indeed, something in consistency which pleases, even when founded on mistaken notions. But when correct conduct is the result of accurate ideas and sound reasoning, the consistency possesses a charm which is universally and irresistibly felt.

The great design of all religion, and more especially that of Christ, is to reform the world in knowledge and morality, virtue and happiness. The ordinances of God were instituted with the intention of promoting these ends; and without a sincere and conscientious regard to all personal, all relative, and all social duties, it is to no purpose that we believe the doctrines and observe the institutions of the Gospel. "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve the things that are excellent; that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

According to this reasoning, it

behoves Christians to recollect, that unless they become better magistrates and better subjects, better masters and better servants, better husbands and better wives, better parents and better children, they cannot be said to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We would therefore close the subject with exhorting and animating our Christian readers to aspire after higher degrees of intellectual, moral and religious excellence. Christians in deed and in truth have already attained these acquirements. But it is not enough that they maintain what ground they have gained; but that they continue to advance in spiritual improvement and divine pleasure. "And now, brethren, we commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified."

Northumberland. D. P.

MISSIONARY PRAYER MEETINGS.

The fewness of those who attend our Missionary Prayer Meetings, has given rise to the following remarks. O that all who approve of them, may pray that they may be rendered useful!

When it is considered that a Society has long been formed of numerous ministers and Christians of almost all denominations, for the purpose of sending the Gospel to the heathen, and that many of our dear brethren have left their native country and all their dearest relatives to go out as Missionaries, in the midst of numerous privations, and at the risk of health and even of life; when it is further considered that many thousands of pounds are annually collected and expended in this good cause, is it not greatly to be lamented that so few persons attend our Missionary Meetings for solemn prayer; *especially* when so many millions of our miserable fellow-creatures are "living" in the practice of all manner of abomination, "without God in the world," and, alas! dying "without hope!"

Who does not sigh and mourn over this sin; so discouraging to ministers, so distressing to Christians, so displeasing to heaven, and so gladdening to hell. Certain it is, that if there could be sorrow in heaven, or joy in hell, there would be sighs in the former and songs in the latter. Heaven would sigh and hell would rejoice!!

Were we to judge of the worth of the souls of the heathen by those who seldom or never assemble to pray for them, must we not conclude that they are of small value; and that it appears a matter of no great moment whether they are saved or lost? O, ye pitiable immortals, who sit in darkness and the shadow of death, if he whom you have offended, had no more mercy upon you than some called Christians have, what, O what would become of you!

Is the reader of this paper a regular attendant upon sanctuary service on the sabbath, hearing the all-important things concerning the Lord Jesus Christ, and the glorious Gospel of the blessed God, and are these great things confirmed in your hearing at Missionary Anniversaries, and can you neglect our Monthly Meetings for prayer and supplication?—I am afraid of you, lest you should have heard the Gospel of God in vain. Surely, if you felt the worth of your own soul, and the need of the Saviour, you would come up with us to the help of the heathen, and aid us by your prayers and supplications, as well as by your contributions. And here I am reminded of an awful curse con-

tained in the scriptures. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof," Why? What had Meroz done that such a dreadful curse was denounced against her? Was she a city of swearers, drunkards, murderers, or such profane sinners? There is no hint of this kind in all the passage. No: all that was said against this city was, that "she came not up to the Lord, to the help of the Lord against the mighty." That is, she assisted not with other tribes to contend with the enemies of Israel, and of God.

And are there *millions* of heathens "sitting in darkness and the shadow of death?" And are not their foes mighty? Are they not under the influence of combined enemies,—the world, the flesh, and the devil? And will you not come and help us to plead for their emancipation? Whether the neglectors of Missionary Prayer Meetings be implicated in this awful curse or not, it becomes them to consider. I may be allowed however to suppose a case.

What would be your fear and consternation, if the Lord Jesus, on the day of judgment, should speak to you on this wise? "O hard-hearted sinner! when you dwelt in yonder world, year after year you attended Missionary Anniversaries; at those seasons I sent various ministers to plead the cause of the heathen.—With deep concern for their conversion, they described their awful condition, their crimes, their cruelties, their abominable idolatries and impurities. The burning of their widows, and drowning their children, were all set before you in the most affecting colours. By them also you were assured that all the contributions and exertions of the Society would be of no avail unless accompanied with humble and importunate prayer. But none of these things constrained you to attend and unite in supplication for the souls of the perishing heathen!

O, my dear readers, should this be the case, what could you say? You would be struck dumb with fear, and fall at his feet as dead!

O, could we but see and feel for those perishing millions as we ought to do, our Monthly Meetings for Prayers would be crowded to excess. Every pew, every corner of the sanctuary would be filled. O, what a joy-inspiring sight! In anticipation only, it is charming! Would to God we could see it realized.

O then, come and help us. If there be any thing awful in the damnation of hell, any thing delightful in the joys of heaven, any thing worth pleading for in the conversion of souls; in short, "If there be therefore any consolation in Christ, any comfort of love, any fellowship of the Spirit, any bowels or mercies, by all these arguments we say, "Come, come and help us. Let us plead together" that these "perishing millions" may taste, hear, and enjoy for ever these invaluable and eternal blessings. The heathen plead with us, and we plead with you; O that we may together and apart plead with God, for the glory of his name, in the conversion of the heathen! Let us exclaim in the language of the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Till the way of the Lord is known upon earth, and his saving health among all nations."

May the Lord Jesus afford his presence in the midst of our Meetings for united prayer, assist and hear our supplications, and then, O, then, we shall be found "praying in the Holy Ghost!" The blessed result of which will never be fully known till all our supplica-

tions are turned into songs of praise to Him who is the Lord of the heathen, "A light to lighten the Gentiles, and the glory of his people Israel."

CONVERSION OF THE JEWS.

To the Editor.

SIR,

I TRUST to your impartiality to insert the following reply to the letter of "A Constant Reader" which appeared in your Number for August. The author of that letter is indignant with Mr. Faber, because, in his Anniversary Sermon before the Society for Promoting Christianity amongst the Jews, he maintains, *from Scripture*, that *the converted Jews are the appointed Missionaries of the Gentile world at large*. This opinion, your Correspondent affirms, is too absurd to be true; and declares, that however it may be credited by a circumcised Jew (quoting Horace) and Mr. Faber, that he, for his part, will not believe a syllable of the matter. Now, Sir, it appears to me, that amongst those who profess to be Christians, the true mode of confuting an opinion which *claims to be built on Scriptural prophecy* would be to take in succession the various prophecies adduced in proof of such an opinion, and distinctly to show that they could not bear the meaning ascribed to them. Certainly this would be the mode of proceeding with ordinary logicians. Not so, however, your Correspondent. After assuring his readers that he will not believe the system of interpretation adopted by Mr. Faber to be the true one, (no certain proof that it is erroneous) he proceeds to declare, without any attempt at critical argument, that the various passages adduced by Mr. Faber "either relate to the conversion of the Gentiles in the apostolic age, or employ Jewish figurative language to express the transactions of the Christian church, or are so obscure that it would be unwise and unsafe to ground any doctrine upon them." This assertion we are to receive upon his simple *ipse dixit*. Fearing to trespass on the patience of your readers, he enters into no examination of the cited passages, but contents himself with producing "a plain direct portion of Scripture" which is to set the matter finally at rest. This portion happens to be one which Mr. Faber himself has produced for a directly opposite purpose; *vide* Romans xi. 25—27. But to place his opinion respecting it beyond a question, your "Constant Reader" refers to a passage in some discourses of Dr. Bogue on the Millennium, who concludes from the words of the Apostle that the Gentiles, collectively, are to be converted before the Jews are collectively brought into the church.

Having gone through this singular kind of process, he confidently adds, "It is needless to say more on the subject; Mr. Faber's system is overthrown." Now, on this pretended overthrow, I would remark, that as Mr. Faber's system can only be subverted by destroying the whole force of the argument of the Apostle himself, I do not think it is in much danger of a fall. The argument of St. Paul is, that the Gentiles, collectively, will be *much more* benefited by the yet future conversion of the Jews than they were by that partial conversion of certain members only of their own body which has hitherto taken place. Hence the text, *blindness in part hath happened unto Israel uhtil the fulness of the Gentiles be come in*, must be so interpreted as to be consistent with the argument pursued by the Apostle in the context.

Now, the interpretation advocated by your Correspondent, and, according to him, by Dr. Bogue also, is quite inconsistent with the argument of St. Paul. For how should the Gentiles collectively be *much more* benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body, which has hitherto taken place, if, instead of owing their own conversion to the converted Jews, they are all to be converted previous to the calling in of the descendants of Abraham? The interpretation given by Mr. Faber is in perfect consistency with the argument of the Apostle; for, doubtless, if the great collective body of the Gentiles are des-

tined to owe their conversion to the *previously* converted Jews, then that collective body will be much more benefited by the yet future conversion of the Jews, than they have been by that only partial conversion which has hitherto taken place.

But not only is there this difference between the interpretation of Mr. Faber and that of "A Constant Reader," that the former is in harmony with, and the latter contrary to, the argument of the Apostle; but I will add without fear of contradiction from any who have studied the prophetical writings with attention, that the interpretation of Mr. Faber tallies with the general voice of prophecy, while that of your Correspondent is manifestly opposed to it.

As, however, he prudently declines entering into any discussion of the numerous prophecies adduced by Mr. Faber, I am not called to say more on that point. Granting, however, for a moment, that Mr. Faber's interpretation of *the coming in of the fulness of the Gentiles* is erroneous, and by that ambiguous expression is meant the *conversion of the Gentiles*, your Constant Reader would gain nothing. For as the whole tenor of St. Paul's argument imperiously requires the position, *that the collective Gentiles will be converted by the previously converted Jews*, we must in that case (unless we would stultify the whole reasoning of the Apostle) so translate the phrase in question as not to make it contradict the drift of the argument. Accordingly, if Mr. Faber's idea, that it is equivalent to the times of the Gentiles being fulfilled, is given up, and it is to be considered as denoting the conversion of the Gentiles, it must be translated as follows, *Blindness in part is happened to Israel* until *the fulness of the Gentiles be a coming, or coming in*; i.e. according to the well-known use of the aorist subjunctive, Israel will continue blind until the time shall arrive when the Gentiles shall be on the point of entering into the church. Then while some *preludia* of the Gentiles are themselves in the act of entering in, blindness shall depart from Israel, and by *their* means the entire fulness of the Gentiles shall at length enter in. However we interpret the passage, it clearly must not be interpreted as the "Constant Reader" and Dr. Bogue propose, because their interpretation, by denying the priority of the Jews *collectively* to that of the Gentiles *collectively*, takes away the whole force of the Apostle's argument, nay, renders it unmeaning and absurd. But now, Sir, the most extraordinary part of the matter is this, that your Correspondent (who I doubt not is a very sincere and worthy man) is indignant at Mr. Faber as if he had been bringing out some novel and portentous doctrine. Whereas the real truth is, Mr. Faber has no claim whatever in this particular point to originality. He has (who would think it after reading the letter of a "Constant Reader?") been simply following the footsteps of *all* our best and most esteemed commentators, to many of whom he has referred in his sermon as confirming his opinion. It is the universal opinion of our *ablest divines*, (let but your "Constant Reader" consult them and he will find it so,) that the *great mass of the Gentiles* will be converted by the *previously converted Jews*. Nay, Sir, however surprising it may seem, I must introduce to you and to your readers Dr. Bogue himself, as inculcating this doctrine.

The discourses on the Millennium, to which your Correspondent refers, I have not at hand; but I have a sermon before me preached by Dr. Bogue before the Missionary Society, on Thursday, May 6, 1806, entitled "The Duty of Christians to seek the salvation of the Jews." The following extract from that sermon clearly proves that the opinion of Dr. Bogue on the point before us does not differ from that of Mr. Faber:—

"Another consideration which benevolence presents to your minds is, that the conversion of the Jews will have the happiest effects on the salvation of the Heathen nations. - - - - When they shall be converted they will resume their ancient dignified spirit, and become again a blessing to mankind.

"The Gentile Christian church will by their means be comforted, revived and animated to glorify God and promote the cause of Christ, while *the Mahometan and Pagan nations will feel the happy effects of their active zeal*, and *by their labours be brought in vast multitudes to the knowledge of the truth as it is in Jesus*. The language of prophetic scripture concerning them *fully* confirms this assertion. "If the fall of them" (the Jews) says the Apostle Paul in Rom. xi. 12—15, "be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? and if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The prophet Zechariah (viii. 23.) illustrates this prediction: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Not to multiply quotations, may we not plainly gather from these two, that as the Jews who were converted by our Lord's ministry, and commissioned by him to preach the Gospel to the Gentiles, were the grand instruments in planting the Christian church in the world, and of founding the kingdom of the Redeemer among the nations; so, in the latter days, the Jews, when converted by Gentile believers, will be active, zealous, and successful preachers of the Gospel, and *in a very eminent degree* contribute their aid in bringing *all the Mahometan and Pagan nations* into subjection to Jesus Christ. Every friend of missions, then, must be deeply convinced that in seeking the calling of the Jews *we are promoting the conversion of the heathen*, and are enlisting fellow-labourers to assist us in the work. Their dispersion in almost every country, and their knowledge of almost every language, gives them peculiar advantages for missionary exertions, and, *I doubt not*, is intended by Providence *for that end*."—*Bogue's Sermon*, p. 88—90.

Such are the sensible remarks of Dr. Bogue on the subject before us; and as we cannot imagine that so able and experienced a theologian as he unquestionably was when he wrote the above, can have changed his opinions so clearly expressed in the above passage, we are authorised to affirm that there is a complete agreement between him and Mr. Faber on this important subject. They both consider the conversion of the Jews as the true medium of the conversion of the great mass of the Gentile world. With regard to any consequences hostile to missionary exertion which may flow from such doctrine, (supposing for a moment what we utterly deny, such really to be the case,) we are not answerable for them. "The priest's lips must keep knowledge, for he is the messenger of the Lord of Hosts;" and "what saith the Scripture?" must be our enquiry, without first determining what it shall not say. But why should those who think with Mr. Faber and Dr. Bogue be deemed enemies to the missionary cause, when they do nothing more than ascribe to the Jews the office which the Scripture ascribes to them? Is there no room for the exertion of *Gentile* missionaries because Jewish missionaries are destined to be more extensively successful? Much good both *has been done* and *may be done* by the former. They may be the honoured means of saving millions of immortal souls from destruction. If, however, they expect to convert the *whole Gentile world*, and thus to introduce the Millennium, they expect what they will never attain; for unless the Bible is to be set aside by such abstract reasoning as that contained in the letter of your worthy Correspondent, the converted Jews will be the grand missionaries of the collective Gentiles. Most sincerely hoping that all discussions of this and every other important truth will be conducted in the spirit of Christian love, I remain, Mr. Editor,

Your Constant Reader also,
VIGIL.

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* If Vigil will candidly peruse Dr. Bogue's "Discourses on the Millennium," from p. 579 to 588, we are of opinion that the contradiction he is charged with will not be found to exist.—*Ed.*

OBITUARY.

Rev. J. BROADBENT.

Died on the 13th of Jan. 1821, the Rev. James Broadbent. He received his education in the Academical Institution at Idle, under the care of the Rev. W. Vint. Mr. Broadbent left the Academy in the year 1811, and commenced his labours at Hartley Pans in the county of Northumberland. There, for two or three years, he laboured with great acceptance, but from an idea that he was doing little good, he was induced to leave his situation. A friend endeavoured to convince him of the impropriety of leaving a people who were so much attached to him, and reminded him of the probable consequences; but his resolution was fixed, and consequently he left Hartley Pans. As his friend expected, he wandered about a long time without a resting-place. At last he was invited to Chester-le-street, in the county of Durham, where his services were well received; and, after the lapse of a few months, he was ordained as the pastor of the Congregational Church meeting in that place. He had not, however, been very long there before he began to imagine that his efforts were not blessed, and therefore thought of a removal. The friend to whom reference has already been made, did all he could to prevent him from taking this step, but without success. He left Chester-le-street, and the consequence was that he was a wanderer from that time till nearly the day of his death. It is but just to observe, he was much respected wherever he came. He was extremely simple and harmless in his manner; and, upon the whole, he might be denominated a good preacher. He was, however, of a nervous and dejected habit, and this no doubt rendered him fickle and dissatisfied, when otherwise he might have been firm, comfortable, and happy. He was long persuaded that he had acted wrong in leaving Hartley Pans, and this at times produced peculiar anguish of mind. At length his prospects seemed to brighten. About nine months ago he directed his steps to Blyth, in the county of Northumberland. For some time he met with discouragements, as he found it difficult to procure a place to worship in. There were, however, some friends who were pleased with his talents and piety, and feeling for his state of destitution, exerted themselves in his favour, and ultimately the wished-for object was attained. But how mysterious the ways of Providence! At the very time he should have commenced preaching in a place fitted up for the purpose, he was overtaken with a mortal disease, and after being confined a fortnight to his bed, he expired. He was anxious to live, doubtless for the best purposes. Those that were favoured with his last efforts in preaching the Gospel, and witnessed his last hours, speak of him with veneration and respect. At his funeral they acted like those that were sensible they had sustained a great loss. Many of his old friends from Hartley were present, and it was mournfully pleasing to observe the manner in which they were affected. It is to be hoped that the above statement will lead young ministers to act with particular caution when once they have considered it their duty to accept an invitation to labour in some corner of their master's vineyard, and not desert their post for every trifling and imaginary cause. From the want of due consideration in this respect, many have exposed themselves to remorse and disappointment. It is worthy of being noticed, that the late Rev. Peter Rathbone, the successor of Mr. Broadbent at Chester-le-street, died twelve months before the day on which Mr. B. was buried, after a very few days of severe illness. Both Mr. R. and Mr. B. were in the prime

of life, and their removal suggests the necessity of working "while it is called to-day." It is believed that the one died from a disorder which was induced by a consciousness that he had acted with indiscretion; and the other from anxiety, produced by an income which was by far too small to supply his unavoidable necessities. Mr. R.'s case was particularly distressing, and he has left a destitute widow and one daughter to lament his loss. This suggests the propriety of a people being satisfied that they can comfortably support a minister before they invite him to settle among them. This is a subject, it is feared, does not always meet with the attention it merits.

R. D.

Mr. EDWARD IRISH

Was born, it is believed, at Wolverhampton, in Staffordshire, in the year 1783. Early in life he obtained mercy of the Lord. After he had published the Gospel of Christ for some time in various villages in his neighbourhood, he applied for admission into the connexion of the late Countess of Huntingdon. He was received, and for many years was accepted by the churches as "a man of God."

On the resignation of the Rev. Lemuel Kirkman, he officiated at Spa-Fields Chapel as Reader and Afternoon preacher. It was in this situation, when enfeebled by the advances of age, that he terminated his public labours. His retirement from public notice, however, was not a retreat from the service of the Lord; to the sufferer, in the chamber of poverty and sickness, he rejoiced to tell of that salvation which he could no longer exhibit to the assembly of the people.

His descent to the grave was accompanied by very little pain of body, and cheered with the cloudless prospect of heaven. While "standing on the threshold of glory," and calculating on the happiness but just before him, he often cried, with an energy of mind finely contrasted with the languor of his body, "*For ever and ever!*" He died June 11, 1822, at the advanced age of 89; and early in the following week his remains were interred in the same grave with those of the late Rev. W. Bennett, of Birmingham, in the burial ground adjoining Spa-Fields Chapel. The Rev. J. James, late tutor of Cheshunt College, delivered a suitable address on the occasion.

As a preacher deeply acquainted with the Gospel, and accurately moulded according to its holy influence, he was faithful and earnest in his employment; and his labours were not in vain in the Lord. And when his bodily infirmities reduced him to a private station, the increasing lowliness of his mind, his love to the Saviour, and his aptitude for no conversation, except on spiritual subjects, rendered him an attractive and instructive example of a righteous man "bringing forth fruit in old age." He was, eminently, a man of peace. He loved solitude; but he sought it rather to commune with God than to avoid the company of men; for he gained, without any effort, the esteem of all around him.

RECENT DEATHS.

It is our painful duty to announce the decease of the laborious Secretary and eloquent advocate of the British and Foreign Bible Society, the Rev. John Owen, who departed this life after a long and painful illness which deprived him of all his great powers, at Ramsgate, on the 27th day of September, in the 58th year of his age.

His remains were committed to the grave at Fulham, on Saturday, Oct. 3, attended by a great number of the principal friends of the Institution, in sixteen coaches. We expect that some account of the deceased will be circulated by the Committee of the Society, which we shall not fail to lay before our readers as soon as possible.

Oct. 5, died, Mrs. Wilkinson, wife of the Rev. Joshua Wilkinson, pastor of the Independent church Howden, Yorkshire. She died as she had lived, in the possession of that peace of God which passeth all understanding.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks; including a Narrative drawn up by Himself, and copious Extracts of his Letters. By the *Rev. John Scott, A.M.* Vicar of North Ferriby, and minister of St. Mary's, Hull. Third edition. 14*s.* Seeley.

Mr. Scott was, in every point of view, an extraordinary man. The manner in which he became acquainted with the peculiar doctrines of the Gospel, and their influence upon the heart, was truly remarkable; his steadfastness in maintaining and defending those doctrines was uniform through life; his determination of mind in serving God formed the basis of his character. Unwearied diligence was his distinguishing excellency. In his domestic circle he was exemplary. A spirit of prayer and devotion was conspicuous in his whole career. His faith, patience, and fortitude under affliction were eminent, and he came "to his grave in a full age, like as a shock of corn cometh in its season!"

The life of such a man was a fine subject for his biographer, especially for a son, who having imbibed the spirit of his father, and treading in his footsteps, and possessing his copious papers, was well qualified for the task;—a task which, in our judgment, he has performed with ability, with candour, with fidelity, and in a truly edifying manner.

The life of Mr. Scott was productive of a greater number of incidents than usually occur in the ministerial course. The story of his early days is singular, and presents a character, at that time, by no means promising. The manner of his entrance into the Established Church was attended with peculiar circumstances, which are very candidly detailed, and accompanied by reflections which well deserve the attention of the clergy.

The subsequent chapters of the work relate his first settlement at Stoke—his becoming acquainted with Mr. Newton, then vicar of Olney—his removal to the curacy at Ravenstone—the great change which took place in his religious views, as detailed in that eminently useful work "The Force of Truth"—his becoming the successor of Mr. Newton as curate of Olney—his removal to the Lock Chapel—and his final settlement as rector of Aston Sandford.

A large and very interesting account is given of his undertaking, prosecuting and completing, amidst unexampled difficulties and almost overwhelming trials, that great and good work, "A Commentary on the Scriptures;" with the wonderful interposition of Divine Providence in raising up friends who nobly and liberally released him from the most distressing embarrassments occasioned by that publication. The hand of God was most visibly displayed in this affair, and appeared to be an intimation of his gracious design to render this work an instrument of great advantage to the church of Christ for ages to come.

A full account is given of Mr. Scott's other writings, which were numerous, and some of them, especially his Essays, and his Treatise on Repentance, remarkably useful.

A great number of his letters to his friends are also inserted, all of which exhibit "the man of God, thoroughly furnished unto every good work." His theology was of a *practical character*, and displeased bigotted zealots of all parties. "The anti-Calvinist reproached him for his Calvinism, and the hyper-Calvinist called him an Arminian. The mere moralist trembled for the consequences of his *Antinomian* doctrine of justification; while numbers in an opposite extreme considered his insisting upon the evidences of faith, and the general strictness of his teaching as *legal*; but he constantly moved on in the course which he saw clearly marked out before him, heedless of these conflicting charges."

On the whole, we consider this work as admirably calculated for extensive usefulness; it needs not our recommendation; it has already received the public sanction in no ordinary degree; and we trust it will long continue to instruct and edify both ministers and laymen, whether in or out of the establishment. Ministers will be excited to redoubled diligence by the example of this indefatigable servant of Christ; and other members of the Christian church will pray, that the Lord will thrust out into his harvest many such labourers as Mr. Scott.

XXX.

The Ancient Principles of the True and Sacred Philosophy, as lately explained by J. Hutchinson, Esq. Originally published in Latin by *A. S. Catcott, LL.B.* Translated, with ad-

ditional Notes and a Preliminary Dissertation on the Character and Writings of Moses, by *Alex. Maxwell.* 8vo. (with Plates) 9*s.* Maxwell.

Mr. Catcott was a clergyman of Bristol, and one of the most learned advocates of the Hutchinsonian philosophy. The Tract here translated was originally published in 1738, and "contains a summary of Mr. H.'s opinions, so far as they concern the Mosaic Creation. The Editor does not subscribe to many of his (Mr. H.'s) opinions: he considers him as a singular and original writer; at the same time confused, extremely coarse, and not always intelligible; yet, as to the great outline of his system—the certain accuracy of Scripture—the agency of the elements—and the regular establishment of secondary causes in the mechanical operations of nature, he certainly approves, because this doctrine is so reasonable, so interwoven with the beauties of creation, and in perfect accordance with the peculiar language of Scripture." p. 120.

We have not by us Mr. C.'s original Tract (which we believe is scarce) and therefore cannot compare Mr. Maxwell's translation with it: but he is not unknown to us, and we have therefore confidence in his ability and faithfulness: we confess, however, that we consider the original part of the work as the most valuable. We mean the "Preliminary Dissertation on the Writings and Character of Moses," which abounds in good sense and sound learning, and shows the author to be a man of extensive reading. The object of it is to establish the character of Moses, not only as a philosopher and a historian, but as an inspired writer. He then shows that the book of Genesis must not be interpreted either mystically or allegorically, as by Jewish and Christian rabbies. "The literal, grammatical, and historical meaning (says Mr. M.) is the only basis upon which any fixed or genuine interpretation can be established. If the creation, as described by Moses, is capable of such an interpretation, without any rabbinical or mystical glosses, it may assist an inquirer as to the real system of nature, and the agency of secondary causes, or in the general pursuits of natural and experimental philosophy." p. 112.

Geological Essays. By J. Sutcliffe. A. M. 8vo. 4*s.* Baldwin & Co.

It is only when works of Science stand connected with the Scriptures that they fall within our notice; and even then we can do little more than announce them, as we have no room for discussions of that nature. The Essays before us are three, which have been separately printed; the first of which was noticed by us two years ago, (p. 238.) It is "A Short Introduction to the Study of Geology," &c. in which the Mosaic account of the Creation and the Deluge is vindicated. The second Essay, in the form of Appendices to the former, contains a refutation of the prominent errors in the Wernerian System of Geology; and in the theories of other writers. He particularly opposes the infidel theory of the eternity of matter, and the fashionable notion that the earth existed ages before man was formed.

The third Essay is on "the Geology of the *Avon*, being an Inquiry into the Order of the Strata and Mineral productions of the district washed by its streams." In tracing the course of this celebrated river, Mr. S. finds further facts to justify his theory and vindicate the Mosaic narratives of the Creation and Deluge. This work may, therefore, be advantageously read in connexion with the preceding, as having the same general object, and founded on analogous principles. We should not do justice to the author were we to omit that Mr. S. has collected a vast variety of geological facts, as well from his own observation and the information of practical miners, &c. as from preceding writers on geology.

In this view we recommend the present work to our more intelligent readers, and particularly to ministers and students; apprizing them, however, that they will not find it what is fashionably styled "light reading;" for it requires much thought and some previous degree of sacred learning fully to comprehend it.

A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg. By *R. Hindmarsh.* 4*s.* Hodson.

Mr. Hindmarsh is grievously offended by what he calls the slanders and misrepresentations of Mr. Pike, the late Mr. Wesley, and the Editor of the Evangelical Magazine. In our review of Mr. Pike's publication, intitled, "Swedenborgianism depicted in its true colours," we certainly did say, "we thought that the Baron had studied spiritual senses and mystical meanings till they had turned his brain; and that we wondered any person in his sober senses could be his disciple." In this opinion we are abundantly confirmed by Mr. H.'s "Vindication;" and our opinion will, we think,

be fully established in the judgment of all our sane readers, by giving a specimen from this same "Vindication."

Mr. Pike had charged the "New Church" with holding that "married people quarrel in the other world;" and Mr. H. admits that "as in the *first* state of man after death he retains the same face, speech and disposition as he had before, and that, he is known at first sight by his former friends, so it is common for husband and wife to meet there—and if they had not lived together in conjugal love, they sometimes separate; and if they had lived in variance and strife, it is not unusual for them to break out into strife and quarrelling, even to fighting."

He also allows, that in the *intermediate state*, between heaven and hell, "in the spiritual world," there are cities where the Dutch live, and there (he quotes the Baron's own words) "wives who affect authority over their husbands dwell on one side of the city, and never meet with their husbands unless by particular invitation, in the way of respect and civility; and on such occasions the husbands lead them to houses where the married pairs live without affecting any authority over each other, and shows how elegant and neat their houses are," &c. —How came the Baron to find this out?

Another curious discovery is, that "there is a place not far from heaven, in the midst of which there is a table, on which if any piece of writing be placed that containeth in it any truth derived from the word, by virtue of that truth the writing instantly shines like a star." It is also affirmed, that "the Lord appears in heaven as a sun before the right eye, and as a moon before the left." All these assertions Mr. Hindmarsh gravely endeavours to prove, by such strange misconceptions and misapplication of scripture as we have rarely seen.

In the close of the book Mr. H. gives us the chief Articles of the faith of the New Church, among which are these:—"That immediately on the death of the material body, (which will *never be reassumed*) man rises again as to his spiritual or substantial body, wherein he exists in a perfect human form, with every faculty which he before enjoyed; and that his eternal state, as to happiness or misery hereafter, will altogether depend on the quality of his past life, whether it has been good or evil." And yet, Mr. H. maintains that "every man after death comes first into the *middle state* between heaven and hell, and is there prepared either for heaven or for hell, every one according to the life he had led in the world; and in that world no one is tormented, but the wicked then first come into torment, when, after preparation, they go to hell. The externals of such spirits are successively put off, and so their internals are disclosed," &c. It may again be asked, how the Baron came to know all this? He tells us that "it hath been granted me by the Lord to be with those who are in that world, and to see every thing, and so to relate this from actual experience, and this now for the space of twenty years." Mr. Hindmarsh here subjoins a note.—"It appears that the author lived about eight or nine years after writing the above, and that the privilege of conversing with spirits and angels continued with him to the last."

The eleventh Article of Faith is thus stated:—"There is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell that had been created an angel of light, and was afterwards cast out of heaven; but that all, both in heaven and hell, are of the human race; in heaven, such as had lived in the world in heavenly love and faith; and in hell, such as had lived altogether according to the principles of self-love and the love of the world." To complete this farrago of nonsense and madness, we need only add the fourteenth Article of Faith:—"That the last judgment, being a separation of the evil from the good in the spiritual world, where heretofore they had been collected and mixed in society together, from the time of the Lord's first advent into the world till the time of his second advent, *was actually accomplished in the year* 1757, when the former heaven and the former earth, or the Old Church, passed away, according to the Scriptures, and the foundation of a New Church was laid, wherein all things are become new;" so that, according to the fifteenth Article,—"the second advent of the Lord has already taken place, being a coming, not in person, but in the power and glory of the spiritual sense of his Holy Word, as demonstrated in the writings of his servant Emanuel Swedenborg."

Prejudice and Responsibility; or a Brief Inquiry into some of the Causes and the Cure of Prejudice against Religion, and into the Doctrine of Man's Responsibility for imbibing it. 12mo. 3*s.* 6*d.* Hatchard.

THERE are, perhaps, few individuals within the circle of whose acquaintance some young person may not be found whose "carnal mind," naturally at en-

mity against God, and therefore against the religion which comes from God, has been fortified in its native prejudices against the Gospel either by "education, by company, by books, by the misapplication of language and of reason, or by a sinful life." Such are the causes of prejudice which the author specifies and seeks to cure; nor do we know a kinder service which a pious friend could render to a man under the unhappy influence of prejudice against religion than the requesting his acceptance and perusal of a copy of this very judicious and well-written little volume. The book is enriched with much valuable matter from the publications of Hall, Chalmers, Foster, and other eminent writers; nor is the author disgraced by the liberal use which he has made of their works, since he has frankly acknowledged his obligations to them.

A Speech delivered (May 24, 1822,) before the General Assembly of the Church of Scotland explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of its Compulsory Pauperism: with an Appendix. By T. Chalmers, D.D. 8vo. 2*s.* 6*d.* Whittaker.

WHILE this pamphlet has a more immediate reference to Scotland, it is applicable, in its leading principles to pauperism as it exists in England; and although it would not comport with the plan of our work to discuss a question of political economy, we must be allowed earnestly to recommend the speech of Dr. Chalmers to the attention of all who seek for information as to the best method of providing for the relief of the indigent; a subject in which the moral as well as secular interests of a large portion of the community are involved.

Dr. Chalmers desires nothing short of the absolute repeal of those statutes which relate to the support of the destitute poor, being fully persuaded that gratuitous benevolence would make adequate provision for all cases of real distress, without furnishing those motives to idleness, extravagance and vice which he deems inseparable from the present system. And those of our readers who are startled at a project so bold as that of sweeping away altogether the existing laws respecting pauperism, may yet think it worth while to give a patient hearing to an author so well qualified to handle the subject; who is stimulated in his laborious exertions by an unfeigned desire to promote the real welfare of the poor, and who has been enabled to exhibit a practical and highly interesting illustration of his views in the actual effects which have resulted from their adoption.

Observations on the Conduct and Character of Judas Iscariot. In a Letter to the Rev. J. Primrose. By the *Rev. J. Bonar.* 18mo. 54 pp. W. Oliphant.

THERE can be no doubt that in viewing the evidence for Christianity we ought to consider the various arguments which are advanced in its support, not as if any one of them were the only proof of the authority of our religion, but rather as parts of a whole which ought in fairness to be viewed together when we draw our conclusion. But while we admit this, it is nevertheless true that there are many arguments which may be viewed separately, and yet lose nothing of their force and conclusiveness.

The small work before us presents us with such an argument, founded on the conduct and character of Judas Iscariot. The author, Mr. Bonar, was a Scotch clergyman, and first published this pamphlet in the year 1750. It has ever been held in great estimation, and is particularly recommended by Dr. Doddridge as setting "in a most just and beautiful light" the testimony of the apostate Judas to the innocence and divine mission of his Master: to this we cordially subscribe, and recommend it particularly to the candid attention of all who can entertain a doubt of the divine mission of our Lord.

Elijah: A Sacred Poem. By *T.F. Barkam.* 8vo. 2*s.* (The profits devoted to the Missionary Societies.) Hatchard and Son.

THIS piece, though "*chiefly intended* for *young* persons of piety and education," may be perused also by those of mature age with interest and benefit; and forms a valuable addition to the stock of *truly* sacred poetry. The description of the prophet's assumption is peculiarly impressive.

There are, however, scattered through the piece some expressions which neither agree with the dignity of sacred poesy nor with the early period of the narrative. Of these, we notice the term "tool," p. 32, instead of instrument—"precious Gospel," p. 32—"my dear familiar friend," p. 34—"Devil," p. 38, for Satan, which name is used in the Old Testament, and rendered classical by Milton. The line p. 25,

"Assure me I am Christ's, that Christ is mine,"

should also be expressed in Old Testa-

ment language, to avoid the appearance of an anachronism. We mention these little blemishes with the most friendly motive, confident that the author knows how to profit by our hints.

The Nature, Obligation, and Reward of Preaching the Gospel: a Sermon preached at the Annual Meeting of the Union of the Congregational Churches in Scotland. By the *Rev. W. Orme*, of Perth. 1*s.* Hamilton.

In discoursing on 1 Cor. ix. 16, 17, "For though I preach the Gospel, I have nothing to glory of," &c. Mr. Orme directs the attention of his hearers, and especially of his brethren in the ministry, to the Gospel which Paul felt himself bound to preach—to the nature of the obligation which constrained him to preach—to the manner in which he discharged this obligation—and to his views of the reward connected with his work. These very interesting topics, which are discussed in an instructive manner, are calculated for general usefulness, and particularly for ministers of the Gospel of every denomination.

A Sermon, preached in the Parish Church of Bray, Bucks, Aug. 4, 1822; occasioned by the Death of the Rev. E. Townshend, A. M. By the *Rev. G. Walford, A. M.* Curate of Bray. 8vo. 1*s.* Hatchard.

Our readers have all heard of the *Old Vicar of Bray*. But with all his trimming and time-serving, we doubt if he could boast of being "thirty-four years resident vicar of that parish." This, however, was but a small matter with Mr. T.; his object appears to have been to "deliver his soul" by a faithful discharge of his ministerial duties; and this sermon is therefore properly entitled "The Christian Minister's living and dying Testimony to the true grace of the Gospel." The leading topics of Mr. T.'s ministry appear to have been "Human Corruption—the Atonement—the Spiritual Union of Believers with Christ," &c.; and his dying testimony accorded with his public ministry, and exhibited a striking instance of full assurance of faith, attended with a deep conviction of his own unworthiness. "Thank God," said he, "my peace is perfect; I have not a fear, nor doubt, nor ruffled thought." On being told he should soon be among "the glorified saints above," he replied, "Yes, I shall, I shall; and I shall wonder how I got there!" Who would not pray, "Let my last end be like his!"

LITERARY NOTICES.

Preparing for Publication.—Five Lectures on the Pretensions and Abuses of the Church of Rome. By the Rev. J. Birt, of Manchester.—2. A Quarto *Duoglott* Bible, English and Welsh. By J. Harris, Swansea.—3. Truth against Falsehood; or Facts against Fiction: in a Series of Letters to *Douglas*, author of "No Fiction," by Lefevre.—4. The Domestic Guide to Literature and the Sciences. By the Rev. H. C. O'Donoghue, A.M.—5. Dr. Collyer has issued proposals for publishing, by Subscription, "Sacred Parodies, adapted to popular airs."

SELECT LIST.

National Psalmody: a Collection of Tunes, with appropriate Symphonies. Set to a course of Psalms, (N.V.) for the United Church of England and Ireland. By the Rev. J. T. Barrett, M.A. The Music harmonized, arranged, and adapted by B. Jacob. Royal 8vo. 1*l.* 1*s.*

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Asaph; or the Hernhutters: a Rhythmical Sketch of the History of the United Brethren. 3*s.* 6*d.*

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A Funeral Sermon for the late Rev. John Owen. By the Rev. J. Hughes.

RELIGIOUS INTELLIGENCE.

LONDON.

BRITISH AND FOREIGN SEAMAN'S FRIEND SOCIETY AND BETHEL UNION.

THE Third Anniversary of the above Society was held on Wednesday, Oct. 2d, at the City of London Tavern, the Right Hon. Admiral Lord Gambier in the Chair. After his Lordship had briefly addressed the Meeting, a retrospect was read of the proceedings of the Committee for the past year, in London, and the formation of similar Societies in about forty sea-ports in England and Wales, Scotland and Ireland. Also the formation of a Mariner's Church at New York, and Bethel Societies in the United States, New Brunswick, Bermuda, Berbice, Cronstadt; and even at Rio Janeiro, it is added, the Bethel flag has been raised by a pious merchant on board of some ship every Sabbath day, when he reads sermons, gives exhortations, and holds prayer-meetings. On the Mediterranean, and in various other places abroad, the like exertions are making for the spiritual benefit of Sailors; and the Committee joyfully anticipate the day when "the dominion of our glorious and exalted Immanuel shall be from sea to sea, and from the river unto the ends of the earth." After this Report, the Meeting was addressed by several clergymen and Dissenting ministers, naval officers and others. A series of Resolutions were passed, gratefully acknowledging the divine blessing on their exertions; also appointing officers and a new Committee.

SOCIETY FOR RIVERMEN.

SEPT. 18, a Preliminary Meeting was held at the British School-room in Horsleydown, to form a Society for Rivermen in general.—Various exertions had been previously made to excite the attention of persons who reside on the banks of the Thames to this object, and the efforts of the British and Foreign Seaman's Friend Society and Bethel Union, had for several months been of the most unwearied description at Horsleydown; but the increasing and extensive business of that noble Institution requiring such undivided attention, and the demands on its funds becoming very considerable, it was deemed advisable that a distinct Institution should be formed for Rivermen only; and persons invited to assist it whose profession and habits rendered them best adapted for promoting religion and morality among this interesting class of men.

The Rev. G. C. Smith having been called to the Chair, addressed the Meeting at considerable length, stating the objects of the new Society, and combating the various objections he had heard against it. He dwelt with great force on the folly of the idea that the heart of any man was impenetrable to the power and grace of God; or that there was any class of men breathing, among whom a minister of the Gospel might not confidently expect the Divine blessing on the use of suitable means.

The Chairman had scarcely resumed his seat, when a person in his plain working dress stood up, and most unexpectedly addressed him, saying, "Sir, after what you have said, I think if I were to sit still the very boards beneath my feet would cry out. If any man is a monument of mercy, I am. If God has displayed what he can do with the worst of sinners it is with me. I lived for ten years the most abandoned and desperate infidel in London: I admired revolutions, advocated deism, and rejected every thing that was good. One Sunday afternoon, about three years since, you preached on Kennington Common to an immense multitude, my wife persuaded me to go; I was struck with astonishment at your arguments against infidelity, but I was not convinced. I was anxious to bring you over to our sentiments, and pressed forward to place in your hand the Spencean Books of division of land and property. I afterwards heard you occasionally at other places, in the open air. When you preached on Bankside to Watermen, I was there, and was so powerfully impressed, that you may remember a man crying out when you had done—"Sir, I am a Deist, but almost thou persuadest me to be a Christian!" From that time I began to seek salvation. A person, who is a Methodist, afterwards called upon me for my children to attend a Sunday School. He reasoned with me, and I brought him my infidel and deistical books; such as Paine's Age of Reason, and Carlile's works; I said to him, cast them all into the fire; he said 'No; they are your books, I must leave you to do as you please with them.' I then seized them all, threw them into the fire, and he continued with the bellows in his hands blowing the fire for an hour, until the whole were entirely consumed. I now rejoice, Sir, and thus publicly declare what God has done for my soul. No man need despair; I was the chief of sinners, but Christ has saved me, and surely he can save Watermen and Lightermen. My wife now serve

the Lord, my children attend a Sunday School, and I am resolved, by Divine grace, that I and my house will serve God the remainder of our days. I will do all I can for the cause of Jesus Christ, and if it is in my power by any means to help this blessed design, I will do it with all my heart and soul, for the sake of Him who died for me on Mount Calvary." He sat down much affected. The Chairman arose, and said he well recollected the circumstance to which allusion had been made, though he never knew the person before this evening. The effect produced on the audience may easily be imagined.

RELIGIOUS TRACT SOCIETY.

ONE of the prominent features in the operations of the Religious Tract Society, is the effort made to counteract the awful tendency of Fairs, and other places of depravity; and it cannot fail to excite the most cheering anticipations of good when it is known that this most active Society distributed, during the three days and nights of Bartholomew Fair, upwards of 109,000 tracts, (60,000 of which were of the tract entitled "The Fair,) and hand-bills, each of which contained a faithful exhibition of the plan of redemption!

Surely the proceedings of this Institution cannot be known to the Christian world, or its annual subscriptions would not have decreased between two and three hundred pounds; and it must be a matter of surprise that during last year a Society so feebly supported should have put into circulation above *five millions* of its publications!

The friends of God and man are affectionately solicited to pray and exert themselves on behalf of this Society, and to remember that they may do incalculable good by co-operating with the Committee, who have recently provided tracts, entitled "The Fair," "The Market Day," and numerous interesting and cheap hand-bills, which may be purchased at 56, Paternoster-row, where subscriptions and donations will be gratefully received.

CHESHUNT COLLEGE.

THE Autumnal Meeting of the friends of Cheshunt College was held at Sion Chapel, Whitechapel, on Thursday, Oct. 17. The Rev. G. D. Owen, of Maidenhead, commenced with prayer; the Rev. W. Kemp, resident Tutor, introduced the Themes, which were delivered by two of the senior students. The former by Mr. B. Woodyard, on "*The Mercy of God*," the latter by Mr. John Dryden, on "*The Justice of God*." The Rev. John Townsend, of Bermondsey, delivered a very excellent sermon from 1 Tim. iii. 1; and the Rev. A. Start, of Ashbourn, concluded the interesting services of the evening with prayer.

CRAVEN CHAPEL.

WE understand the time fixed for the opening of *Craven Chapel*, south of Marlborough-street, Oxford-street, is Wednesday, December 4.

Sudden Deaths.

AT a BIBLE Meeting, held at the Friends' Meeting-house in St. Martin's Lane, on Tuesday, Oct. 8, a Mr. Cook addressed the Meeting in a lively manner, proposing a plan for augmenting the number of subscribers; soon after finishing his address he was seized with a fit of apoplexy, and died on the following Friday, aged 75.

BENJAMIN GRAY, in his seventy-fifth year, attended, on Wednesday, Oct. 2, at the City of London Tavern as a Candidate for the benefit of the City of London General Pension Society. He had taken his seat in the great room, among fifty-four other candidates, and appeared as well as usual. Soon after, he was observed leaning his head as if asleep, he was immediately supported by one of the aged candidates next him, in whose arms he suddenly expired. Medical aid was called in, but to no avail. It is supposed that his too great anxiety was the immediate cause of his death. Had he lived, the 1601 votes polled for him would have gained his election. He has left a widow and daughter unprovided for. Subscriptions have been raised to pay the funeral expenses and provide suitable apparel. It is, however, hoped that a benevolent public will enable her to get into a small line of business to obtain a livelihood, without having recourse to parochial assistance. Should any of our readers be inclined to contribute to this object, Mr. Westley, the Publisher, has kindly consented to receive Subscriptions.

*** *Pension Society.*—This excellent Charity was instituted in 1818, for the relief of decayed artisans and mechanics, or the widows of such persons, as are above sixty years of age, residing within ten miles of London, and who do not receive parochial assistance. The small subscription of *twelve shillings* per year, entitles to a vote for a candidate, and the persons elected receive (the male pensioners) five shillings per week

for life, and the females three shillings; but the allowance will hereafter be seven shillings to the men, and five to the women. The Institution is managed by a President, Treasurer, and Committee of fifteen gentlemen. The Patrons are, the Duke of Sussex and Prince Leopold. Patronesses, the Duchess of Kent and the Duchess of Wellington. The Lord Mayor is President, and several of the Aldermen, with other gentlemen, are Vice Presidents. The Rev. W. E. L. Faulkener, Chaplain, W. Williams, Esq. M. P. Treasurer, Mr. D. Richardson, Honorary Secretary, and Mr. J. Slate, 35, Great Russel Street, Bloomsbury, Collector, by any of whom subscriptions are received.

There are forty-seven men and twenty-four women already on the funds of this charity.

Exemption from Sunday Tolls.

THE General Turnpike Act, passed during the last Session of Parliament, completely sets at rest the question of Dissenters being exempt from paying Toll on Sundays, when proceeding to their usual places of worship. The Act states, (sect 32,) that tolls shall not be demanded or taken "of or from any person or persons going to, or returning from, his, her, or their usual places of religious worship, tolerated by law, on SUNDAYS, or *any day* on which Divine Service is, by authority, ordered to be celebrated." There is, however, we understand, a subsequent clause, which limits this general enactment, by providing that the "Exemption from toll on Sundays, &c. for persons going to and returning from any place of worship, shall not extend to any turnpike within the distance of five miles of London," &c.

OCT. 16. The Rev. John Blackburn, formerly of Hoxton Academy, and late of Finchingfield, Essex, was set apart to the pastoral office over the church and congregation at Claremont Chapel, Pentonville. Mr. Lewis commenced the service with prayer and reading; Dr. Harris explained the order of a Christian church, and asked the questions; Mr. H. F. Burder offered the general prayer; Mr. James, of Birmingham, preached from Coloss. ii. 5; and Mr. Rayson concluded. Mr. Bradley, of Manchester, preached in the Evening.

WE understand that the Rev. Mr. Henry, late of Leith, is to be set apart to the pastoral office in the Independent church at Tooting, on Wednesday, the 27th of November.

How to distinguish OXALIC ACID (*which is a Poison*) *from* EPSOM SALT.

THERE is a very simple way of satisfying oneself that the dose about to be taken it not *Oxalic Acid*. Taste one drop of it, or else a particle of the suspected crystals, and if it be *Oxalic Acid*, it will be found *extremely sour*, like most other acids. The taste of Epsom Salt is quite different.

PROVINCIAL.

WYMONDLEY COLLEGE.

ON Thursday, Sept. 12, was held the Annual Examination of the Students at Wymondley College, Herts, by the Trustees of the late William Coward, Esq. Portions of the Classics were read from Virgil, Livy, and Cicero; and from Lucian, Herodotus, and Plato. Some portions also from the Psalms and Isaiah in Hebrew. In the Classics, most of the students were not informed beforehand of the passages they would be called upon to read.

The examination was continued in Logic, Intellectual Philosophy, and Theology; when the students were required to give an oral abridgment of the lectures they had received in these branches, They were also called upon to demonstrate various problems, taken indiscriminately from several books of Euclid. Some, in addition, read sermons of their own composing.

The Trustees expressed themselves in the warmest terms of approbation, and said, "We have attended many examinations here, but never did we feel greater pleasure and satisfaction than we have enjoyed throughout *the whole* of the examination this day.

DURHAM AND NORTHUMBERLAND.

A MEETING of the Association of Congregational Ministers of the Counties of Durham and Northumberland, was held at Darlington on Monday and Tuesday, the 9th and 10th Sept. On the Monday evening, Mr. Prattman, of Barnard Castle, preached from Num. x. 29. In the Afternoon of Tuesday, a Public Meeting of the Association was held, Mr. C. Gollop in the Chair, when Messrs. Prattman, Williams, Nicol, Lewis, Ivy, Gibbs, and Stowell, severally addressed the Meeting, and forcibly urged the importance of greater exertion for diffusing the Gospel in the counties of Durham and Northumberland. Mr. R. Gibbs, of Newcastle, preached in the Evening.

The congregations were numerous and respectable, and the whole services peculiarly interesting.

NORTHAMPTONSHIRE INDEPENDENT ASSOCIATION.

SEPT. 26. The Half-yearly Meeting of the above Association was held at Weedon-Bec. Mr. T. Toller, of Kettering, and Mr. W. Notcutt, of Wilbaston, preached in the morning; the former from Zech. i. 5. the latter from Luke xii. 42—44. In the afternoon the business of the Association was transacted, when the subscriptions and collections in behalf of the Missionary fund were received, of which the sum of 26*l.* was voted to the Home Missionary Society, and the remaining 80*l.* to the London Missionary Society. Mr. Scott, of Rowel, preached in the evening. A solemn interest was given to this meeting by the recent and sudden death of one of the most respected and active members of the Association, Mr. Knight, of Yelvertoft.

ORDINATIONS, CHAPELS, ETC.

Erratum.—In the account of Mr. Ryan's Ordination in our last, *for* "Orchard-street, *Manchester*," *read* "Orchard-street, *Stockport*."

AUG. 8. A new Chapel was opened at Whetly Rocks, near Leek, Staffordshire, when three sermons were preached,—by Mr. Farmer, of Hanley, from Psalm cxxxii. 17, 18; Mr. Roby, of Manchester, from Psalm xxxv. 3; and Mr. Ball, one of the Home Missionaries for the county of Stafford. The place was filled with attentive hearers, and the prospect of usefulness is encouraging.

AUG. 21. A new Independent Chapel, called Hope Chapel, was opened at Weymouth. Three sermons were preached on the occasion. In the morning by Mr. J. Trego, from 2 Sam. xiv. 14; in the afternoon by Mr. J. A. Roberts, from 1 Pet. i. 12; and in the evening by Mr. J. E. Good, from Col. ii. 6, 7. Messrs. Murch, Lewis, Curtis, &c. engaged in the respective services of the day. The interest excited on the occasion was very great, and the crowd of serious hearers, especially in the evening, was excessive. This chapel is on the opposite side of the water from Dr. Cracknell's.

AUG. 22. The Rev. A. Blackburn, late of Idle Academy, was ordained pastor of the Independent church at Myrtle Grove, Eastwood, near Halifax. The solemn services of the day were begun with reading and prayer by Mr. Hawkins, of Warley; Mr. Vint delivered the introductory discourse, and proposed the questions; Mr. Scott, of Cleckheaton, engaged in prayer with imposition of hands; Mr. Cockin, of Halifax, (his former pastor) delivered an impressive charge; Mr. Greenall, of Burnley, preached to the people; and Mr. White, of Northowram, concluded with prayer.

SEPT. 3. A new and commodious Chapel was opened in the populous village of Great Wakering, near Southend, Essex. Mr. Wells, of Coggeshall, and Mr. Smith, of Brentwood, offered up fervent prayer to God; Mr. Burls, of Maldon, preached from 2 Chron. vi. 18; Mr. Mudie, of Rochford, stated the reasons that led to the erection of a place of worship in that neighbourhood, together with other interesting circumstances connected with it, and concluded with prayer.

A large assembly from different parts of the county afterwards dined together; and, in the evening, Mr. J. Clayton, of the Poultry, London, delivered an animated discourse from 1 Cor. ix. 19; Mr. Thornton, of Billericay, and Mr. White, of Southend, engaged in prayer.

The above place of worship, together with a large piece of ground, on which there is a cottage and a dwelling-house at present erecting as a residence for a stated minister, is the voluntary gift of a venerable lady and her son, well known to all benevolent Societies in those parts of Essex: and all has been put in trust for the service of God for ever. During the persecuting times of the church, a minister was ejected from the living of the parish, but a remnant appears to have been left as the seed of a future harvest.

Same day, A new Independent Chapel was opened for divine worship in the village of Marsh Gibbon, Bucks, when Mr. Aston, of Buckingham, preached in the morning from Ex. xxix. 43; Mr. Gunn, of Aylesbury, in the afternoon from Zech. vi. 15; Mr. Tyler, (Baptist) of Haddenham, in the evening, from Eph. iii. 8. All the three services were highly interesting—and the congregations crowded to excess. The devotional exercises were conducted by Messrs. Fletcher, of Bicester, Woolley, of Deddington, and Adey, of Great Horwood.

SEPT. 5. The Rev. J. Coleman was ordained co-pastor with the Rev. D. Hennel, over the Independent church in Woolaston, Northamptonshire. Mr. West, of Harrold, commenced the service by reading and prayer; Mr. Morrice, of Olney, delivered the introductory discourse, &c.; Mr. Jacomb, of Wellingborough, offered the ordination-prayer; Mr. Renals, of Wellingborough, gave the the charge; Mr. Toller, of Kettering, preached to the people; Mr. Hoppus, of Yardley, concluded with prayer; and Mr. Pickering, of Brigstock, preached in the evening.

ON Tuesday, Sept. 10, 1822, a plain neat little Chapel, thirty-one feet by

seventeen, was opened at Hewelsfield, Gloucestershire, bordering on Monmouthshire. Mr. Bishop, of Gloucester, preached in the morning, Mr. Burder, of Stroud, in the afternoon, and Mr. Penhall, of Whitchurch, in the evening. Mr. D. Thomas, of Nebo, Mr. Fry, of Coleford, and Mr. Johns, of Caerwent, took part in the services of the day, which appeared to leave a good impression on the minds of many. A considerable number of persons were unable to gain admittance; and the weather being remarkably fine, many stood or sat about the door.

Sept. 18. The Rev. John Tippetts, late of Hoxton Academy, was ordained to the pastoral office over the Independent church, Broad Street, Lynn. Mr. Alexander, of Norwich, began the service by prayer and reading; Mr. Creak, of Yarmouth, delivered the introductory discourse; Dr. Harris, of Hoxton, offered the ordination-prayer, and gave the charge from 1 Tim. ii. 15; and Mr. Dewhirst, of Bury St. Edmunds, preached to the people from Phil. ii. 16.

Same day, the Rev. J. Chappell, late of the Newport Pagnell Evangelical Institution, was ordained pastor over the Independent church recently formed at Yaxley, Huntingdonshire. Mr. Evenett, of Whitlesea, engaged in reading and prayer; the introductory discourse was delivered by Mr. Hillyard, of Bedford, who offered the ordination-prayer; Mr. Bull, of Newport, gave the charge; and Mr. Green, of Uppingham, preached to the people. Messrs. Alley, of St. Neot's, and Isaacs, of Peterborough, engaged in the other devotional services of the day.

Sept. 24. The Rev. John Green was ordained to the pastoral office over the Independent church at Ebenezer Chapel, Market-Lavington, Wilts. Mr. Noyes, of Pewsey, commenced the service by prayer, &c.; Mr. Brown, of Tadley, proposed the usual questions; Mr. Noyes offered the ordination-prayer; Mr. Mantell, of Swindon, gave the charge from Isaiah lxi. 2; and Mr. Noyes, of Pewsey, preached in the evening.

Sept. 26. The Rev. J. Griffith, late of Carmarthen College, was set apart to the pastoral office at Beaumaris, Anglesey. Two sermons had been preached on the preceding evening, (Wednesday) by Mr. Thomas, of Carrog, and Mr. Rees, of Manchester. Thursday morning, Mr. Lewis, of Pwlheli, introduced; Mr. Breese, of Liverpool, gave the introductory discourse; Mr. Evans, of Amlwch, asked the questions; Mr. Evans, of Beaumaris, offered the ordination-prayer; Mr. Morgan, of Maclynneth, delivered the charge from Jer. iii. 15; Mr. Jones, of Holywell, preached to the people from Eph. iv. 3; and Mr. Jones, of Carnarvon, concluded. In the afternoon, Mr. Owen and Mr. Lewis preached, and Mr. Jones and Mr. Morgan in the evening.

Same day, The Rev. W. Griffiths, late of Carmarthen College, was ordained over the Congregational church at Holyhead. On the preceding evening, Mr. Cooper, of Dublin, preached; and on Thursday morning, at half-past six, Mr. Jones, of Holywell; at nine, Mr. Rees, of Manchester, began by reading and prayer; Mr. Jones, of Carnarvon, defined the nature of a Gospel church; Mr. R. Roberts, of Ceirciog, proposed the questions; Mr. Jones offered the ordination-prayer; Mr. Cooper gave the charge; and Mr. D. Roberts preached to the people. Six other sermons were preached on the occasion. This, we are informed, is the first ordination solemnized at Holyhead.

Same day, A small but neat Meeting-house was opened at Braishfield, Hants, the foundation of which had been laid in June, by Mr. Reynolds, of Romsey. On occasion of the opening, two Sermons were preached, by Mr. Reynolds, and Mr. Adkins, of Southampton. At the same time, so numerous was the attendance, that sermons were preached also at the Cottage, in which worship was wont to be held, by Mr. Ash, of Mitchelmarsh, and Mr. Crabb, the Methodist minister at Romsey. The poor villagers have done what they could, but the principal expense will devolve on the congregation at Romsey, who have generously lent their assistance to the cause.

Oct. 2. At Tean, in Staffordshire, a very neat Chapel, built on the most economical principle, was opened for public worship. Sermons were preached on the occasion; in the afternoon, by Mr. M'All, of Macclesfield, from Psal. lxxxix. 15, and in the evening, by Mr. Farmer, of Hanley, from Psal. lxxii. 15. The place was crowded, and handsome collections made.

Same day, A new Chapel was opened at Combmartin, North Devon. In the morning, Mr. Rooker, of Bideford, preached from 2 Chron. vi. 18; in the afternoon, Mr. Gardiner, of Barnstaple, from Rom. x. 1; and in the evening, Mr. Bromley, of Appledore, from John v. 2, 3, 4. Messrs. Smith, Gribble, Barfitt, Sharp, and Witty, engaged in prayer. The services were all peculiarly interesting and well attended. It is worthy of notice and imitation, that many of the poor villagers who were unable to subscribe towards the erection of the chapel, of their own accord engaged to give some one day's work, some two, and

some more, as the necessities of their families would allow, to assist in the work.

MORE RECENT DEATHS.

On the 14th inst. peacefully departed, Mary, the wife of the Rev. W. Jones, of Bolton, after a lingering illness of three months, which she bore with Christian resignation, and in the enjoyment of "a good hope, through grace," aged thirty-two.

On Sabbath evening, the 13th inst. while worshipping at New Windsor Chapel, a person who had attentively heard an impressive sermon on the force of conscience and sudden death, as exemplified in the case of Belshazzar, was, during the last prayer, suddenly seized with a fit, and after falling and uttering a single groan, instantly expired, in the midst of a congregation deeply affected by so solemn an event. We rejoice to add, that he was a member of a neighbouring church, and an eminently serious and exemplary character; so that sudden death was doubtless to him sudden glory. May the solemn event be the means of awakening the attention of some careless souls, many of whom eagerly gazed on his lifeless remains with mingled emotions of astonishment and pity.

SCOTLAND.

CONGREGATIONAL UNION OF SCOTLAND.

The Tenth Annual Meeting of this Institution was held in Glasgow on the 3d and 4th of April last. Mr. Russell of Dundee, and Mr. Orme of Perth, were the preachers on that occasion. Mr. Knowles of Linlithgow, Mr. Aikman of Edinburgh, Dr. Wardlaw, W. M'Gavin, Esq. and Mr. Ewins of Glasgow, Mr. Kennedy of Aberdeen, Mr. Hirces of Greenock, took part in the several meetings.

Extracts from the Report.

"By means of this Institution the Gospel is regularly preached to numbers in many parts of Scotland, otherwise the most deplorably destitute; churches exist, walking in the ordinances and commands of Jesus; Sabbath schools are maintained, where divine instruction is imparted to many hundreds of children; and libraries of religious books are established. And besides thus effectively aiding the smaller and weaker churches of the denomination, the Institution has now assumed much of the character and magnitude of a Home Missionary Society, in directing and supporting very extensive itinerancies in many of the more remote and less accessible parts of the country.

"The Committee distributed among twenty-nine churches and six preachers, labouring in parts of the country where no church is formed, 516*l.*, by which means not fewer than thirty-five brethren have been enabled to labour more extensively than they could otherwise have done."

The Report contains extracts from letters received, which illustrate and establish the above statement. The ordinary receipts of the last year have proved deficient.

Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands.

(Inserted by desire.)

In our Number for September last, we inserted (by desire) some facts stated in the last Report of the Gaelic School Society of Edinburgh. In alluding to the Society for Propagating Christian Knowledge in the Highlands and Islands of Scotland, it was stated, that "*their plan only admits of teaching English. The Gaelic School Society has pursued a different course, and their success has more than realized their most sanguine expectations.*" Since the publication of the above, we have received an "Account of the Society for Propagating Christian Knowledge in the Highlands and Islands," and "a Sermon, preached in aid of its funds in 1814, by Dr. Chalmers," from which we transcribe the following extracts:

"To these may be added, as a *fourth feature* in the educational department, the teaching of *Gaelic*, as well as English, in a considerable proportion of the Highland Schools. Hence, the Bible, Spelling-Books, Grammars, and a variety of short Treatises have been translated into Gaelic, and extensively circulated: and as some misconception has prevailed in London upon this point, the attention of the friends of the Society is solicited to an extract from the Appendix to Dr. Chalmers's Sermon in 1814, which, it is presumed, will be entirely satisfactory." —"In answer to the enquiry, if Gaelic be taught in the Highland Schools, the Secretary of the Parent Board was officially instructed to reply; '*that it is a fixed rule of the Society, that Gaelic be taught in allthe Schools in those districts where the Gaelic language prevails.*' In the printed Instructions given to the Visiting Committees of Presbyteries, the following direction is given:—'*And in districts where Gaelic is chiefly spoken, that they try the scholars in the reading of Gaelic, and translating of English into Gaelic, and whether they understand the meaning of what they read.*' The insinuation, that the reading of Gaelic is

not taught in the Society's Schools, or but in few of them, was heard with astonishment, not only by the Directors, but by many gentlemen of the first respectability, both clergymen and laymen connected with different districts of the Highlands, who all concur in declaring, that the assertion so broadly laid down is incorrect. The Reports of Visiting Committees and Presbyteries generally state, in positive terms, that the Committee examined the scholars in reading Gaelic, and translating from the one language to the other."

FOREIGN.

AMERICA.

PRINCETON COLLEGE.

Oct. 1821.

THE smiles of Divine Providence are still resting on the *Theological Seminary* at Princeton. The highest number of students connected with it during the summer session was seventy-six. The spirit of *missions* is still gaining in the seminary: of about twenty-six students, who during the last session closed their studies in the Institution, considerably more than half have been engaged, or are about to engage in *missionary service*. One was recently ordained with a view to a mission in the Sandwich Islands; another, for the purpose of taking charge of a tribe of Indians in the western part of the State of New York. The attention of the students to prayer-meetings, Sabbath schools, and other pious and benevolent associations, continues rather to grow than to diminish. Thus it appears this school of the prophets is still under the fostering care of the Head of the Church. While, therefore, God in his providence is removing his servants one after another, the Synods feel thankful that he is raising up so many young men of talent and hopeful piety for the ministry.

UNITED STATES.—NORTH AMERICA.

THE General Assembly of the Presbyterian Church in the United States, closed their Annual Sessions, held at Philadelphia, on the 28th of May. It appears by the Reports there are 66 Presbyteries under the care of the Assembly, and 1411 Congregations: that in 30 Presbyteries 90 poor and pious youths were receiving education for the Christian ministry.

On the 21st of May, the Union between the Associate Reformed Church and the Presbyterian Church was consummated; and at 4, P.M. on the 22d, the members of the Associate Synod attended the Assembly, when they exhibited, in the duties of prayer and praise, "a union of heart as well as a union of form." We are happy to add, that the Assembly have appointed a Committee "on the subject of a connexion, by correspondence," with the General Synod of the Reformed Dutch Church.

Dreadful Earthquake in Turkey.

Constantinople, Sept. 3.

"ALEPPO, the capital of Syria, and one of the most beautiful cities of the Ottoman empire, has been visited by an earthquake, resembling those which laid waste Lisbon and Calabria in the last century. The first and most severe shock occurred on the 13th of August, about ten in the evening, which instantly buried thousands of the inhabitants under the ruins of their elegant mansions. Several other shocks succeeded, and even on the 16th shocks were still experienced, some of which were severe. Two-thirds of the houses of this populous city, containing 200,000 inhabitants, are in ruins, and along with them an immense quantity of valuable goods of all kinds from Persia and India, have been destroyed.

"According to the first accounts of this event, which through alarm may have been exaggerated, the number of the sufferers amounts to from 25 to 30,000. Tartars from Damascus report, that they saw the surviving inhabitants encamped without the town; and such is the depravity of human nature, that the Arabs no sooner heard of the calamity than they hastened to the spot to plunder, but were happily driven back by Behrem Pacha."

ANECDOTE.

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MISSIONARY CHRONICLE

FOR NOVEMBER 1822.

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"Whereas it has appeared, that during the ceremony denominated Suttee (at which Hindoo women burn themselves,) certain acts have been occasionally committed, in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized and forbidden in particular cases: as, for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people after having intoxicated women, by administering intoxicating substances, have burnt them without their assent whilst insensible; and inasmuch as this conduct is contrary to the Shasters, and perfectly inconsistent with every principle of humanity, (it appearing from the expositions of the Hindoo law delivered by pundits, that the burning a woman pregnant, or one having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters, and also that the intoxicating a woman for the purpose of burning her, and the burning one without her assent, or against her will, is highly illegal, and contrary to established usage,) the Police Darogahs are hereby accordingly, under the sanction of Government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices abovementioned, from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themseves to proceed to the spot, or send their Mohirrir or Jemedar, accompanied by a Burkundaz of the Hindoo religion, to learn of the woman who is

not taught in the Society's Schools, or but in few of them, was heard with astonishment, not only by the Directors, but by many gentlemen of the first respectability, both clergymen and laymen connected with different districts of the Highlands, who all concur in declaring, that the assertion so broadly laid down is incorrect. The Reports of Visiting Committees and Presbyteries generally state, in positive terms, that the Committee examined the scholars in reading Gaelic, and translating from the one language to the other."

FOREIGN.

AMERICA.

PRINCETON COLLEGE.

Oct. 1821.

THE smiles of Divine Providence are still resting on the *Theological Seminary* at Princeton. The highest number of students connected with it during the summer session was seventy-six. The spirit of *missions* is still gaining in the seminary: of about twenty-six students, who during the last session closed their studies in the Institution, considerably more than half have been engaged, or are about to engage in *missionary service*. One was recently ordained with a view to a mission in the Sandwich Islands; another, for the purpose of taking charge of a tribe of Indians in the western part of the State of New York. The attention of the students to prayer-meetings, Sabbath schools, and other pious and benevolent associations, continues rather to grow than to diminish. Thus it appears this school of the prophets is still under the fostering care of the Head of the Church. While, therefore, God in his providence is removing his servants one after another, the Synods feel thankful that he is raising up so many young men of talent and hopeful piety for the ministry.

UNITED STATES.—NORTH AMERICA.

THE General Assembly of the Presbyterian Church in the United States, closed their Annual Sessions, held at Philadelphia, on the 28th of May. It appears by the Reports there are 66 Presbyteries under the care of the Assembly, and 1411 Congregations: that in 30 Presbyteries 90 poor and pious youths were receiving education for the Christian ministry.

On the 21st of May, the Union between the Associate Reformed Church and the Presbyterian Church was consummated; and at 4, P.M. on the 22d, the members of the Associate Synod attended the Assembly, when they exhibited, in the duties of prayer and praise, "a union of heart as well as a union of form." We are happy to add, that the Assembly have appointed a Committee "on the subject of a connexion, by correspondence," with the General Synod of the Reformed Dutch Church.

Dreadful Earthquake in Turkey.

Constantinople, Sept. 3.

"ALEPPO, the capital of Syria, and one of the most beautiful cities of the Ottoman empire, has been visited by an earthquake, resembling those which laid waste Lisbon and Calabria in the last century. The first and most severe shock occurred on the 13th of August, about ten in the evening, which instantly buried thousands of the inhabitants under the ruins of their elegant mansions. Several other shocks succeeded, and even on the 16th shocks were still experienced, some of which were severe. Two-thirds of the houses of this populous city, containing 200,000 inhabitants, are in ruins, and along with them an immense quantity of valuable goods of all kinds from Persia and India, have been destroyed.

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to be burnt whether she has given her assent, and ascertain the other particulars above-mentioned relative to her age, &c. &c. &c. In the event of the female who is going to be burnt being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself in that situation, or should the people be preparing to burn her after having intoxicated her, without her consent or against her will, (the burning a woman under any of these circumstances being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence,) it will be then their duty to prevent the ceremony, thus forbidden and contrary to established usage, from taking place, and require those prepared to perform it to refrain from so doing; also to explain to them that, in the event of their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment; but in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation; and in the case of people preparing to burn a woman by compulsion, or after having made her insensible by administering spirituous liquors, or narcotic drugs, it will be then their duty to exert themselves in restraining them; and at the same time to let them know, that it is not the intention of the Government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require any express leave or permission being required previously to the performance of the act of Suttee; and the Police Officers are not to interfere and prevent any such act from taking place. And, lastly, it will be their duty to transmit immediately, for the information of the Magistrates, a full detail of any measures which they may have adopted on this subject, and also on every occasion, when within the limits of their thannahs this ceremony of "Suttee" may take place, the same being lawfully conducted, they will insert it in the Monthly Reports.

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SIAM, COCHIN-CHINA, AND JAPAN.

THE Directors having taken into consideration the deplorable state of the vast population of Siam, Cochin-China, and Japan, now sunk into the most debasing idolatry, and without the knowledge of the Saviour, Resolved, at a late meeting, That, by the help of a gracious Providence, they will attempt, as soon as they shall find it practicable, to procure complete versions of the Holy Scriptures into each of the languages of those countries.

By a letter just received from Mr. Beighton, at Penang, dated April 17, we learn that Dr. Milne, who had previously visited Sincapore, arrived at Penang on the 11th, having taken a voyage to those places for the recovery of his health, he having been seriously indisposed.

We are also informed that Dr. Morrison, having obtained leave of absence from the Factory at Canton, may be expected in England next Spring.

A rich Hindoo lately died at Benares, who had been a great patron of the Brahmins and Ascetics, and had devoted large sums of money to building temples, colleges for the poor, &c. &c. Twenty days before his death, which took place on the 7th of November, 1821, he presented the following address to the inhabitants of Benares:—

"I have lived in this world a long time, (about 80 years) without being able to acquire any knowledge of the Supreme Being; and I have all the while met abundant reasons to convince me, to the very bottom of my heart, that an uninterrupted happiness can never be formed in this world. But as my soul seems shortly about to quit the body, I beg your forgiveness of my faults, and bid you my last farewell."

Who would not wish that to such a man the gospel of God our Saviour had been made known! Probably there are many such men in India.

It has been asserted, in several of the public prints, that such has been the influence of a free press in India, (we should rather think of the Missionaries and Evangelical Clergymen in that country,&c.) that at the last festival of the great idol Juggernaut, there were so few pilgrims present, that they were unable to drag the ponderous car; and that the Brahmins talk of removing the raree-show to a more retired part of the country, less enlightened.

We sincerely wish that this may be true; but we cannot hear of any accounts of the fact transmitted by the missionaries.

Catholic Missions.

THE Queen of Thibet (says the *Diario Romano*) has requested to have eighty

Missionaries from the College of the Propaganda Fide at Rome, for the purpose of converting her subjects; five Capuchins (Friars) have already departed for Thibet. An Italian from Brescia, whom the Queen made her first minister, converted her Majesty to Christianity.—*Newspaper.*

Death of Mrs. Collie.

Mr. LOVELESS, in a letter dated Madras, 31st May 1822, communicates the mournful intelligence of the death of Mrs. COLLIE, wife of the Rev. Mr. COLLIE, the missionary, on his way to Malacca, who died at Madras, May the 24th, after an illness of only 14 days. (Particulars hereafter.)

Death of Mrs. Hands.

IN a Postscript to the above letter, Mr. LOVELESS says, "I will add, in case you should not hear from Bombay by this conveyance, that a similar mournful event has occurred there. Brother HANDS, of whose marriage at Bombay you have doubtless heard, has been again deprived of his dear partner. On their return home, when within three days of Bellary, Mrs. HANDS was taken ill of a fever, and on the day and hour when we were attending the funeral of Mrs. COLLIE, she died!! Alas! what an uncertain world is this! O for grace to work whilst it is called to-day, and to be found ready whenever our Lord may call.

MADAGASCAR.

A LETTER has been received from the Rev. John Jeffreys, dated on board the Menai frigate, Captain Moresby, May the 3d. The artisans embarked with him at the Mauritius on the 1st of May, and they expected to reach the port of Tamatave in a few days. Mr. Jeffreys speaks in the highest terms of the kindness of Captain Moresby, who omitted nothing in his power to render the voyage of the missionaries comfortable.

Tamatave.

A LETTER from the artisans, Messrs. Canham, Chick, Brooks, and Rowland, dated at this port, May the 8th, informs us that they, with the Rev. Mr. Jeffreys and Mrs. J. arrived there in safety and health, on the 6th day of that month. His Excellency Governor Farquhar had shown them much kindness during their stay at the Mauritius, as had also C. Telfair, Esq. Mr. Le Brun, Mrs. Le Brun, and others, with whom they resided while waiting (five or six months) for a passage to Madagascar.

They found that some of their goods were too heavy to be conveyed by land up the country, so that they were obliged to make them up into smaller packages, of 25, 50, or 100 pounds, and they wish this to be recollected by any future missionaries from England.

Mr. Jeffreys had received no recent intelligence from Mr. Jones or Mr. Griffith, at Tananarive, except that the schools under their care succeeded well; they contained about 50 children, who make great progress in the English language.

The whole company expected, after staying a few days at Tamatave, to proceed on their journey to the capital.

Extract of a Letter from Mr. Brooks, one of the Artisans, to his Brother.

Isle of France, April 8, 1822.

WE go to Madagascar under the sanction of the British Government, which will be a great advantage to us, as we shall be supplied with medicines and other articles which we may want, at any time.

I have been across the island to visit a Silk Manufactory, to take a drawing for a machine for winding silk, and I shall have to construct similar implements at Madagascar, as well as looms, &c.

The letters received from Madagascar are encouraging in every respect. Mrs. Jones and Mrs. Griffiths have a number of girls under their care for instruction. The artisans who were sent from this island (Mauritius) are busily employed. The King gives daily proof of his attachment to the English. He held a *kabar* some time ago, and it is computed that 50,000 persons were present.

I expect soon to leave the house of C. Telfair, Esq., in which I have resided, for Port Louis, to prepare for embarkation. That gentleman has behaved towards me in the most kind and condescending manner, as also has his excellent lady.

In another letter, dated *Tamatoe, Madagascar*, May 9th, he relates his voyage, in the same vessel with Prince Rataffe and suite, Mr. Hastie, the British agent, two German botanists, &c. He says, his Excellency the Governor had supplied him liberally with tools, at the expense of Government, so that he will be enabled to take several apprentices.

HIS Majesty's ship Menai, Captain Moresby, C.B. arrived at Port Louis,

Mauritius, 4th April last (1821) with the Success brig, of Nantes, from Zanzibar to Bourbon, with 343 slaves. The Menai had previously captured the Emily schooner, with 80 slaves. The following is an extract from a letter describing the recent services of this ship:—"On the 23d April we embarked Prince Simiski, a Madagascar chief, Mr. Hastie, ambassador, Mr. David Griffith, missionary, with their suite, servants, baggage, &c. and arrived on the 29th at Tamatave. We saluted, and the forts returned it. About 600 black fellows were down in a crack to clear the boats. The population is entirely black. The palace of the king, Radama, is situated on a prodigious high mountain, more than 800 miles inland. One of his principal Generals was an Irish sergeant in our Artillery. The king sent a message to our ambassador (whose principal object is the abolition of the slave traffic) that 1200 of his troops, and 2000 slaves, were on their way to escort him up the country.

There not being any carriage conveyances, every thing is conveyed on men's backs. We had a bullock sent on board every day; they sell here at about a dollar and a half each, weighing from 300 to 400lbs. Plenty of poultry, but no vegetables; limes and lemon-trees grow wild. In fact these civil islanders gave us every thing we wanted. We are now fitting (12th June) at Port Louis for a two months' cruise, intending to take a trip to the Johanna Islands, with two Madagascar Princes. This friendly island contains upwards of four millions of inhabitants."—*From the Public Newspapers.*

SOUTH AFRICA.

GRAAF REINET.

Dr. Philip, in a letter to the Directors, dated 11th May 1822, mentions that the Rev. Mr. Faure, minister of the Dutch Church, in Graaf Reinet (formerly a student at Gosport) has paid a visit to Lattakoo and Griqua Town, in company with the Landdrost of Graaf Reinet; and that he has since been in the country of the Bushmen, establishing a new mission among them, to be supplied by native teachers.

We rejoice to hear that Mr. Faure is about to publish a religious Magazine at Graaf Reinet, which we trust will be productive of great and extensive advantage in the colony. The Directors have sent out printing paper for that work, at his request.

Mr. Faure, though a settled minister of the Dutch Church, is in the highest sense of the word a missionary, and is extremely serviceable in his present situation to the Society, by the interest which he takes in our missions beyond the colony.

LATTAKOO.

Mr. Moffat, in a letter to a friend, dated 25th Feb. 1822, informs him that Mrs. Moffat, himself, and daughter, were in good health, notwithstanding the extreme heat which they had endured for several months. The thermometer at bed time was above 90, and in the afternoon 108, or more. He is making progress in the Bootschuanna language, which, however, is very difficult, and hardly admits of any theological terms. Nevertheless he is determined, by divine grace, to persevere, till he becomes master of it. Some thoughts are entertained of removing the town to a far better situation a few miles distant, where the supply of water is more abundant and certain. The people have suffered grievously from extreme drought, three successive crops have failed, and many have died of hunger.

A pious man, well acquainted with the business of a Smith, is still wanted for Lattakoo or Kurreechane.

SOUTH SEA ISLANDS.

Extract of a Letter from the Rev. D. Tyerman to a Lady in England, dated Taheite, Nov. 24, 1821.

All our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been

here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, Grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted intirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospels of Matthew, Luke and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as perfect: No, alas, human nature is the same here as elsewhere, but I state facts, which speak for themselves.

From other letters we also make a few extracts.

Mr. Bennet, in a Letter to a Friend, says,

"The ministers have not to wait for any part of their congregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

O that a few thousands of the half-hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered!—then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

Mr. Tyerman thus expresses himself in another Letter to a Friend.

"THE people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The King and all his Chiefs have showed us every

kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's Day at public worship. You would be charmed with a Taheitan sabbath. O England, blush at thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

DEMERARA.

Extract of a Letter from the Rev. Mr. Wray, of Berbice, who had paid a visit to Demerara; dated August 2, 1822.

On the 9th of July I went down to Demerara, to preach and administer the Lord's Supper to Mr. Davies's people; I found the roads bad in many places, and riding on horseback very fatiguing; the sun was sometimes amazingly hot. On the 11th, I arrived at Le Resouvenir, spent two days with Mr. Smith, and preached to the people on Friday evening. I had great pleasure in seeing many of those who were the first-fruits of the Gospel there, walking in the truth, and rejoicing in the Lord Jesus; others have been taken to their heavenly rest. They manifest great zeal in the ways of religion, and adorn the doctrine of God their Saviour.

On my return from George Town on Monday, Mr. Smith pressed me much to remain all night, and speak in the evening to his people. We visited many of the negro houses, just when they were leaving work, and conversed with a considerable number. I was much pleased with two young men, who were little boys when I lived there. They have been baptized and married, and are highly commended for their good conduct by Mr. Smith. They seconded the exhortations I gave to the people with great earnestness, especially one of them, who told the people that they must attend to what I said, turn to God, go to hear his word, and love and serve him, that Mr. Smith might be able to send me a good character of them.

In the evening a great many came together, with whom we conversed a long time. I rejoice that they have got a minister so much interested in their spiritual welfare as Mr. Smith. I was also much pleased with some of his plans, particularly his dividing them into classes, according to the estates to which they belong, and examining their progress in the Catechism in rotation. He thinks the number under regular instruction is about *two thousand*.

On the Lord's Day, July 14, I preached in George Town for Mr. Davies, and administered the Lord's Supper to his people. It was a time of spiritual refreshment from above. At seven o'clock in the morning I was much pleased with the prayers of some of the negroes. I rejoiced greatly to see the work of the Lord prospering among these poor people. In the afternoon I attended the Episcopal Church under the pastoral care of the Rev. Mr. Austin, jun. It was well filled, chiefly by free coloured people. Mr. A. is much esteemed by them. Mr. Markes, the Methodist Missionary, and his wife, received me in a very friendly manner. They conceive that the Demerara Mission is the most flourishing they have visited in the West Indies, and that there is a far greater desire among the negroes there to obtain religious instruction, and to learn to read, than in any other place.

I greatly lament that the missionaries in that colony are not permitted to teach the slaves to read. Mr. Smith would willingly devote part of the day to this work; and yet, after all, many do acquire the art of reading. I met with a negro

half-way between New Amsterdam and George Town, who has no opportunity to attend Chapel, learning to read, and studying Dr. Watts's Catechism. Indeed, all along the coast, which is about 70 miles, a desire of instruction prevails.

After I had passed Mahaica, I overtook a negroe, who attended when Mr. Davies and I preached there 10 years ago. He expressed his thankfulness for the Chapel now built there, and said, "Now the negroes are coming good—and leave off stealing, quarrelling and fighting."

I am glad to hear that Mr. Davies's health is improved.

PITCAIRN'S ISLAND.

It appears from the public papers that on the 6th of March 1819, Captain Arthur, of the American Whale ship (Russel) touched at the above island, where he found about 50 inhabitants, descended from the mutineers who seized Captain Bligh's ship, the Bounty, when at the distance of three or four miles from the shore; they were boarded by the crew of a boat from the island, who were remarkably interesting young men. Bread and butter were set before them, but they refused to eat, alleging that it was their fast-day, but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing. And after their repast was finished, a hymn and prayer was preferred with great devotional propriety. Their boat needing repair, was taken on deck, and completed before the next morning, to their great satisfaction.

After landing on the island, Captain Arthur and others ascended a high hill, assisted by a young man named Robert Young. They then met with the venerable governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner.—They were then invited to the village, and a dinner was prepared for them, consisting of pigs, fowls, yams and plaintains. A blessing was asked, and thanks returned in an impressive manner.

At night they were provided with beds, and in the morning at seven, a plentiful breakfast was prepared for them. At dinner also they were equally well provided for. In the afternoon, about three, they took an affectionate leave of their friends and returned to the ship, well pleased with their entertainment.

Before we leave Pitcairn's Island, it will not be improper to make a few observations. The time and manner of its colonization are to most general readers well known. John Adams and six Otaheitan women are all, that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now all in good health without a single exception. There are about 11 active young men, who are ready and willing at all times to assist a ship's crew in procuring wood and water, or any thing else the island affords. John Adams assures us, and from what we ourselves saw we have no reason to disbelieve him, that the island was inhabited before themselves, but at what period it is difficult to conjecture. They found, after their arrival, many places where houses had stood, burying-places, and images representing a human figure, with other indubitable marks that they were not the first possessors of Pitcairn's Island. It is, however, certain that the aborigines left it at no recent period, as the trees growing on the house spots could not have arrived to their present size in less than 100 years, perhaps 500. The land is high, and may be seen 12 or 15 leagues—its coast free of dangers—winds variable, which makes it easy to lie off and on; the town is situate on the north side of the island, rather nearest the west end—the houses may be seen three or four leagues off by a ship coming from the north.

The different names of the islanders are—Adams, Christian, sen., Christian, jun., Young, Quintrail, and M'Kay.

Pitcairn's lat. 25. 3. S. by acct. 26. 41.; long. 130. 22. W. by acct. 128. 52.

Henderson's Island lies E. N. E. from Pitcairn's, 100 miles. Lat. 34. 26. long. 138. 30. W.

A few years ago, the Directors of the London Missionary Society sent out some Bibles, Prayer-books and School-books for the use of these people, which were duly delivered, and thankfully received. A receipt for the books, signed by John Adams, has come to hand.

It is stated in an American publication, that one of the sailors on board an American whaler, which touched at Pitcairn's island, being asked by one of the natives, a question on Christian experience, which he found himself unable to answer, was seized with remorse on perceiving his own ignorance and want of experimental religion; and that since his return to America he has become truly serious, professes his love to Christ, and thankfully acknowledges the instruments of his conversion.

CAPE OF GOOD HOPE.

It is stated, in a Cape-town paper, that the late dreadful storms in the colony have produced most distressing effects. Stellenbosch, the Paarl, Hottentot's Holland, Groenekloof, Zwartland, Tulbagh, and Caledon, are said to have sustained very heavy losses. At several of the above places, the houses have fallen in, or been washed away, and many thousands of vines have been destroyed.

We fear that several of our missionary stations must have suffered greatly, and are sorry to learn that the beautiful church of the Moravian brethren at Groenekloof has fallen, and that the gardens of the Hottentots are destroyed.

The paper states, that the Governor has expressed his intention to adopt the most prompt means for the relief of the sufferers, and to pursue a plan somewhat similar to that which was adopted after the great fire at Stellenbosch.

AMERICAN MISSIONS.

Sandwich Islands.

From the Sandwich Island Mission a Journal has been received, which gives very favourable accounts of the progress of the mission. The attachment of the kings and natives to the missionaries, is increasing. The schools are progressing in improvement. The Chief with whom Thomas Hoopoo conversed and prayed in his sickness, has recovered, and gives hopeful evidence of piety. The visit of King Reho-reho to King Tamoree, of Attooi, was merely for the purpose of renewing the amicable relations which existed between Tamoree and the father of Reho-reho. Tamoree offered to surrender his authority to Reho-reho; but the latter refused to accept it. Tamoree's visit to Woahoo, was for the purpose of marrying the mother of Reho-reho, a queen whose influence is greater than any other in the Islands; he having put away his former queen—so that Tamoree's authority is now more firmly established than ever. He continues to be the ardent friend of the missionaries. His son George continues friendly, but his influence is small, owing to his dissipation. Reho-reho appears to be subject to the same vice; but as that was once the case with Tamoree, who is now entirely reformed, hopes are entertained that the other Princes will escape from that dreadful snare of Satan, which appears at present the principal impediment to the moral improvement of themselves and their people. The proposed visit of one of the missionaries to Otaheite had not taken place; the subject had been laid before Reho-reho.—*Boston Recorder.*

Pattern for Drunkards.

The heathen king of Atooi, one of the Sandwich Islands, who had been taught by white men to love strong drink, and who has for a number of years been a great drunkard, has wholly reformed—he said to Mr. Ruggles, one of the missionaries, "Suppose you put 4000 dollars in one hand, and a glass of rum in the other; you say, you drink this rum, I give you 4000 dollars,—I no drink it. You say, you kill me—I no drink it.

Will not such conduct in an unenlightened heathen shame those who are addicted to intemperance, when they often make the foolish excuse that they can't do without it—I know it will destroy my health, my property, my character, and my soul—but I can't live without it? Let such persons put an ounce of arsenic into a bottle of spirits, and then see if they can't keep from drinking it.

Missionary Crop.

An aged man in Pittstown, N. Y. had been reading in the Intelligencer about missionary fields and missionary gardens, and had formed the resolution in his own mind to devote to some benevolent object all that his garden would produce this season, after supplying his family with such vegetables as were needed. With this comforting resolution he went to work: and while spading up the ground for the reception of the seed, he dug up a silver dollar. He can give no account how it came there; having cleared the land himself. But as it came under the covenant he had made, he devoted it to the Lord as an earnest of the latter harvest.

In the Foreign Mission School at Cornwall, in Connecticut, there are now 32 pupils. The Rev. Mr. Dagget, the principal, says, "Sabbath before last was our communion season; and it was very gratifying to me to find myself at the table of our Lord, surrounded with 18 of my pupils. These, I think, give good evidence of piety, and we have a hope of three or four others.—*Miss. Herald, Aug.*

Death of the Rev. Mr. Parsons.

We are much concerned to learn that Mr. Parsons, one of the American Missionaries who lately visited Palestine, died at Alexandria, on the 9th of Feb.

last. He had long been in an ill state of health, but it was hoped that by change of climate he would recover. His colleague, Mr. Fisk, had spent part of the evening with him in prayer, reading and conversation, which proved very pleasant and refreshing to him; after which he fell asleep. Mr. F. heard him saying in his sleep,—"the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth." He afterwards awoke, and Mr. F. bid him good night, and wished that God might put under him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him." In a few hours the symptoms of death appeared, and he expired about 4 o'clock in the morning. He was interred in the afternoon of the same day; Mr. Lee the Consul, and many English gentlemen, following him to the grave at the Greek Convent, where the few English who reside at Alexandria bury their dead.

Mrs. Susan Poor, wife of the Rev. Daniel Poor, Missionary at Tillipally, in Ceylon, died on the 7th of May 1821, in the triumph of faith. Soon after this lamentable event a considerable awakening took place, especially among the young people.

Mrs. A. V. Williams, wife of the missionary at Elliott, among the Choctaw Indians, died on the 13th of October.

Mr. Bardwell, with his wife and child, has arrived at Boston, from Bombay, much recovered.

CHURCH MISSIONARY SOCIETY.

On Tuesday September 24, fourteen labourers were dismissed to their destinations.—Six married missionaries and schoolmasters with their wives, and one unmarried, to Western Africa; and one missionary to the Mediterranean.

The Rev. Marmaduke Thompson has sailed in the Woodford, on his return, as a Chaplain, to India: we are happy to learn that his health has been much improved by his visit to this country.

The Rev. Henry Williams and his family embarked at Woolwich, in the Lord Sidmouth, for Port Jackson, Sept. 7.

BAPTIST MISSIONS.

Mr. John Marshman, eldest son of Dr. Marshman, of Serampore, has arrived in England; the principal object of his visit is to obtain further assistance to the translations of the Scriptures and to the Serampore College.

Jamaica.

Kingston.—Mr. Coultart writes that on the first Sunday of March he baptized 72 persons, and administered the Lord's Supper to 1600 or upwards.

Mr. Tinson, a missionary to Honduras, is arrived at Jamaica, and Mr. Bourne at Honduras, from whence he will proceed to the Mosquito shore, where the Indians are very desirous of receiving English teachers.

WESLEYAN MISSIONS.

Letters have been received from New South Wales and Van Diemen's Land. Mr. and Mrs. Leigh were about to proceed to New Zealand, and Mr. Carvosso to Van Diemen's land. The commencement of Mr. Walker's labours among the natives has been as encouraging as the circumstances of such a mission could warrant him to hope, and he has received much encouragement from the pious part of the colonists.

The European inhabitants in Van Diemen's land are about 8000, who live in various parts of the island. Hobart Town is the principal place of residence, and contains about 3000 inhabitants. Many of the people are said to be exceedingly depraved. Adultery and drunkenness, backbiting and blasphemy, awfully prevail. With these are inseparably connected, idleness, dishonesty, malice, quarrelling and misery. Before the Wesleyan missionary arrived, there was only one Protestant minister—a clergyman of the Established Church, and one Catholic priest. There is now a Wesleyan Methodist Society, and a Chapel in a state of preparation.

DOMESTIC MISSIONARY INTELLIGENCE.

YORKSHIRE WEST RIDING AUXILIARY SOCIETY.

The Ninth Anniversary Meeting of this Society was held at Huddersfield, on the 4th, 5th, and 6th days of June. The interesting services commenced on Tuesday evening, at the Chapel of the Methodists, (new connexion in High-street) when an address was delivered by Mr. Jackson, of Green Hammerton; Messrs. Pollard, Moorhouse, jun. and Hatton engaged in prayer.

On Wednesday morning, Mr. Bennett, tutor of the Rotherham Academy, preached at Highfield Meeting-house; Prayer was offered up before the ser-

mon by Mr. Hamilton, and after it by Mr. E. Parsons, jun.

In the afternoon, the Public Meeting was held in High-street Chapel. After prayer by Mr. Cockin, of Halifax, Mr. Rawson, the Treasurer, was called to the Chair; and addressed the Meeting. The Report was read by the Secretary, and various Resolutions arising out of the report, and connected with the present state of the heathen world, of Christian missions in general, and our own Missionary Society in particular, were moved with appropriate addresses by the different speakers. The details given by Mr. Campbell excited a very lively interest, and presented both a strong claim upon the compassion and exertions of Christians, in the destitute condition of those regions of South Africa, to which the Gospel has not yet penetrated; and a most powerful encouragement, in the happy results which have crowned the labours of our missionaries in that part of the globe.

On Thursday morning, Mr. Campbell preached at Highfield; Mr. Mather, of Sheffield, prayed before the sermon, and Mr. Potter concluded. In the afternoon, the sermon was preached by Mr. Birt, of Manchester; Mr. Scott prayed before the sermon, and Mr. Lees concluded. In the evening, the Lord's Supper was administered at High-street Chapel; Mr. Boden presided, Mr. Jackson offered up prayer, Mr. Birt and Mr. Jefferson addressed the communicants, Mr. Campbell delivered an address to the spectators, and the Secretary concluded with prayer. The hymns at the different places were read by Messrs. Potter, Rhodes, Cockin, White, Clarkson, Whitworth, Hudswell, Harrison, Pollard, Rawson, Smith, and Parsons, &c. A truly excellent spirit pervaded all the services, which were well attended to the last. The concluding solemnity was very impressive; and from the commencement of this our Ninth Anniversary Meeting to the close of it, every thing indicated an unabated attachment to the great cause which had convened the friends of the Society together; of which feeling also the contributions, amounting to 206*l.* gave a satisfactory pledge.

HOWDEN AUXILIARY SOCIETY.

On the 17th of June the Anniversary of this Society was held, when the Rev. Messrs. Hill, Campbell, Jackson, Earle, Hutton, and other ministers attended. Mr. Earle being called to the Chair, Mr. Campbell, in the afternoon, gave an account of his travels in the interior of Africa; and, in the evening, the Rev. R. Hill preached from Isa. xxxii. last verse, when the chapel was filled to excess. Mr. Campbell preached the following evening. The amount of the collection was 25*l.* 6*s.* 3*d.*

SOUTH WALES AUXILIARY SOCIETY.

The Eighth Anniversary of this Society, was held at Merthyr Tydvil, on the 10th, 11th, and 12th Sept. There being three Independent Meeting-houses at Merthyr Tydvil, the services were divided between them. The services commenced at Ynysgoy, on Tuesday evening at 6 o'clock, when Messrs. Lewis, of Newport, and Lewis of Aber, preached from Jer. xxxi. 34, and Matt. vi. 10. On Wednesday morning at 7 o'clock, Divine Service was performed at two places. Mr. Hughes, of What Cross, preached at Zoar, from Matt. ii. 1, 2. and Mr. Davis, of Maendu, at Bethesda, from Gen. xv. 17, 18. The whole assembly met at 10 o'clock in a field, where a convenient stage had been erected, and Mr. Davies, of Bath, preached from Psalm lxxxvii. 5. and Mr. Griffiths, of Hawen, from Isaiah xi. 10. The meeting for business was to have been held in the field at 3 o'clock, as no Chapel in the place could have contained so numerous an assembly. But rain coming on, made it dangerous to continue in the open air. Messrs. Davies, of Bath, Davies, of Demerara, Warr, of Haverfordwest, Griffiths, of Hawen, and Jones, of Pontypool, delivered excellent speeches on the subject of missions, at Ynysgoy; and Mr. Herbert, of Bristol, preached at Zoar, from Zech. xiv. 6, 7. and Mr. Hughes, of White Cross, preached at Bethesda, from Psalm lxxxv. 10, 11. At 7 o'clock the same evening, Mr. Davies, of Demerara, and Mr. Jones, of Pontypool, preached at Ynysgoy, from Luke xvi. 5. and Isaiah liii. 10. Mr. Davies, of Bath, and Mr. Jones, of Crigybar, preached at Zoar, from Proverbs xix. 2. and 2 Cor. v. 20. And Mr. Warr, of Haverfordwest, and Mr. Jones, of Rhydybont, preached at Bethesda, from Psalm ii. 6. and Luke x. 33—37. On Thursday morning at 7 o'clock, Mr. Davies, of Swansea, preached at Zoar, from Isaiah liii. 11, and Mr. Owen, of Swansea, at Bethesda, from John xii. 23, 24. At 10 o'clock on Thursday morning, the service was held in the field, when Mr. Warr, of Haverfordwest, and Mr. Peter, of Carmarthen, preached from Rev. xii. 11. and Jude 3. Immediately after the Sermons, the Sacrament of the Lord's Supper was administered in the open air, to a very serious and

numerous congregation of various denominations. Mr. Lewis, of Newport, and Mr. Thomas, of Pennain, presided on this solemn occasion; Mr. Davies, of Demarara, and Mr. James, of Cardiff, addressed the communicants, and Mr. Jones, of Pontypool, concluded. The devotional parts of the services were conducted by Messrs. Jones, of Lanharan, Jones, of Maesyronen, Lewis, of Tredustan, Davies, of Cymer, Lewis, of Hermon, Williams, of Carleon, Morris, of Tredegar, and others.

KIRKHAM, LANCASHIRE.

ON Wednesday the 25th of September a Missionary Meeting in aid of the London Missionary Society was held in Zion Chapel, Kirkham; E. Dawson, Esq. of Aldcliffe-hall, presided. Several resolutions, breathing a spirit of scriptural charity and fervent devotion, were unanimously passed, and many addresses which seemed deeply to interest a respectable audience were delivered. In the evening, the Rev. J. Jefferson, of Kendal, preached in behalf of the same benevolent purpose; the people showed that they felt the importance of the subject by contributing the sum of 10*l.* on the occasion.

Moscow.

THE ministers to whom application was made requesting their recommendation of a preacher for Moscow, are hereby respectfully informed that a suitable person is engaged, who will proceed (D.V.) to that city next Spring.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 September, to 16 October 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

	£	s	d
James Struthers, Esq. Parliament-Street.—Life Subscription; per Rev. Dr. Waugh	10	10	0
Colonel Wilson, a Donation	5	0	0
Rev. T. Harper, London Road Meeting.—Sundry Contributions	6	1	0
A Friend; per Rev. W. F. Platt	5	0	0
A poor Woman	1	0	0
A Friend.—Produce of a Missionary Box	1	1	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Royston.—A Legacy under the Will of the late Mr. Wm. Newling; Mr. Thos. Wells, Mr. John Dunn, Executors; per Rev. T. Towne.—Less Duty	100	0	0
By Missionary Association.—Rev. T. Noyes, (Countess of Huntingdon's Connexion,) President; per Mr. Wathen, Secretary	5	7	1
Cornwall.—Penryn.—Rev. T. Wildbore Juvenile Missionary Association, from Oct. 1821 to Sept. 1822 ..	29	0	0
For the support of the Native Teacher "Henry Martyn," (3d payment) per Mr. John Symons	10	0	0
	39	0	0
Essex.—Saffron Walden.—Abbey Lane Chapel.—Rev. W. Clayton and Friends	16	16	0
Gloucester.—Bristol.—Missionary Society.—Wm Skinner, Esq. Treasurer	99	2	6
Hants.—Fordingbridge.—Rev. W. Priestley and Congregation.	7	7	0
Isle of Wight.—West Cowes.—Rev. T. Mann.			
Collection	2	19	0
Subscriptions	3	11	4
Sunday School Children	2	2	0
Produce of a Missionary Box	1	6	0
Ditto ditto	1	6	2
	11	4	6
Portsea.—Rev. J. Griffin and Friends, for Mr. Bartlett, Pella	5	0	0
Huntingdonshire Auxiliary Society; per Mr. W. Foster.			
St. Neots.—Subscriptions	4	5	9
Penny-a-week Society.—Donation	8	3	0
	12	8	9
St. Ives ditto.—Ditto Moiety	5	17	9
Subscriptions	2	2	0
	7	19	9
Kimbolton.—Collection.—Moiety	5	5	0
Subscriptions	2	2	0
Penny a-week Society.—Donation	5	0	0
	12	7	0
Mere-side.—Subscription	9	10	6
Pertenhall.—Ditto	1	1	0
Ramsay.—Sundries	0	7	4
Stonely.—Subscription	1	1	0
Tildbrook.—Ditto	0	10	6
	36	5	10
Kent.—Deptford Welch Juvenile Auxiliary Society, by Rev. Mr. Chapman	2	0	0
Greenwich.—The Children of Mr. E. N. Venner's School; per Rev. Mr. Jeula	1	4	0
Lancashire.—Liverpool Auxiliary Society by Mr. J. Job	237	2	8
Northamptonshire Association of Independent Ministers; per Messrs. J. and H. Goddard, Treasurers	80	0	0
Peterborough.—Rev. J. E. Isaacs.—Collection	6	0	0
Wellingborough.—Salem Chapel.—Ladies' Association; by Mrs. Corrie ..	15	0	0
Northampton.—A few Young Females	2	10	0
Sussex.—Chichester.—Rev. J. Hunt, to 24th June 1822, (the time of his leaving the Congregation) Juvenile Society; by Miss Helby, Treasurer	18	14	8
Missionary Cottage; by Miss E. Hunt	5	12	6
	24	7	2

Wiltshire.—Broad Chalk and Dishopton.—Collected by Mrs. Hannaford.....	2	18	8
Yorkshire. — Scarborough. — A Legacy under the Will of the late Miss E. Collier.—Mr. John Bell, Executor. —Less Duty.....	200	0	0
Howden.—Ditto of the late John Whitaker, Esq.—Mrs. Wikely, Executrix; per Rev. J. Wilkinson	19	19	0
Scotland.—Aberdeen Auxiliary Missionary Society; per Mr. Duguid.....	45	0	0
Edinburgh.—James Place and Leith Walk Auxiliary Bible and Missionary Society; per Mr. W. Arnot.....	20	0	0
Devonshire.—Chudleigh.—Rev. J. Davison, Donation and Subscription.....	6	1	0
St. Helena.—Vestry Room Auxiliary Missionary Society.—Mr. Joseph M'Daniel, Treasurer	47	2	6

Donations in aid of the Anglo-Chinese College at Malacca.

Charles Mackennon, Esq. 31 10 0

The Thanks of the Directors are presented to the following; viz.—

To Mr. J. B. Williams, Shrewsbury, for Rev. Dr. Lightfoot's Works, 2 vols. folio, Westminster Confession of Faith, and Shaw's True Christian Test.---Mrs. Bankhead, for 2 Dutch Bibles.---Rev. T. Fisher, for 2 vols. Theological Magazines, 24 Numbers Christian Observer, and 47 Numbers Missionary Transactions.---A Friend to Missions, for 5 Years' Missionary Register, and 2 Years' Christian Observer, in Numbers.—Mr. J. Hordle, for a pair of Boots for Mrs. Monro,* Africa.---L. M. B. H. for 90 yards of Print for the Tahitians.---A Lady, for sundry Beads, for the Queen of Lattakoo.---Mrs. Pope and Mr. W. Jánson, for 7 vols. and 425 Numbers of Evangelical Magazine.

* When the robbery committed on Mr. Monro and his Family was inserted (See our last Number, page 412.) we omitted to say, that any articles of apparel for himself, Mrs. M. or the children, would be highly acceptable as would Books also.

POETRY.

EPITAPH,

On a Stone recently erected in Brading Church-yard, Isle of Wight.

YE, who the power of God delight to trace,
And mark with joy each monument of Grace,
Tread lightly o'er this Grave, as ye explore
"The short and simple annals of the poor!"

A Child reposes underneath this sod—
A Child to memory dear, and dear to God:
Rejoice! yet shed the sympathetic tear;
JANE, "the YOUNG COTTAGER," lies buried here!

EPITAPH.

On a Stone recently erected in Arreton Church-yard, Isle of Wight.

"She, being dead, yet speaketh!"

STRANGER! if e'er, by chance or feeling led,
Upon this hallowed turf thy footsteps tread,
Turn from the contemplation of the sod,
And think on her whose Spirit rests with God.
Lowly her lot on earth—but He, who bore
Tidings of grace and blessings to the Poor,
Gave her, His truth and faithfulness to prove,
The choicest treasures of his boundless love—
Faith, that dispell'd affliction's darkest gloom,
Hope, that could cheer the passage to the tomb;
Peace, that not Hell's dark Legions could destroy,
And Love, that filled the soul with heavenly joy.
Death of its sting disarmed, she knew no fear,
But tasted Heaven, e'en while she linger'd here;
Oh! happy Saint—may we like thee be blest!
In life be faithful, and in death find rest.



Freeman

Rev.d David Murray,
Dysart, Fife.

Pub.d by F. Hessler, Stationers Court Dec.r 1822.

THE

EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

DECEMBER 1822.

MEMOIR OF THE LATE HOWELL HARRIS, Esq.
OF TREVECKA, BRECKNOCKSHIRE.

(*Continued from p.* 430.)

IN June 1744, Mr. Harris was united to Anne, the daughter of John Williams, Esq. of Skreen. This excellent woman had been called under his ministry some years before, while he was preaching on the conduct of Moses, in "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." She was enabled to make the same choice, and to show her faith under many trials. By her he had a daughter, his only child, who was married to a gentleman in Brecon, previous to her father's decease. Mr. Harris entered into the marriage state "with much prayer and self-examination," conscious that it was no light thing to become a husband, a father, and the head of a family, so as to discharge his duty in those important relations as it became a servant of Christ. In a letter to the Rev. Howell Davies, dated April 2, 1744, he thus writes to his fellow-labourer, who was also about to marry nearly at the same time:—

"As it is an affair of such moment, and as your character is so public, I doubt not but you have had many anxious thoughts lest you should mistake the will of God. I can, indeed, sympathise with you; for I see more and more that our happiness does not consist in possessing the creature, but in being delivered from our own wills, so that God may reign Let us help each other in our prayers, that every step we take in this great affair may furnish a pattern for others who are more influenced by example than by precept. Let it appear to all that we seek not ourselves, but the Lord Jesus and his interest. The love of beauty and of the world is what, by our profession, we declare against. These things were much upon my mind for a long time, until, as I thought, the Lord shewed me his will. I saw that I should be nothing better than an idolater until I could marry for God and his church; not for myself, but 'only in the Lord;' and, blessed be his name, I have been willing that he should have his own time, and that I should be truly resigned to him."

Immediately after his marriage, Mr. Harris settled at Trevecka, where he remained the greatest part of his time. He was only in the thirtieth year of his age, and by no means inclined to retire from the field of labour. In following years, therefore, he made several journeys to different parts, and was still the subject of much persecution. One James Ingram, who assisted him in many respects, was

impressed by order of the magistrates, and detained for the king's service, notwithstanding the good account given of him, and the remonstrances made on the occasion. Mr. Harris himself was also sought for, as one whom they pretended to include under the character of persons required by the Act! "The gentlemen," says he, "in part of Brecknockshire and Carmarthenshire hunt us like partridges; but still the work prospers." A few of those who had been awakened under his ministry in former years, began, about this time, to visit him at Trevecka; and as he preached to them two or three times a day, they earnestly desired to continue with him. This desire, it is said, "he could not withstand;" and was induced to think of forming an establishment, something resembling the present settlements of the United Brethren. His friends inform us, that "he set about it purely in faith, relying on the Lord and his promise." Mr. Harris says, "I was impelled to build by the same Spirit which sent me about to preach, and at a time when I was far from being provided with money or friends." The truth is, that very few of his friends approved of the plan he now adopted, and many of them strongly opposed it. The result was a partial separation from his former associates; and for some time before his death he stood nearly alone, having no proper connexion with the general body of Welsh Calvinistic Methodists. With respect to his establishment, and the "family" he was gathering at Trevecka, he could not, unfortunately, view things in the same light as they generally did, rejected their advice, and went on in his own way. The limits necessarily prescribed to this Memoir will not permit us to enter into the history of the Institution, however interesting; and it can therefore only be added, that many who resided in it were satisfied with its regulations, and that Mr. Harris thought he saw the hand of God "in bringing and keeping people there;" so that, in his opinion, it was "begun, carried on, and supported by the Lord, and not by the wisdom or the power of man."

In the year 1759, the nation being at war with France, and many persons apprehensive of an invasion, Mr. Harris was much concerned for the welfare of the kingdom in general, and especially for its rights and religious privileges. The gentlemen of the county considering his influence as very extensive and important, were now glad to make him their friend. Renouncing their former animosity and contempt, they offered him a commission in the Brecknockshire militia; and, after taking all things into serious consideration, requesting the prayers and obtaining the consent of his friends, he felt inclined to accept it. He therefore informed the Commissioners, that he was chiefly moved to accept their offer from seeing the danger with which our religious privileges were threatened; and that as he had for many years exposed his life in preaching the Gospel, he was now willing to lay it down, if occasion required, in defence of religion; but "that, if he must serve as a soldier under king George, he must have liberty to preach the Gospel of king Jesus." To this they assented, giving him full liberty to preach wherever he should go. Under these circumstances, many of the young men in the family were willing to go with him; and having delivered the affairs at Trevecka into the hands of trustees, he took his leave, conceiving that he was going "to serve the Lord and his king." He was accompanied by twenty-four of the

men, "twelve of them at his own cost, in arms, clothing and maintenance, for three years." They embodied with the militia in the beginning of 1760; when, for an ensign's commission, Mr. Harris received that of a captain. The first route they had was to Yarmouth; and, on his arrival in that town, it pleased God to open a door for him to preach, both there and in the neighbourhood. This he did every evening, generally in his regimentals, to crowded congregations, who seemed to listen with attention, while many received a blessing to their souls. In the following year they took their route to the west of England, where a new field of labour was presented to Mr. Harris. At Bideford and Torrington he met with a kind reception, and had many hearers. After this, he had an opportunity of visiting several large towns in the west of England, particularly Barnstaple and Plymouth, where he preached with his usual frequency and fervour. After being thus employed for three years, a treaty of peace being concluded, he and his little company returned to Trevecka. And whatever some may think of their piety, in connexion with a military life, it cannot be doubted that they appeared as "lights in the world;" and that, by their strict morality, they must have left no unfavourable impression on the public mind respecting the religion they professed.

Mr. Harris spent the remaining part of his life with the family at Trevecka, taking only some occasional journeys to preach, both in England and Wales. He was now not far from finishing his course, and sensibly felt the effects of his past labours. He therefore directed his attention more than ever to spiritual things, and endeavoured by every means in his power, to promote the best interests of those under his care. In 1764 he indueed the vicar to have the Lord's Supper administered at the parish church every month, having been celebrated before only four times a-year. He was highly pleased with Lady Huntingdon's plan of establishing a College at Lower Trevecka, for the education of young men for the Christian ministry. He began to prepare an old building for that purpose, and rented it to her Ladyship. When the College was opened he used to go every day, for some time, to address the students and converse with them, hoping that many of them would be sent out to preach the truth in its purity. His prayers for the Institution appear to have been heard and answered; for many of the most useful ministers in the kingdom received their education there.

In 1770, Mr. Harris was called to part with the most intimate companion of his cares and enjoyments. She died in the Lord, exceedingly happy in her own mind, and a means of edification to all around her. After her death the health of Mr. Harris rapidly declined; and in his last year he was subject to very severe fits of the stone, which at length put an end to his life. A few weeks before his decease he frequently came from his room to address the people, insisting much on the necessity of a thorough change of heart; speaking much against a superficial religion; and shewing that salvation cannot be attained until we become one spirit with Christ, experience the power of his resurrection, and enjoy the benefits of his death. During his lingering illness he employed himself, as circumstances permitted, in writing his own reflections, some of which were afterwards published at Trevecka, under the title of his

"Dying Testimony." A few of the most striking passages are here given, under an impression that they may be read with no small advantage.

"I must declare that I die weeping over Wales, especially over such as once appeared to run well, and who I thought would be my crown of rejoicing for ever!—O professors, you are in danger of falling, as the Israelites did in the wilderness! God is the same now as he then was, and the enmity of fallen nature the same; only the sin of unbelief is now greater, since we have their fall before our eyes. God pities, forgives, and receives none but those who are poor, self-condemned, broken-hearted, and sincere. If you would have peace with him, throw down your weapons, cease from your own wisdom, become as little children, and receive the truth in love.

"It was by an experimental knowledge of Christ crucified that I was brought from death to life, washed in the fountain of his blood, and enabled to live by faith. The way is the same now as formerly; and all who shall be saved must possess the same faith, and experience the same divine teaching. Now, no man ever came into liberty without first feeling himself in bondage; no man ever truly believed without finding it, through an evil heart of unbelief, the hardest thing in the world; nor did any ever deny themselves and take up the cross without perceiving hell, darkness, and wrath every where pursuing them, until taken into Christ, the only refuge. This is a truth of which many hear something; but which, I fear, sinks into very few hearts so as to wound and awaken them; else the love of the world, the fear of man, the desire of applause, and the fear of censure, would not be so visible in professors. What will it be to see the God of heaven, who called you here, freely offering you peace and pardon, clothed with justice—' coming "in flaming fire" to take vengeance on all who have slept away the day of their visitation? What will be the state of those who could not deny their own wisdom, or get over the stumbling-blocks that were in the way; but would mind what did not belong to them, though the Lord himself condescended to say, 'What is that to thee; follow thou me!'

"To my fellow-travellers of all denominations, whom I leave behind me as witnesses of the truth, I feel the same love. I am one with them in spirit, through the incarnation, obedience, and blood of Christ. All are helped, and not hurt, by this unity of the Cross. We live one life—we eat one bread—we speak one language, though in many dialects. We are not only redeemed by one price to possess one heaven, and unite in one employment at last; but even now we worship one God—share in one bliss—have one feeling—and live by one faith. As we fell in one common parent, so we are recovered by one Saviour, and have now a greater oneness than we imagine. Your sorrows and joys are mine; and if you cannot now own me as your brother, that which prevents you will soon be removed.

"O how I love the glorified spirits, and long to be among them, because they have no guile, no self, no corruption, no slavish fear, no wisdom or righteousness, but that of the Lamb! I feel my spirit continually from home; for I am a stranger here. My Saviour's will is my heaven, be it what it may; but I think I have from him insatiable desires to go home. My soul is like one at the door, waiting to be called in. I feel my spirit leaving all places and men here below. O, Saviour! let me eat no more of the bread that perisheth: be thou my bread for ever. Be thou my sun, and let me see this no more! O take me where thou shewest thy glory! I cannot see thee with these eyes; but I am coming to thee, and to the spirits about thy throne. How lovely are the symptoms of approaching death to me! O what an inheritance do I hope soon to enjoy! O come, Lord Jesus! come quickly, and take me home to thy rest."

Being at length wholly confined to his bed, and no longer able to

write, he expressed his joy in the prospect of eternal rest, observing, that though he had much bodily pain, he was perfectly happy in his soul. He frequently said, "Glory be to God, death hath no sting!" At one time he said, with a mind full of faith and assurance, "It is now more clear to me than ever, that God is my everlasting Father, and that I shall go to him soon." He signified, again and again, how exceedingly precious the Saviour was to him, meditated much on the sufferings of his Redeemer, and was thus enabled to bear his own with resignation. He departed in the Lord, July 21, 1773, in the 60th year of his age, and was interred in the parish church of Trevecka, in the same grave with his beloved wife.

In reviewing the general character of Mr. Harris, it is not easy to form a correct opinion on some particular points. He met with the fate of most worthy men who have stepped out of the common path with a view to advance the cause of truth, and promote the best interests of men. It is acknowledged that "he has been defamed;" and that "many things were laid to his charge which, for a time, prejudiced some worthy men against him." But as to his usefulness in the church of God, there can be but one opinion among enlightened and sober-minded Christians. He was indefatigable in the work of the Lord during the space of thirty-nine years, seventeen of which he spent in travelling through Wales and a great part of England, preaching and exhorting in the highways and hedges, at wakes, revels, and such like scenes of vanity. In the midst of opposition he steadily pursued his victorious career, and was the means of bringing thousands to the knowledge of the truth. Among those who have "turned many to righteousness," he holds a distinguished place, and must for ever enjoy a large reward. When the actions of mankind are weighed in the balances of Justice and Truth, the part which he acted will appear to have been that of true wisdom, since those who acknowledge Christ before men will be acknowledged by the Son of man before his Father, the holy angels, and an assembled world!

Haverfordwest. J. B.

CONVERSION OF THE JEWS.

SIR, *To the Editor.*

I HAVE just perused "Vigil's" letter in your Magazine of November, in answer to mine which appeared in August; and I must acknowledge that Mr. Faber has found, if not a successful, at least a zealous defender of his system. Did I not consider the subject of high importance, I would not again occupy your columns; but as I view Mr. Faber's hypothesis to be in its tendency exceedingly injurious to the cause of Missions, allow me room to point out "Vigil's" deficiencies and errors; and further to support what I formerly proposed to establish.

To the reasoning and facts which I adduced to prove, that from the beginning of the Gospel no difference had been made as to their success by the Great Head of the Church, between the labours of a Jewish and of a Gentile preacher, no reply has been made. But surely it merited "Vigil's" notice when it was asserted, that with the exception of the Apostles and some of the Evangelists and first ministers, the conversion of the Gentile nations, from the close of the first century to the present day, has been produced almost wholly by the labours of Gentile preachers. And is there not just ground to infer

from this, that the common Father of the human race makes no such distinction with respect to Jewish pre-eminence as Mr. Faber, and his advocate "Vigil." Let it also be impressed on their minds, that Jewish preachers never, in any age or in any country, produced a *national conversion*—a state of things on which Mr. F. appears to lay an uncommon stress, without a foundation, even in sand, to erect his fabric upon.

The silence of the prophetical book of the New Testament on this subject is likewise worthy of notice. The Apocalypse contains an anticipated history of the Christian church, from its commencement to the end of the world, and of its glorious state in the latter days. But who can find in it the shadow of an intimation that the Jews are to be the grand instruments in the conversion of the world, or that the millennium is to be introduced mainly by the ministry of Jews? Might it not have been expected that we should have been told, that a peculiar honour in this glorious work was reserved for Jewish labourers, and that, as Mr. F. teaches us, Gentiles must not think of being competitors with them. In the course of the prophetic history we find the sacred writer employing the language of the Old Testament, but it is evident that it is not in a literal sense. When an angel is introduced sealing the twelve tribes of Israel, who is there that will deny that by these tribes, though particularly marked, we are to understand the true disciples of Christ, without regard to kindred or descent: and this is the case through the whole of the book whenever Jewish figures are used. Might not I be allowed to consider this as confirming my opinion, that the passages in the prophets of the Old Testament which describe the labours and success of the Jews in the conversion of the Gentiles, are to be interpreted of the spiritual Israel of God, the true circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: of such the Spirit of prophecy speaks, from whichsoever of the sons of Noah they have descended.

Were it to be granted that the prophecies which Mr. Faber quotes are to be understood of the labours of Jewish preachers in the conversion of the Gentile nations, before the commencement of the millennium, even then they will not prove that they are to be alone engaged, or the first engaged, or the foremost in obtaining success. None of these conclusions can be drawn from all, or from any one of these predictions. The whole of what they declare is, that Jewish missionaries shall be active in the work, and their activity successful. How easy is it to reconcile these passages on which Mr. Faber rests his system, with the interpretation of the prophetical paragraph in the eleventh chapter of the epistle to the Romans!

To that chapter I again recur, as in my judgment plainly declaring the divine mind on the subject; and until the twenty-fifth verse be erased from the Sacred Canon, Mr. F.'s system cannot stand; for he maintains that the Gentile nations now sunk in Mahometanism and heathen idolatry, cannot be converted but by the ministry of Jews; and the Apostle Paul declares that "blindness in part is happened to Israel until the fulness of the Gentiles be come in."

To Dr. Bogue's explanation of the passage I still adhere, as justly conveying the mind of the Spirit of God, namely, that the blindness of the Jews will continue till the fulness, *i.e.* by far the greater part

of the Gentile nations are converted to the Christian faith; that the body of the Jewish people, deeply impressed therewith, will embrace the Gospel; and that their calling will be attended with the most distinguished advantages to the Christian church, by extending the conversion of the nations still more widely, and by advancing their piety to a higher degree of eminence.

As to the contradiction which "Vigil" professes to have discovered between Dr. B.'s Sermon before the London Missionary Society in 1806, on the Conversion of the Jews, and that on the same subject in his Discourses on the Millennium, if it really did exist, my argument is not affected by it. I quote from him because I think he gives the true meaning of the passage. If he once entertained different sentiments, he has since examined the subject more maturely, and in his last publication has presented us with the result of his more deliberate studies. For Mr. Faber's credit, I would hope that he has in some points changed his prophetical views. In reading his volumes on the prophecies many years ago, I remember being startled with a grave assertion, that one of the seven vials in the Apocalypse was poured out on the 10th of August, 1792, when the king of France fled from his palace into the bosom of the National Assembly, and that another vial was poured out on the 2d of September in the same year, when some scores of Romish priests were put to death in the abbey at Paris. If Mr. F. is of the same mind still, I can only express my surprise; and must say, that it will be to his honour if his opinion be changed.

But I must beg leave to add, that I see no necessity for making the concession, that Dr. B. has different views now from those which he had sixteen years ago. His Sermon before the Society I have not the opportunity of consulting; but from the quotation of "Vigil" I see nothing contrary to the sentiments expressed in the Discourses on the Millennium, which are now before me. It was requisite for him to view the subject in two different positions. In the former, he was called to maintain and display the zeal and success of Jewish missionaries in the conversion of the world. But in the latter, his business was to ascertain the *time* at which the labours of Jewish missionaries would commence, and this he was naturally led, by the very words of Sacred Scripture, to say, would be when the fulness of the Gentiles was come in.

As to "Vigil's" confident assertion, that my interpretation of Rom. ii. 25. contradicts the Apostle's reasoning, and renders him inconsistent with himself, it proceeds entirely on an unfounded supposition of his own. He lays it down as a certain hypothesis, that the sacred writer designed to prove that the Jews were to be the missionaries in the latter days for converting the Gentile nations; but St. Paul says no such thing: what he declares is, that the Gentile world will receive unspeakable benefit from the calling of the Jews. But to conclude from this that the conversion of the Gentile nations is reserved for them as their peculiar province, is substituting assertion for proof. Feeling the difficulty of his situation, he is obliged to expound the 25th verse in a new way, as denoting the commencement instead of the progress of the introduction of the Gentiles into the Christian church. But he appears in this criticism to stand alone.

I wish "Vigil" also to be sensible that he speaks without due consideration, when he asserts "that

it is the universal opinion of our ablest divines that the great mass of the Gentiles will be converted by the previously converted Jews." My interpretation of ver. 25 is supported by men of eminence in different ages, and among different denominations of Christians. I refer him to Jerome, one of the most judicious of the fathers; to Estius, a very celebrated commentator of the church of Rome; to Spener and Bengelius, eminently pious as well as learned Lutherans; to Limborch and Macknight, men of note among the Arminians; to Vitringa and De Launay, two of the profoundest students of the prophetic writings; and, to name only one more, to Joseph Mede, who is considered as a host in himself. If "Vigil" will take the trouble to consult these authorities, he will see that I am not singular in my opinions, and that my quotation from Dr. Bogue is supported by writers of the first character, both in ancient and modern times.

I beg pardon for occupying so much of your room, but the subject appeared to me important, and the sermon of Mr. Faber, and the letter of "Vigil," to have an injurious influence on the cause of missions. What has been suggested in answer will, I hope, convince your readers that the genealogy of a missionary will neither advance nor impede his success; and that the different societies may proceed in their benevolent labours with a full confidence in the divine blessing, although none of the seed of Abraham should come forward and undertake the work. Earnestly praying for the coming of that day when they shall cordially and zealously co-operate with their Gentile brethren, I am, Sir,

Your very humble servant,
A CONSTANT READER.

CHRISTMAS THOUGHTS.

THAT season is now at hand in which the great majority of Christians throughout the world recognise the birth of the Saviour,—an event most worthy to be had in everlasting remembrance, not once in the year only, but every day in the year:—an event which will be celebrated eternally in heaven, when the incarnate God shall be seen with our bodily eyes.

Forty centuries had rolled away between the day on which the promise of a Redeemer was first granted to our trembling parents, and the fulfilment of it, when a heavenly envoy announced the nativity of the long-expected Messiah, and "the good tidings of great joy" were proclaimed;—"To you is born, this day, in the city of David, a SAVIOUR, which is Christ the Lord."

And where shall this celestial visitor be found? Shall we repair to the royal palace? Shall we find him in a bed of state, surrounded by the dignified ecclesiastics of the Jewish church? Ah, no!—"THIS SHALL BE THE SIGN—ye shall find the babe—lying in a manger!" ye shall readily distinguish him, for no other child will be found in a situation so mean and degrading. But did this humbling commencement of his mediatorial work offend the glorious Spirit who declared it? By no means; for he was instantly joined by a multitude of the angelic armies, who united in one grand hallelujah chorus, "Glory to God in the highest, and on earth peace, good will towards men." Doubtless these benevolent spirits were acquainted with the great mystery of godliness thus developed, and thus they expressed, as far as the human language they adopted could express it, the astonishing love of God in the gift of his only begotten Son; and that transcendent display of

his divine perfections so exhibited, and which were to be exhibited in the whole of the Redeemer's humiliation, now commenced;—in the glorious exaltation which should succeed it, and in the complete and everlasting salvation and happiness of unnumbered myriads of redeemed men.

Well might the shepherds, as soon as they recovered from the panic which the appearance of these celestial strangers occasioned, determine to go immediately to Bethlehem, then a little village, but for ever after to be ennobled above every spot upon earth; and by ocular inspection prove the truth of this extraordinary report. They lost no time, "they came with haste," and found it all to be true; "they found Mary, and Joseph, and *the babe*,"—the heavenly, the holy, the divine babe, "lying in a manger." 'Those that left their beds (says Bishop Hall) to tend their flocks, now leave their flocks to inquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than for our souls.'

This extraordinary occurrence seems to have made little or no stir in Judea. The shepherds were persons of little consideration in society, and their report was little heeded. The prophetic and swan-like song of Simeon, the thanksgiving of the venerable prophetess Anna, and the devout acknowledgments of the truly pious few, who were looking and longing for redemption in Israel, made no general impression. Nor did even the visit and inquiries of the eastern magi for the new-born King of the Jews excite the regard of the supine and carnal priests. How true is it that "he was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."

It affords us consolation, however, to remember, that though he was unknown on earth, it was not so in heaven. When God introduced his first-begotten into the world, he said, "Let all the angels worship him," Heb. i. 6. This command was, doubtless, obeyed. A *multitude* (how great a multitude of these we know not) did so, as we have just observed, when they sang in the hearing of the shepherds; and probably all the angelic inhabitants of the celestial world, numerous perhaps as the sand on the sea-shore, and compared with whom the whole nation of the Jews, and all the dwellers upon earth are as the dust of the balance, proclaimed aloud their joy and delight in witnessing the great work of redemption, from the creation anticipated, now actually commenced. And if these "morning stars," as Job calls them, exulted at the completion of the first creation, they would exult with far more abundant joy when the new creation commenced. The "angels desire to look into these things;" though they have no personal concern in redemption, yet they rejoice that glory in the highest degree redounds to the God of love, and that inferior and guilty creatures are raised from the depths of guilt and woe to resemble themselves.

O then, with what sentiments of admiration and gratitude should we hail the advent of the Son of God! How joyfully receive him into our world and into our hearts, exclaiming in the words provided for the purpose ages before the incarnation, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before JEHOVAH: for he cometh to judge (govern) the

earth; he shall judge (govern) the world with righteousness, and the people with his truth." Psalm xcvi. 11—13. These highly figurative expressions are employed to signify that the advent of King Messiah is a cause of universal exultation, and the whole creation is summoned to celebrate the grand event. Bishop Horne thus comments on the words: "The heavens, with the innumerable orbs fixed in them, which, while they roll and shine, declare the glory of beatified saints; the earth, which, made fertile by celestial influence, sheweth the work of grace on the hearts of men here below; the field, which, crowned with a produce of an hundred fold, displayeth an emblem of the fruit yielded by the seed of the word in the church; the trees of the wood, lofty, verdant, and diffusive, apt representatives of holy persons, those 'trees of righteousness, the planting of Jehovah,' whose examples are eminent, fair and extensive;—all these are, by the prophet, excited to join in a chorus of thanksgiving to the Maker and Redeemer of the world."

After the entertainment and enjoyment of such views as these of the advent of Christ, it is painful to descend and turn our eyes to the conduct of the giddy and thoughtless throng, charitably called Christians, who under the pretence of honouring the Saviour's birth, indulge in an unusual excess of gaiety, carnal amusements, chambering, wantonness, and drunkenness; from such scenes the spiritual believer turns away with disgust and grief, and longs so to behold the incarnate Redeemer as to imitate him in his lowliness and loveliness; to honour him on earth by grateful obedience; and to be prepared for beholding his mediatorial glory in heaven, and so "to be for ever with the Lord." B.

HYMN.

(From Dr. Collyer's Collection, Hymn 805.)

In heav'n the rapturous song began,
And sweet seraphic fire
Through all the shining legions ran,
And strung and tun'd the lyre.

Swift thro' the vast expanse it flew,
And loud the echo roll'd;
The theme, the song, the joy was new—
'Twas more than heav'n could hold.'

Down through the portals of the sky
Th' impetuous torrent ran;
And angels flew with eager joy
To bear the news to man.

Hark! th' angelic armies shout,
And glory leads the song;
Good-will and Peace are heard throughout
Th' harmonious, heavenly throng.

With joy the chorus we'll repeat,
"Glory to God on high;
"Good-will and peace are now complete,
"Jesus was born to die."

Hail, Prince of Life, for ever hail!
Redeemer, Brother, Friend!
Though earth, and time, and life should fail,
Thy praise shall never end.

ON EXHIBITING A CRUCIFIX IN THE PULPIT.

It is customary with some preachers of the Romish church to carry a little crucifix into the pulpit with them, and exhibit it to the people. Now, though I would not recommend this practice, *literally*, to our brethren in the Protestant church, yet I would earnestly enforce upon them a constant regard to the Cross of Christ in their preaching. Archbishop Leighton, in his excellent Commentary on St. Peter, says on chap. v. ver. 1, "A spiritual view of Christ crucified is necessary to make a minister of Christ; this is certainly requisite for the due witnessing of him, and displaying the excellency and virtue of his sufferings; so to preach the Gospel that there needs no other crucifix," (alluding to the custom above mentioned)—after so clear and lively a way as that it may in some measure suit the apostle's words, "*Before whose eyes Jesus Christ hath*

been evidently set forth crucified among you." I am sadly afraid that some of our ministers forget to take the crucifix with them into their pulpits; let the popish custom remind them of their duty, for it is lawful to learn even of an enemy.

CRUX.

GOOD AND BAD SERVANTS.

To the Editor.

SIR,

THE Essay on Good and Bad Servants which appeared in your Magazine for October, coming from the pen of my venerable and esteemed pastor, is entitled to great respect, and proves very satisfactorily, if servants were generally the subjects of transforming and renewing grace, there would be but little cause for the complaint which is now so extensively made, and so universally felt, of the scarcity of servants who act on genuine Christian principles.

But, in addition to the position advanced by my reverend friend, I think there are other subordinate causes which may be fairly adduced as illustrative of a fact so uniformly admitted, and so deeply deplored in both sexes, but especially among females. And, First, that general and immoderate love of dress which is now so commonly observed. This passion for external decoration often leads to consequences the most ruinous. In many cases it exceeds the amount of their restricted finances, and thus prompts them to the daily commission of petty pilferings, to feed the passion of vanity; or what is still worse, to the prostitution of that virtue which should be dearer than life itself.

Secondly. The allowed violation of the Sabbath. To some this may appear a startling charge. But the fact is notorious, that what has been long a custom is now pleaded as an established law. And it is very difficult to procure a female servant competent to take the charge of your domestic concerns, who will not make it an indispensable article of her engagement that she shall be allowed to have at least every other Sunday to herself. That is, she shall be at perfect liberty to gad about and spend it in what place or society she pleases. And thus that holy day, which should be appropriated to the service of the closet, the family, and the sanctuary, is spent in the tea-gardens, the park, or some other place of equal danger and profanity. But the evil does not stop here; for as evil communications corrupt good manners, it engenders a love of gossiping and intrigue with other servants, and the reproach of those persons whose households are under better management, and where this rambling latitude of dissipation is not permitted. So contagious and ruinous is the influence of such examples, that the evil demands an appropriate remedy—immediate and positive restraint.

Thirdly. An ill-judged notion of tenderness, and a mistaken delicacy very often induces the mistresses of our female servants to conceal the most objectionable parts of their real characters in the testimonials they give of them when they thus furnish them with a passport into other families. This is one of the worst species of disingenuousness, and is the fertile source of incalculable mischief in our domestic circles. It is no wonder that difficulties are multiplied in the procuring of good servants when those who have been proved barely honest, intolerably indolent, pert and vicious, in one family, shall, notwithstanding the record against them, be absolutely recommended by the same party into the families of other persons to whom they are personally unknown. Common sense as well as common prudence should teach such persons (to say nothing of the principles of religion) a different line of conduct. The folly and wickedness of this can be equalled only by those who, from motives of envy and spleen, have been known to "creep" into the houses of their neighbours for the purpose of tempting a good servant by the bribe of a trifling addition of wages, and perhaps the offer of taking them *without a character*.

Finally, to obtain and secure a succession of good servants, I would with my venerable friend contend for

the absolute and indispensable necessity of early instruction; and let this training not only include the inculcation of spiritual instruction, but let it extend to the propriety of their outward deportment: let their apparel be neat and in character with their occupation as servants. Let examples of integrity, industry, and frugality be exhibited to public approbation and rewarded. Let the strict observance of the Sabbath be conscientiously enforced; and what are commonly called holidays, never permitted to be taken on the Lord's Day. Let the heads of families in giving a character with their servants, act as in the presence of that God to whom the secrets of all hearts are open, justly, candidly, and impartially bearing testimony to those qualifications which are estimable and constitute a good servant; but let them not conceal those vicious propensities and passions which may truly denominate a bad one.

Your's, very respectfully,
BENEVOLUS.

INFIDELITY REFUTED.

(*By the late Rev. H. Martyn.*)

A PERSON at Calcutta, in India, one of those self-deceivers called *Freethinkers*, observed to a young lady, that in the *Old Testament* there was *no promise* of a future state of rewards and punishments. This unmanly attack was intended to shake the lady's principles in the Christian faith; upon which she applied to the late Rev. Henry Martin to confute such an assertion, who thereupon furnished his female friend with the following highly satisfactory proofs in justification of the Sacred writings.

1. What if *no revelation* of a future state had been made to the Israelites? Can any one say *how much* God is obliged to reveal, or what ought to be the sanctions of his laws? It is enough for us that he promises and threatens in general terms. He might, if he had chosen, have required obedience without making any promises at all, much less those of a blissful immortality.

2. But the Hebrew scriptures are full of declarations that *there is* a reward for the righteous, and punishment to the wicked. And there is manifestly no fulfilment of these declarations upon *earth;* therefore, there must be a fulfilment of them in a *future world.* Hence the *tendency* of the Hebrew Scriptures is to lead our thoughts to another world.

3. A very early event in the history of men would suggest these reflections to them, namely, the death of Abel, who was approved by God, and presently murdered, while the murderer survived and built a city.

4. "In the day thou eatest thereof thou shalt surely die." Now, if there be no future state, the Serpent has been, and will be completely triumphant; for by his wiles our first parents died, and so do all men. How then should the primæval promise be fulfilled, that one descended from the woman should *bruise* the Serpent's head? If it be replied, that the Serpent might be bruised without any benefit to us, why was the *promise given* to our first parents, or left upon record for us? Again, death is the punishment of sin, but we read of many who were *restored* to the favour of God. But if there be no future state, punishment is executed upon them to its utmost extent. How can they be said to be restored to the favour of God?

5. The translation of Enoch. Why was Enoch taken, without dying, to dwell with God, if it was not intended that others of his species should exist in another world?

6. The frequent appearance of angels to good men. Every such visit would remind them of another world. But to be reminded of a world where some of God's creatures enjoy his presence, (but into which *they* were never to enter) would be an occasion of extreme pain to those good men who loved God and his service. And would God needlessly put his servants to pain?

7. The patriarchs spoke of themselves as being strangers and pilgrims, Gen. xlvii. 9; that is, that they

were not in their native land, but were travelling: Now, as the Apostle argues in the Epistle to the Hebrews, if they had meant the earthly land from which they had come, they had full opportunity to return thither, which they never seemed to think of doing. Evidently, therefore, the country they sought was a heavenly one.

8. Exodus iii. 6, *I am the God of Abraham, and the God of Isaac, and the God of Jacob.* This means more than being their creator and preserver, for this he is to all mankind. In scripture, that God is our God, and that we are his people, are correlative propositions. To be *his people* is to be governed, protected, provided for, and loved by him; therefore, to be our God is to be our governor, protector, supplier, and friend. But God cannot be the governor and protector of dead people, *i. e.* of non-entities; therefore, Abraham, Isaac, and Jacob are all living, though they had died.

9. The translation of Elijah. See No. 5.

10. 1 Kings xvii. 22, *And the soul of the child came into him again, and he revived.* From this they might learn that the soul can and does exist in a state separate from the body.—2 Kings xiii. 21.

11. Job xix. 25, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God."

12. Psalm xvi. 10, "Thou wilt not leave my soul in hell (or the grave); thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore." Psal. xvii. 14, "From men of the world, who have their portion in this life: as for me I shall be satisfied when I awake with with thy likeness." Psalm xxiii. 4, "Though I walk *through* the valley of the shadow of death, I will fear no evil, for thou art with me." Psalm xlix. 14, "Like sheep they are laid in the grave. Death shall feed on them, *and the upright shall have dominion over them in the morning.*" Psalm lxxi. 20, "Thou shalt quicken me again, and shalt bring me up again from the depths of the earth." Psalm xc. 3, "Thou hast turned man to destruction, and sayest, Return ye children of men."

13. Proverbs xiv. 32, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Ecclesiastes iii. 21, "Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth."—xi. 9, "Rejoice, O young man in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—xii. 7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."—xii. 14, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

14. Isaiah xxv. 8, "He will swallow up death in victory."—xxvi. 19, "Thy dead men shall live; together with my dead body shall they arise; awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

15. Daniel xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

16. Hosea xiii. 14, "I will ransom them from the power of the grave. I will redeem them from death; O Death, I will be thy plague! O grave, I will be thy destruction!"

ANECDOTES OF YOUNG PERSONS.

At the Anniversary Meeting o the Southampton Auxiliary Bible Society, the Rev. Legh Richmond related the following anecdote:—By a sudden burst of water into one of the Newcastle colleries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return until the water should have

been drawn off. While this was being effected, though all possible means were used, the whole number gradually died, from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youths were discovered in a cavern separate from the rest. Among these was one of peculiarly moral and religious habits, whose daily reading of the sacred Scriptures to his widowed mother, when he came up from his labour, had formed the solace of her lonely condition. After his funeral, a sympathising friend of the neglected poor went to visit her; and while the mother showed him, as a relic of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his last message to his mother, in these words: "Fret not, my dear mother; for we were singing and praising God while we had time.—Mother, follow God more than ever I did. Joseph, be a good lad to God and mother." Mr. Richmond produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a mother's heart.

EARLY PIETY.

JOHN —— was from his infancy remarkable for sweetness of disposition, and appeared to be very early under the guidance and influence of the Holy Spirit. His mother was very fond of him; she took great pains in teaching him to read, and used to explain to him, as they went on, the meaning of many passages which he did not understand. This taught him to *think* as well as to read, and made him very much like to say his lessons to her. One day, when he was between four and five years old, he was reading to her in the New Testament, and when he came to those words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but for some time John could not answer her. At length, as well as his sobs would let him, he said, 'I am sure, mamma, if I had been there I would have given him my pillow.'

When about a year older, on returning from church, he said to his aunt, 'Were not you affected with what the minister said to-day? You know his text was, "Ask what ye will, and it shall be done unto you;" then you know, aunt, he stood still for a while, and said nothing; I thought it was to give us time to think what we wanted;—what did you ask for, aunt?' She did not answer his question, but replied, 'What did you ask for, my dear?' He said immediately, 'So many things that I wanted came into my mind, that I could only say, "Lord, thy will be done!"'

This prayer was soon answered; for, on the following Tuesday, this dear child was seized with a fever, and before another Sabbath he died, and, we have full reason to hope, was taken to heaven.

ROBERT B. was a scholar in the S—— Sunday School for four years, but he was, as too many children are, very inattentive to the instruction he received from his kind teachers. About three months since, he left the school of his own accord, in consequence of his teacher having seen him *playing with a hoop* after the school had closed on the Sabbath!

On Wednesday, Sept. 18, he was sent on an errand by his father, and on entering the door-way he fell down and instantly expired!

Oh that my young friends may be led, from the above melancholy circumstance, to prepare to meet their God. Life is uncertain; death is sure; the present moment only is ours. W.G.

OBITUARY.

Mr. D. BROOKMAN PEAT.

Mr. D. B. Peat, of Thirsk, in Yorkshire, of which town he was a native, was brought up to the medical profession. The earlier part of his life, like that of many other young men, was spent in careless inattention to the concerns of religion, though he might occasionally attend with his parents the preaching of the Gospel. During his apprenticeship to the healing art, he used sometimes, as he has since said, to think that the health of his soul ought not to be neglected—that he ought to be religious; but thought he would defer it till the time of his apprenticeship was completed; that when he went to London to attend the hospitals he would be in good earnest about the care of his soul. It is delusive and dangerous for young people to resist good impressions, and to defer religion to a more convenient future season. In due time Mr. Peat went to London, and he continued to neglect religion. There is reason to fear that he complied with some of the many temptations which beset young men, and particularly medical students, in the metropolis.

After the completion of his studies the young practitioner returned to his native town, where he commenced business, entered into the marriage relation, and considered himself settled in life. Alas! how uncertain are all human prospects! God's thoughts are not as our thoughts. Three years had not elapsed when the symptoms of a complaint which had carried to the grave three other young persons of the same family, began to discover themselves in the state of his health. His strength was gradually yielding to the undermining attack of "pale consumption." It is a matter that calls for adoring thankfulness to God from his friends, and the friends of religion, to believe that affliction and bodily weakness were mercifully overruled for the spiritual benefit of his soul. Affliction in itself does not produce this effect, as we see in many unhappy cases, and as he said he had himself noticed. Medical men, who of all others have the greatest opportunity of witnessing scenes of affliction and death, are certainly not remarkable for decided piety. The "*religio medici*" is almost a rare thing in many towns.

Our friend was now led to think of his past life and character; to read his Bible; to attend to the kind instructions of religious friends who visited and conversed with him; and to pray for that mercy which he had neglected, and which is never sought in vain. "I have been a great sinner," he said, "but hope at last that I shall get to heaven. I will pray as long as I live." Sometimes he expressed his fears lest he had not been humbled enough for sin; he expressed great abhorrence of all sin. It is not repentance or tears of grief that can wash away the guilt and pollution of sin. He earnestly looked to the fountain opened for sin in the Saviour's bleeding love. Jesus was his only refuge. "What could the world do for me in my present situation, or any of its flattering toys?" he said; "it could do nothing: I thank God I have been led to Christ: in him I am safe, and I do experience that satisfaction and inward peace that makes me by no means desirous of changing my present situation for the most enviable one in the world." He sought, and, we trust, he found mercy in the atoning death of Immanuel. He said much on these blessed subjects which cannot now be particularly recollected. He used often to talk to different persons who called to see him about the importance of religion; not only to religious friends, but others who were not religious, some of his former companions; endeavouring to impress their minds with the necessity of becoming savingly acquainted

with Jesus Christ, and warning them of the great danger of continuing in a state of rebellion against God. These conversations were known to produce strong impressions, even to tears of grief and conviction; happy if they should have produced abiding effects. He prayed much in private for himself, and sometimes also with others and for their salvation, visiting in this manner some of his neighbours as long as his bodily strength permitted. The wonderful change that had so evidently passed upon their affectionate visitor, excited the surprise of some, and the thankfulness of others. He expressed peculiar thankfulness to his heavenly Father for the most common mercies of life. He manifested a great tenderness of conscience and fear of offending God in what some might consider as trifling matters. His patience and submission to the will of God were remarkable. There is much religion in that state of mind which sees the hand of an heavenly Father holding the rod of correction, and lies resigned at his feet. This was the happiness of our friend. Ever after, he experienced the happy sense of an interest in Christ, and the forgiveness of his sins. He never expressed any earnest desire to recover, but always appeared to be afraid of returning again to health, lest he should relapse into the follies of the world again. It was an affecting scene on the anniversary of his birth-day during his illness, when he invited some of his relatives to take tea with him, observing that it would probably be the last time, as indeed it was. To one who had experienced a spiritual birth the prospect of death was not terrifying, as he knew it would introduce him to a world where affliction and sin cannot enter, and where friends who die in the faith of Jesus shall meet to part no more, for ever.

For about seven or eight months the messenger of death was gradually approaching. His bodily strength was weakened in the journey of life; but his spiritual strength was gradually renewed. He looked forward to his dissolution with the hope of one who knew in whom he had believed. The infidel and the profane, the careless and the formalist might have been instructed by approaching his bed to "see how a Christian can die." Happy will it be for those who now read this little gleaning of the fragments of his dying conversations, if they should be led to improve the instructive and solemn scene. While it is admitted that "clinical converts," to use an expression of Bishop Jeremy Taylor, when describing professions of death-bed penitence, "may not always be sincere," let medical students (if any should peruse this page) reflect on the necessity of not only saying, "Let me die the death of the righteous," but of trusting in that mighty Redeemer who alone can save sinners, and to live to his glory as an evidence of their faith in Him.

The time so long looked for was now approaching. The time of his departure was at hand. Surrounded by his friends, who felt and wept for him, the dying man appeared to be the happiest of the company. Serene, resigned, and blessed, he yielded up his spirit into the hands of his Redeemer, aged only twenty-five. An appropriate discourse was delivered to a numerous and respectable auditory on the Lord's Day evening following, by Mr. J. B. Jefferson, from 1 Cor. xv. 57.

Thirsk. J. J.

RECENT DEATH.

On Monday evening, Sept. 9, entered into her eternal rest Mrs. Winterbottom, wife of the Rev. J. Winterbottom, of Barton, Lincolnshire. From the commencement of her affliction, which was upwards of twelve months continuance, she was, through the grace of her dear Redeemer, an example of patient suffering. It had been her ardent desire to follow the Lord fully, and she experienced the truth of that declaration, "*For so an entrance shall be ministered unto you abundantly*," &c. 2 Pet. i. 10, 11. They had been united little more than two years. How short is the period of earthly enjoyment!

REVIEW OF RELIGIOUS PUBLICATIONS.

Christian Researches in the Mediterranean, from 1815 to 1820, in furtherance of the objects of the Church Missionary Society. By the *Rev. W. Jowett, M.A.* with an Appendix, containing the Journal of the *Rev. J. Connor*, chiefly in Syria and Palestine. 10*s.* Seeley.

The Church Missionary Society, on the suggestion of the late Dr. Buchanan, adopted the plan of sending *literary representatives* to certain places where direct missionary labours are not at present practicable, and with a view to their future commencement. The Mediterranean was the scene of labour appointed to Mr. Jowett, and the objects proposed to him were, the acquisition of information relative to the state of religion and society, the propagation of Christian knowledge, by the press, by journies, and by education. In pursuit of these objects Mr. Jowett employed five years, residing chiefly at Malta, but also visiting Corfu, Greece, and Egypt. The volume embraces a vast variety of information respecting the state of Christians, Jews, and Mahomedans round this internal sea, interspersed with many useful observations, and concluding with remarks and suggestions relative to missionary stations and the qualifications of missionaries.

The Appendix relates the visit of Mr. Connor in 1819 and 1820 to Candia, Rhodes, Cyprus, and to various parts of Palestine, Jerusalem, Bethlehem, Nazareth, &c. &c. and to Syria.

This work contains much curious and important intelligence, which cannot fail at once to entertain and improve the minds of those readers who feel interested in the scenes of Scripture history, or who long to promote the circulation of the Scriptures, and the knowledge of Jesus Christ in the world.

Sermons Preached before the London Missionary Society on May 8, 9, *and* 10, By the *Rev. S. Hanna, D.D.* of Belfast; the *Rev. T. East*, of Birmingham; the *Rev. W. Wilkins*, of Abingdon; and the *Rev. J. A. Stephenson, A.M.* Rector of Lympsham. 8vo. 1*s.* each, or 3*s.* together. Westley.

Since the commencement of the London Missionary Society, a hundred and fourteen sermons have been preached at the Annual Meetings, and very many more on public occasions in the country. In consequence of this, the task of those who are now called to preach missionary sermons is become much more arduous. At first the subject was new, and the preacher was listened to with peculiar interest; but now it is difficult for invention to suggest what has not been said before, and is not familiar to the religious public: considerate hearers will make a large allowance on this account.

The missionary theme, if it has no longer novelty to recommend it, possesses equal importance as at the beginning; and this gives it a weight which it will never lose, and makes it always to be relished by the friends of the Gospel of Christ.

As a sketch of the sermons preached at the last Anniversary has been already given in this publication, only a very few remarks in addition will be necessary.

Dr. Hanna's subject, John xxi. 17, was very happily chosen, and he has illustrated, confirmed, and applied it to his specific purpose with great ability. The love of Christ is a theme always delightful to his disciples; and, when treated in the masterly manner here presented to view, never fails to communicate much pleasure to the minds of pious hearers, and to secure their high approbation. To those who were not present at Surrey Chapel, these Discourses will be read with great satisfaction and profit. The only fault that we have to find with them is, that the method was not explicitly expressed. Many, we know, are enemies to division, and regard 1st, 2dly, and 3dly with disgust; but we love the old-fashioned way, and give it the preference. Were the whole of the improvement of the hearers to be confined to the time of delivery, the annunciation of the method might not be so needful: but as much of the benefit is to be derived from calling a sermon to remembrance afterwards, and meditating upon it, division and the enumeration of that division become matters of high importance. We wish our younger ministers to consider this, for we are certain that the number of those in a congregation who can follow a preacher who does not distinctly mention his heads and particulars, is but small; and that it ought to give, and will give far more pleasure to

a good man to know that his people are meditating through the week on the discourses of the preceding Lord's Day, and receiving edification from them, than that they admired him as an orator in the pulpit, though they can retain no connected view of what he delivered.

Deut. xxxii. 31, was the text chosen by Mr. East, whose mind appears to have been deeply impressed with the enormities of pagan idolatry. Instead of describing its general features, he selects the idolatry of a particular country, and exposes its hideous observances and distinguishing rites. The country he has chosen is Hindostan,—a country immense in its extent and population, and rendered still more interesting by being, for the greater part, under the dominion of Great Britain, and a fair part of the empire. The horrid, the obscene, the cruel system of Hindooism he drags forth into open day;—and no wonder that when it is seen it excites terror in every breast. He then, with much spirit, displays the infinite superiority of Christianity in every respect; and with great earnestness and feeling calls on his audience, and on every disciple of Christ, to exert themselves in order to banish this vile mystery of iniquity from the face of the earth, by propagating the glorious gospel in that benighted land. The efficacy of Mr. E.'s discourse was visible at the conclusion of the service in the liberal collection which was made; and we doubt not in a more durable manner by the hatred of idolatry which it produced; and by more ardent prayers and more zealous endeavours for its destruction.

Mr. Wilkins took for his text Isa. xxvii. 13. and in a plain, serious, and affectionate manner describes the deplorable state of mankind by nature, and the method which God has, in mercy, devised for their deliverance. He then demonstrates, by the evidence of sacred Scripture, that it shall prove effectual, and shall be published from the rising to the setting of the sun; and he calls on his hearers to be active in promoting this glorious design. Pious people will read the discourse with much pleasure.

The last preacher, Mr. Stephenson, from Luke xi. 2. pleads the missionary cause with a display of considerable abilities and eminent piety. A peculiar fervour of spirit runs through the whole. We can perceive that he is deeply interested in the cause of the Redeemer; and many admirable things he brings forward "on the coming of his kingdom." While we cannot but feel the highest respect for Mr. S., we however differ from him in the sentiments he entertains, both as to the past and future state of the Christian church. Its condition, when paganism was banished from Europe in the ninth century, as he says, was certainly as remote as could well be from the Millennium predicted both in the Old and New Testament, and described to be a state of eminent knowledge, sanctity, happiness and peace over the face of the whole earth. As such a state has been clearly and fully foretold, it must be yet to come; and, therefore, the followers of Christ may confidently exert themselves, and hope for its coming. His supposition, that the kingdom of Satan will continue in its present extent and increase till the light of the Gospel is almost extinguished, certainly receives no countenance from the oracles of God. As Mr. S. appears to possess a profound respect for Vitringa, (and we know no commentator to whom greater respect is due) we could wish him to read with attention that divine's volume on the Apocalypse; and we think the force of the arguments would not be without influence on his mind. So excellent a man, and who is searching for truth with so pure intentions, will, we doubt not, by a continuance of his studies, be led to juster sentiments on this important subject—to sentiments which will convey greater consolation to his heart.

Twenty Sermons. By the late *Henry Martyn, B. D.* Second Edition. 10*s.* 6*d.* Seeley.

The first ten of these sermons were preached at the Old Church in Calcutta, in 1810, just before the author's final departure from Bengal; the rest were selected from his manuscripts. The subjects are, the Atonement—the Love of God in giving his Son—the Reign of Sin and of Grace—Scripture more persuasive than Miraculous appearances—the Doom of the Wicked—the Deceitfulness of the Heart—Tribulation the way to the Kingdom—the Christian Walk—Paul and Felix—Invitation of the Spirit and the Bride—the New Creature—Nature and means of Conversion—St. Paul's Salutation—Preaching Christ Crucified—the Church a Spiritual Building—the Trembling Jailor—the State of Nature—the State of Grace—the Apostolic Commission, and Christian India; the last only was printed by the author, or "*intended* by him for publication;" this circumstance loudly claims the indulgence of critical readers, for it is highly probable that, had the author revised, he would have improved them.

They are, however, deeply serious and truly evangelical; and they prove that the preacher's sole aim was the glory of God and the salvation of his hearers; but they are valuable chiefly as a memorial of HENRY MARTYN, who, as a most able, laborious and successful translator of the Scriptures, and as a faithful disinterested missionary, we had almost said a *martyr*, will long live in the admiration and esteem of the church of Christ.

Letters and Conversations on Preaching; including Rules for the Composition of Sermons, in which the Principles of the celebrated Claude are illustrated, by outlines of Discourses and quotations from the best Authors. By *S. T. Sturtevant*. 12mo. 4*s*. 6*d*. R. Baynes.

The Christian Preacher's Assistant; consisting of Rules and Observations for Preparing and Delivering Sermons, &c. By *A. Ritchie*. 12mo. (with a Tabular sheet.) 3*s*. 6*d*.

Sketches of Sermons, preached to Congregations in various parts of the United Kingdom, and of the European Continent. Furnished by their respective Authors. Vol. II. 12mo. 4*s*. Holdsworth.

The Preacher: or Sketches of Original Sermons; chiefly selected from the Manuscripts of two eminent Divines of the last century, for the use of Lay Preachers and Young Ministers. To which is prefixed, a familiar Essay on the Composition of a Sermon. In 2 volumes. 12mo. 4*s*. each. Baynes.

THE class of labourers for whose use these publications are chiefly designed, deserve to be "esteemed very highly in love for their work's sake." Many of them are "workmen who need not to be ashamed;" and if well-educated persons meet with any on whom such an encomium cannot with truth be pronounced, let them act according to the spirit of the law of an ancient monastery, "That no learned priest do reproach him that is half-learned, but *mend him, if he know how.*" The books whose titles are above given are published in exact accordance with that excellent precept, and, we are happy to say, are well adapted to answer the end proposed.

Mr. Sturtevant's book would have lost nothing of its value by the suppression of an angry comment in the Preface, on the "Report of the Committee of a [justly] celebrated Dissenting College." We conceive, also, that the author might have dwelt, with equal advantage to the reader, on the importance of ministerial diligence and zeal, without seeming to insinuate that the ministers of the present age are generally deficient in those qualifications. The author communicates instruction through the medium of letters and conversations: the latter are not happily managed; for example, in the commencement of the first conversation (p. 92,) Junius addresses Theophilus as if he (Junius) came to be instructed; and yet, when Junius next speaks, he apologises for the number of the examples which he quotes, by observing, that they were necessary for those who had not the works from which the examples were taken. To whom can Junius be supposed to refer? Not to Theophilus, for he is represented as so well versed in the subject of discussion that he cannot be ignorant of the books which Junius has read. Are there, then, in the room any young students who are come to listen to the instructive conversation of Theophilus and Junius? We cannot find that any allusion is made to such persons as present. Did then Theophilus and Junius converse, not so much for their own benefit as with the intention of committing their conversation to the press for the benefit of others? The *author* wrote with this intention, but the *dramatis personæ*, whom he makes the vehicle of his instruction, cannot be imagined to have such an intention, without doing violence to nature. The dialogue, *as a dialogue*, is not skilfully conducted.

But these are small blemishes, affecting the form only, and not the substance of the work; in which will be found a great deal of excellent advice, peculiarly adapted to persons whose education has been neglected, as the author begins at the beginning, not supposing his reader to know correctly even his mother tongue. Mr. Sturtevant's book might be called "The Preacher's Primer."

As to Mr. Ritchie's little work. After being informed that it is chiefly compiled from Wilkins, Burnet, Fenelon, Claude Watts, Doddridge, Blair, Campbell, &c. it is hardly needful to say its contents are valuable, of which the author seems thoroughly aware by the price he has put on them. For, allowing 6*d*. for the tabular sheet, (which is only an abstract by way of recapitulation) 3*s*. is really too much for ninety-six small pages in foolscap 8vo. (*i. e.* somewhat less than a demy 12mo.) We should hope, however, the profits of the first edition will enable him to publish a

second at little more than half the price. As to the learned contributors to the work above named, when due acknowledgments are made to Robinson's Claude, and Mr. Eyre's Abstract of it, a few sentences are, we believe, all to which the others can lay claim.

Respecting the "Sketches of Sermons," Vol. II. we need do little more than repeat the commendation bestowed on the first volume in our Magazine for March 1821. A testimony equally favourable we can also bear to the two little volumes entitled "The Preacher." Perfectly unexceptionable models of composition must not be looked for. We are justified in recommending these Sketches, and the young preacher may be encouraged to avail himself of them, on the ground of their being generally good. Not a few are peculiarly excellent. These remarks apply to each of the works above specified, and we scarcely know which to prefer to the other.

We do not recommend to the young preacher a *servile* use of these, or of any other compositions. The most improving use of Sketches of Sermons is to examine them in connexion with the rules of composition laid down by Claude and others. The less a preacher avails himself of other men's words the better; not merely on the score of reputation, but also of intellectual improvement.

National Psalmody: a Collection of Tunes, with appropriate Symphonies; set to a course of Psalms, selected from the New Version by the *Rev. J. T. Barrett, M.A.* The Music harmonized, arranged and adapted by *B. Jacob:* with Original Compositions by him and several of the most eminent Professors. Music 4to. 1*l.* 1*s.* Jacob.

THOUGH this work is expressly adapted to the Established Church, so far as concerns the selection of the words, the tunes themselves are confined to no communion, and many of them have received the sanction of almost all communions. The new tunes are in the same pure church style, and have affixed to them the respectable names of Attwood, Busby, Horsley, Novello, Russell, Wesley, Walmisley, Webbe, Williams, &c. beside about a dozen by the editor of the work, which are by no means inferior to the others. Besides the use of these tunes in public worship, they are admirably adapted for private practice, the chords being well filled up, and the symphonies in the true organ style: the whole forms an excellent introduction to the knowledge and practice of thorough bass.

A Short Plea in favour of Infant Baptism, and of administering it by Sprinkling. A new Edition, with Additions. By the *Rev. Samuel Bottomley*, Scarborough. 8vo. 10*d.*

THIS Treatise was originally published more than forty years ago. The venerable author has rendered an acceptable service to the church in sending it forth again. It presents sound argument in a sententious and perspicuous style of expression, and uniformly characterised by a meek and kind spirit. The following passage will give some idea of the manner in which Mr. B. handles his point.

"Of late years he has been much gratified in reading accounts of the baptisms of men and women in heathen lands, by various missionaries, from the London, Moravian, Wesleyan, and Church of England Societies. He well knows that such missionaries would not oppose the baptism of such *infants* of baptized parents as were as incapable of rejecting as they were of believing and professing the Gospel. But he has not yet read in any Baptist Reports of any *households* being baptized. In the reports of apostolic missions and baptisms, all who have read the Acts of the Apostles must have read such specifications.

"He wishes only to add, that the older he grows the more diminutive the matter in dispute seems to him; and that he verily believes it is one of Satan's devices to excite disputes about trifles; well knowing that in proportion as little things are overminded, greater matters will be neglected. Wise men must be aware that Satan loves contention, especially among professors concerning their minor punctilios. Their self-elevations, in the conceit of having foiled their opponents, are no offence to him; he would have it so. In this way professors waste time, abuse talent, provoke to wrath, make work for repentance, grieve the most pious, and become the scoff and triumph of infidels."—Preface, p. viii.

Euthanasia: or the State of Man after Death. By the *Rev. L. Booker, LL.D.* Vicar of Dudley. 12mo. 4*s.* 6*d.* Simpkin and Marshall.

DR. B., after viewing the grave in its native gloom, lets in upon it the light of Revelation, and shows, that by the Gospel "life and immortality are brought to

light." The world, indeed, had generally had an idea of a Supreme Being, and all civilised nations indulged some hope of a future state; but they knew nothing of a resurrection, and could attain no certain evidence of the soul's immortality. This learned and ingenious writer supports the doctrine by the concurrent testimony of Scripture—illustrates it by certain analogies of nature—and corroborates it by the deductions of cultivated reason. Dr. B. argues with equal force against the dangerous error of the materialists, and the uncomfortable notion of the soul-sleepers.—He contends that those "who die in the Lord" are blessed "henceforth;" or, as he more forcibly translates the Greek term (απαρτι) "instantly" as they quit the body; and shows the practical effect of this great Scriptural truth on the lives and hearts of real believers in Christianity.—This work, while it may be profitably read by all, we would particularly recommend to young persons of a liberal education.

The difficulties and Encouragements peculiar to the Christian Ministry: a Sermon preached June 26, 1822, before the Friends, &c. of Homerton College. By *J. B. Innes.* To which is added, an Address delivered on the following day, on occasion of laying the First Stone of the New Building. By *R. Winter, D.D.* 2s. Holdsworth.

THE subject of this Discourse is unquestionably of a most interesting nature, not only to ministers and students, but to all who seek the prosperity of Zion. The text is appropriate, Phil. ii. 16. "That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." The preacher takes three views of the Christian ministry;—1. Its character; how laborious!—2. Its design; how important!—3. Its anticipations; how joyful! Under these heads are introduced many valuable sentiments and judicious remarks of great weight, and well adapted to answer the design of the Meeting.

Dr. Winter, in his Address, gives an historical sketch of the Homerton Institution, including a respectful and affectionate memorial of its former tutors, and of eminently useful ministers, who received their education in this seminary; and then presents a pleasing prospect of future prosperity, mingled with pious exhortations to all the parties concerned. The whole will be read with pleasure and edification, not only by those who heard the discourses and witnessed the ceremony, but by all who feel interested in the education of young men for the ministry, and especially by the supporters of this highly respectable Institution.

The pamphlet is adorned by a perspective view of the Academy House now building, very handsomely executed.

Funeral Sermons for the late Rev. John Owen, one of the Secretaries of the British and Foreign Bible Society.

The Character and Happiness of them that die in the Lord: a Sermon preached at Park Chapel, Chelsea, by the *Rev. W. Dealtry, B.D., F.R.S.*, Rector of Clapham, &c. 2s. Hatchard.

Attachment to Life: a Sermon preached at the Rev. Dr. Winter's Meeting House, by the *Rev. Joseph Hughes, M.A.* one of the surviving Secretaries. 1s. 6d. Holdsworth.

A Sermon, &c. by the Rev. Matthew Newport, M.A. preached in the Parish Church of Hawkwell. 1s. 6d. Seeley.

IN the first of these Discourses, from Revelations xiv. 13. "Blessed are the dead which die in the Lord," &c. the preacher considers, 1st, The persons described; and 2dly, Their happiness; after which he gives us, in about twenty-seven pages, a full account of the talents, character and conduct of the deceased, with which he appears to have been intimately acquainted. Some pleasing extracts from his papers, indicative of his genuine piety, are interspersed.

The second Sermon is by Mr. Hughes, one of the colleagues of Mr. Owen, whose connexion with him in office qualified him to pourtray his character with great precision, and whose testimony to his deceased friend is equally accurate and honourable. His text is, Psalm xxxix. 13. "O spare me, that I may recover strength, before I go hence, and be no more." Mr. Hughes takes three distinct views of attachment to life;—the first as *criminal*, warranting censure; the second as *innocent*, awakening our sympathy; the last as *laudable*, challenging our approbation.

The third Sermon is from Isaiah xi. 10, "His rest shall be glorious." Mr. Newport considers, 1st, The character of this rest; 2dly, The evidences of it; and, 3dly, The freedom with which it is bestowed. The sermon concludes with a just eulogium on the character of the deceased.

From these, and other documents, we hope to present our readers, in our January Number, with a Memoir of this

truly valuable and useful man, whose name will long be remembered both by "British and Foreign" churches with respect and affection.

The Speech of the Rev. Dr. Steinkopff at the Eleventh Anniversary of the Auxiliary Bible Society for High Wycomb, &c. Taken in Short Hand by the *Rev. J. Snelgar*, of Hampstead. 6*d.* Westley.

This Speech was delivered at a Bible Meeting in the Town Hall of Wycomb, Oct. 1, 1822, a few days after the lamented death of the Rev. John Owen, to whose eminent worth and indefatigable labours Dr. S. bears an affectionate testimony. A brief account is given of the extensive operations and utility of the Society in many nations; and, among the rest, "the Mohawk, Esquimaux, and among the *heathen Christians*;"—it should have been *Otaheitan Christians*.

The exceeding Riches of Grace, and the care of Divine Providence, exemplified in the Conversion and subsequent History of Benjamin Lawson, an afflicted Youth. Written by Himself. 12mo. Whittemore.

This is a very affecting narrative and written with much simplicity; and some of the facts are so extraordinary as to seem almost incredible. But the Rev. Mr. Ivimey, who has recommended the Tract, says, "Being fully satisfied of the truth of all the statements, and *personally acquainted* with most of the facts which are therein narrated, I have advised him to make the account public." We unite in the recommendation for two reasons; 1, Because we think it calculated to be useful to the sick poor; and, 2dly, Because we understand the sale is intended to assist the poor but pious youth who wrote it.

Clark's Chart of the World, exhibiting the prevailing Religion, the form of Government, state of Civilization, and the Population of each Country; together with the various Missionary Stations. 3*s.* 6*d.* Westley.

Some of our readers will recollect that a few years since (vol. xxiv. p. 22,) we noticed a Missionary Map by Mr. Sabine, which we suppose most of our readers may have seen; and we know not that we can give a better idea of this Chart than by comparing it with Mr. S.'s map. 1. That was a map of the globe—this is a chart on the plan of Mercator's, which renders the habitable parts of the globe more prominent. 2. Mr. Sabine, by colouring his map, marked the prevalent religions in the world: Mr. Clarke's colouring is intended rather to represent the different degrees of civilization, which he calls—savage, barbarous, (Qu. the difference?) half-civilised, civilised, and enlightened; all expressed by different colours. The prevalent religions are marked by emblematic devices: *ex. gr.* an altar represents Paganism; a crescent, Mahometanism; a cross, Christianity, &c. So also the different forms of government are represented; monarchical by a crown; republican by the cap of liberty, &c. The whole certainly exhibits much labour and ingenuity; and, as a picture, may form a pleasing article of furniture. The various missionary stations are also marked, to the number of 216; but we fear little dependance can be placed on his statement of the number of professors of the various denominations. Mr. C. calculates the total of professing Christians at 218,650,000: but, alas! how small a proportion of these are worthy of the Christian name.

The Attributes of Deity the Attributes of Jesus Christ: a Dissertation on Col. ii. 9. By the *Rev. T. Grinfield, M. A.* Fellow of Trin. Col. Cam. 12mo. 3*s.* 6*d.* Hatchard.

One of the most forcible arguments in favour of our Lord's divinity is here treated forcibly, perspicuously, and in the true spirit of a Christian. The author's style is rather practical than controversial; but he has done ample justice to his subject, without discovering any bitterness to those who have not the same conviction of either its truth or its importance.

The Life of Wm. Penn, abridged, and adapted to the use of Young Persons. By *Mary Hughes*, (late *Robson.*) 12mo, with a Portrait and Fac-similes of his writing. 4*s.* 6*d.* W. Darton.

With all his peculiarities, Wm. Penn was unquestionably a great and good man; and, as a legislator and a philanthropist, it may be difficult to find his equal. We have elaborate "Memoirs" of this excellent man by the benevolent Mr. Clarkson, but the elegant and interesting sketch of this lady is much better adapted to the perusal of young persons, and indeed of general readers, for it compresses all the important facts of his life into a small compass; including also his pious and affectionate letter to his wife and family, which is eminently deserving the attention of our readers.

The Parental Instructor; or Advice to Youth. Extracted from Governor Melvill's Letters to his Children. By the *Rev. J. Bulmer*. 2*d*. Offer.

Those who are acquainted with the excellent character of the late Governor Melvill, will thank Mr. Bulmer for enabling them to present the pious advice he gave to his own children in this cheap and compressed form, as a proper Reward-book for Sunday-school children, and a suitable present to the younger branches of any Christian family.

An Improved Series of Children's Books, published by the Relig. Tract Society.

Child's Reward Book. 3 Pts. 6*d*. each. This is a very interesting little work, containing several narratives, both in poetry and prose, embellished with suitable engravings, adapted to the entertainment and improvement of children.

Christmas Box: or New Year's Gift. This book consists of several Carols suited to the present season of the year, interspersed with appropriate texts of Scripture, and illustrated with good engravings.

The History of Joseph.

A little book, beautifully got up, consisting of the entire Scripture account of that interesting character, judiciously arranged, and presented in a very instructive form to the young.

LITERARY NOTICES.

In the Press, and shortly will be Published.—1. Dr. Collyer's Lectures on Scripture Comparisons, with his Portrait, forming the seventh and completing volume of the series.—2. Thoughts on the American and American-Anglo Churches. By J. Bristed.—3. An Alpine Tale. By the author of "Tales from Switzerland."—4. A Mother's Portrait; sketched for her Children by their surviving Parent.—5. A Volume of Sermons, by the Rev. S. Clift, of Tewkesbury.—6. Ditto, by the late Rev. H. Worthington.—7. Remarks on Southey's Life of Wesley.—8. Three Dialogues. By the Rev. J. Dennant.—9. Missionary Hymns. By J. Edmeston.—10. The Preacher, Vol. 4.

Proposals are issued for Portraits of the Rev. J. Owen, J. Hughes, and Dr. Steinkopff, the three Secretaries of the British and Foreign Bible Society.

Mr. Pickersgill's Portrait of Mr. H More is in the hands of an engraver, and will be soon published.

Mrs. Richardson, (the nearest surviving relative of Dr. Isaac Watts, and widow of the late J. Richardson, Esq. Barrister, M. P.) has in the press, the *eighth Number* of an Abridged History of the Bible, *in Verse*, for the use of families, in which is a clear and connected outline of all the principal occurrences in Scripture. To be completed in 16 4to. Numbers.

Proposals are issued for *Scientia Biblica*; or Parallel Passages to the New Testament, at length. In 2 vols. post 8vo.

SELECT LIST.

A Third Edition of the Rev. T. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. Four vols. 8vo. 3*l*. 3*s*.

A Defence of the Deity and Atonement of Christ, in reply to Ram-Molum-Roy, of Calcutta. By Dr. Marshman, of Serampore. 8vo. 7*s*.

Ivimey's History of the Baptists. Vol. iii. 8vo. 12*s*.

Psalmo-Doxologia; a new and complete Collection of Psalm and Hymn Tunes. 10*s*. 6*d*. bound.

Daily Bread: or Meditations for every Day in the Year. T. Williams Editor. Second edition, Corrected. 7*s*. 6*d*.

Sketches of Sermons. Vol. iv. 4*s*.

The Christian Family's Assistant, (Discourses, Prayers, Hymns, &c.) By H. L. Poppewell. 10*s*. 6*d*.

Annual Report of the Baptist Missionary Society. 1*s*.

A Second Letter to the Earl of Liverpool on the B. & F. Bible Society. By the Rev. J. Scholefield, M.A. 8vo. 3*s*. 6*d*.

Time's Telescope for 1823; with a Coloured Plate of Insects, and numerous Wood Cuts, 12mo. 9*s*.

Evangelical Dairy for 1823; with List of Chapels, Religious Institutions, Hackney Coach Fares, &c. 2*s*. 6*d*. stitched.

First Report of the Gainsborough Union Society, with a Brief History of Adult Schools. 8vo.

Profession is not Principle. By the author of "Decision." 18mo. 3*s*. 6*d*.

Walks in the Country; or Christian Sketches of Scenery, Life, and Characters. 12mo. 3*s*. 6*d*.

Serious Musings. By J. Jones, M.A. 12mo. 2*s*. 6*d*.

Tales from Switzerland. 12mo.

Letters on Faith. By the late Rev. J. Dore. Second Edition. 2*s*.

Select Juvenile Library; from Leighton, Doddridge, Watts, Hall, Cowper, &c. 5 vols. 15*s*.

A Bible Catechism. By W. F. Lloyd. 2*s*.—An Abridgment of ditto. 4*d*.

Brief Memoirs of Remarkable Children. By a Clergyman. 18mo. 1*s*. 6*d*.

Queries to those who deny the Trinity and Atonement. By W. Carpenter. 18mo. 1*s*. 6*d*. bound.

Gleanings and Recollections for Youth. 1*s*.

Short introduction to Geography. 1*s*.

Intellectual Converse; or Juvenile Association Improved. 18mo. bound.

Sin Removed by Christ, the Lamb of God: a Sermon by Rev. J. Peacock. 1*s*.

RELIGIOUS INTELLIGENCE.

LONDON.

SOCIETY FOR RIVERMEN.

In our last we stated the exertions making in the behalf of Rivermen and Watermen on the Thames. On their special behalf it is pleaded, that they have fought and bled in the service of their country, and may be again compelled to defend its liberties; as, should our peace be disturbed, many of them would be immediately impressed. In the course of the last war, a great number who were fencibles volunteered into active service, and were at the sieges of Copenhagen and Walcheren; besides upwards of two thousand that were constantly in the Navy. The Committee, therefore, earnestly call upon their countrymen to aid them in their endeavours to benefit these persons, whose peculiar business precipitates many of them unprepared through a watery grave into an eternal world; who render no mean services, and incur no small risk as firemen at the numerous conflagrations in the metropolis; and who contribute their share towards accelerating the commerce of the country, by which this great city is so much enriched.

BRITISH AND FOREIGN SCHOOL SOCIETY.

State of the Training Department.

Since the publication of the last Annual Report, several masters and mistresses have been appointed to permanent situations. Six masters and four mistresses are now upon the establishment, supported in whole, or in part, from the funds of the Institution; and five masters and five mistresses are studying the system at their own expense, having been admitted with satisfactory recommendation. Several Missionaries have also attended the Central Schools for instruction. A master has recently sailed for the Mauritius, and another is about to proceed to Lisbon. In the month of June a mistress left for Calcutta; intelligence has been received of her from Madeira, where she spent a short time in improving the schools.

LONDON MISSIONARY SOCIETY.

We understand that the two Annual Sermons at Trinity Chapel, Leatherlane, will be preached on the Morning and Evening of Lord's Day, Dec. 22, by the Rev. J. Campbell, of Kingsland, and Dr. Harris, Theological Tutor of Hoxton Academy.

DEATH OF DR. MILNE.

After the Missionary Chronicle was worked off, a letter was received from Mr. Ince, Prince of Wales's Island, dated June 10, conveying the very distressing intelligence of the death of our invaluable missionary, Dr. Milne, who died at Malacca on the 27th day of May last, four days after his return from Sincapore and Penang, which islands he had visited with the hope of recovery.

[The same letter communicates an account of the death of Mrs. Ince, wife of the missionary, on the 1st of June, after a few days illness.]

OTHER RECENT DEATHS.

Sept. 17, died at Warminster, Martha, the wife of Samuel Everett, Esq. of Salisbury. She was a member of the Independent church at Endless-street Chapel, in that city. Until within a few weeks of her death, her fears of an interest in Christ were very strong; and at the commencement of her illness she experienced a severe conflict, but at "eventime it was light;" and almost her last words were, "It is well." Her death was improved by the Rev. J. E. Goode, from Ezek. xxiv. 16.

Oct. 26, died at Salisbury, Samuel Whitchurch, Esq. the universal supporter of all Christian denominations and societies in the city. In him all men seem to have lost a friend, for his charity was almost unbounded. On Monday, Nov. 4, his mortal remains were conveyed to the grave, attended by his family and the ministry of the city of all parties. On that melancholy occasion the church, the church-yard, and the streets through which the procession passed, were crowded by multitudes of all classes, whose spontaneous expressions of sorrow were an honourable tribute to the virtues of the deceased. His death was improved to overflowing audiences at the respective places of worship.

Died, on Saturday, Oct. 19, at Hawkhills, near Easingwold, Mary, the wife of W. Beswick, Esq. of Gristhorp, and only surviving daughter, of T. Keld, Esq. of Scarborough. Her memory will be long and deservedly revered by all who knew her, being most happy when either diffusing or promoting the glory and love of God to all around her, or relieving the wants of the poor and distressed.

On Mon. Nov. 4. died, Mr. J. Panton, Brewer, at Wareham, in Dorsetshire, to the deep regret of his surviving family and numerous friends, after a lingering illness, which he sustained in the true spirit of a Christian. Mr. P. was the only remaining descendant of the late Rev. Mr. Panton, who died at the age of 27, when minister of the Dissenting congregation at Wiebourne, in the same county.

J. S.

PROVINCIAL.

ORDINATIONS, CHAPELS, ETC.

JULY 18. A small neat place of worship was opened at Swerford, Oxfordshire. Two sermons were preached on the occasion by Mr. Woolley, of Deddington, (Independent) and Mr. Taylor, of Shipstone, (Baptist.) The devotional parts of the services were conducted by Messrs. Styles, Nunwick, Richards, Dorney, West, and Ward. Mess. Dorney, (Baptist) and West, (Independent) regularly supply this little sanctuary which is exceedingly well attended.

JULY 24. Mr. W. Evans, student from Hoxton Academy, was set apart to the pastoral office over the Independent church, at Wymondham, Norfolk. Messrs. Alexander, of Norwich, Hooper, of Hoxton, and Sloper, of Beccles, engaged in the previous parts of the service. Mr. J. Clayton, Jun. of London, gave the charge from Neh. xiii. 13. (last clause); Mr. Creak, of Yarmouth, preached to the people from Col. ii. 19; and Mr. Tennant, of Wells, concluded. Mr. J. Clayton preached also in the evening, when Messrs. Dewhirst, Ellborough, and Fairbrother, engaged in the devotional parts of the service.

AUG. 7. Mr. J. Walton was set apart to the pastoral office over the Independent congregation at Sutton, near Thirsk, Yorkshire. Mr. Rheeder, of Osset, commenced with prayer and reading; Mr. Jefferson, of Thirsk, delivered the introductory discourse; Mr. Slinger asked the questions; Mr. Jackson offered up the ordination-prayer, and preached to the people, from 1 Thess. v. 12, 13; and Mr. Scott, of Weardale, (under whose care Mr. Walton attended to preparatory studies) gave the charge, from 1 Tim. iv. 15, 16. In the evening, Mr. Martin, of Idle Academy, prayed, and Mr. Rheeder preached.

AUG. 20. The new Independent Meeting-house, at Bridgewater, in Somersetshire, was opened for public worship; and the Rev. Jos. Corp, late a student in the Western Academy, was solemnly ordained. It appears that in this place there have always been Dissenters ever since the Act of Uniformity, when the Rev. J. Norman was ejected from the parish church. In 1676, the dissenting congregation was numerous and respectable; and in that year the Rev. J. Moore became their minister, and founded a respectable Academy for the education of students; and was beloved and honoured as a pastor and tutor for nearly forty years. He was succeeded by his son in both these relations; but he alas! departed from the faith, and his departure in its effects was as the blast of an east wind; for from that period, Bridgewater became remarkable for its spiritual barrenness. For many years there has indeed been a Baptist congregation, which has of late considerably increased; also a Wesleyan society: but the independent interest was very low till about five years ago, when Mr. Corp came hither, since when, by the divine blessing upon his labours, a numerous congregation is collected; and, during the last summer, a spacious, convenient and handsome chapel has been erected. On the day above named, the services were commenced as usual, by reading and prayer; the introductory discourse was delivered by Mr. Golding, of Poundisford Park, Mr. Winton, of Bishop's Hull, asked the usual questions, &c.; and the ordination-prayer was presented by Mr. Weston, of Sherborne. The charge was delivered by Mr. Small, tutor of the Axminster Academy; and the sermon by Mr. Lowell, of Bristol. In the evening, Mr. Lewis, of Glastonbury, commenced the service; Mr. Lowell again preached; and Mr. Humphrey concluded, imploring the divine blessing on the pastor and his flock, and on the ministers and churches of Christ universally. Every part of the services of this memorable day was rendered interesting and delightful by the most happy combination of circumstances. Messrs. Cuff, Cave, Buck, Carey, and Viney, (Baptist) also engaged in the devotional services of the day.

SEPT. 19. The Rev. W. Mayhew, from Hoxton, was ordained over the Independent church at Walpole, Suffolk. Mr. Robinson, of Cratfield, commenced the services of the day by reading and prayer; Mr. Ritchie offered the general prayer; Mr. Hickman introduced the business; Mr. Howard, of Rendham, offered up the ordination-prayer; Mr. Dennant, of Halesworth, (Mr. M.'s pastor) delivered the charge from 1 Tim. iv. 6. Mr. Sloper, of Beccles, preached to the people from 1 Thess. v. 12, 13.; and Mr. Drew concluded.

SEPT. 26. A small neat Chapel was opened in the village of Berwick St. John, Wilts. Mr. Hannaford, of Broad Chalk, read and prayed; Mr. Jones, of Birdbush, followed in prayer; after which Mr. Good, of Salisbury, preached from Ps. xiv. 7. In the afternoon, Mr. Hopkins, of Tisbury, prayed; and Mr. Minch, of Frome, preached from John iv. 13, 14. Mr. Evans, of Shiftsbury, preached in the evening. The congregations were numerous.

OCT. 2. A plain, neat Chapel, (upon the scite of the old one, which had stood more than a hundred years) was opened at Mitchel Dean, Gloucestershire. Mr. Jay, of Bath, preached in the morning; Mr. Bishop, of Gloucester, in the afternoon; and Mr. Thorp, of Bristol, in the evening: 37*l.* were collected at the doors. The congregation, which

is poor, have raised 90*l.* towards 350*l.*: and, to liquidate the remaining debt, an appeal must be made to the Christian public by the pastor, Mr. J. Harlick.

Oct. 3. The Rev. J. B. Shenston was set apart to the pastoral office, over the church at Crouch End, Middlesex. Mr. Cox, stated the nature of a Gospel church, &c.; Mr. T. Thomas, gave the charge from Ps. lxxi. 16.; and Mr. Ivimey addressed the church from Col. iii. 11—17. The devotional parts were conducted by Messrs. Thomas and Lewis, of Highgate, Peacock, of Goswell-street, and Shenston, of Little Aylie-street, brother to the minister ordained.

Oct. 9. The Rev. Mr. Gear, late of Hoxton Academy, was ordained over the church, at Market Harborough, Leicestershire: where Mr. G. Gill, who is now unable to engage in ministerial duties, laboured with much honour and success, during a period of forty years. Mr. Notcutt, of Wilbarston, commenced by prayer and reading; Mr. Robertson, of Stretton, delivered the introductory discourse; and Rev. C. Maslen, of Hertford, (Mr. Gear's pastor) offered up the ordination-prayer; Dr. Harris, of Hoxton, delivered the charge; Mr. Scott, of Rowell, preached to the people; and Mr. Green, of Uppingham, concluded. Mr. J. Mack, of Clipstone, preached in the evening.

Oct. 15. The new Independent Chapel at Maidstone, in Kent, (the Rev. E. Jinkings pastor) was opened for public worship: three sermons were preached, by Mess. J. Clayton, jun. Alex. Fletcher, and J. Leifchild. Messrs. Slatterie, Gurteen, Vincent, Giles, Prankard, and Jeula engaged in prayer. The collections amounted to 65*l.*

Oct. 16. The Rev. R. Aspinall, from the Academy at Idle, was ordained over the Independent church at Grassington, near Skipton, Yorkshire. Mr. Waddington, of Winterburn, commenced the services with reading and prayer; Mr. Vint delivered the introductory discourse and asked the usual questions; Mr. Sharp, of Skipton, offered the ordination-prayer; Mr. Scott, of Cleckheaton, gave the charge; and Mr. Sharp preached to the people.

Oct. 23. The Rev. H. E. Robinson was solemnly set apart to the pastoral office over the new Congregational church at Wotton, in Norfolk. Mr. Fairbrother, of Dereham, opened the service in the usual manner; Mr. Creak, of Yarmouth, delivered the introductory discourse; Mr. Hull, of Norwich, presented the ordination-prayer; Mr. A. Reid, of London, addressed the minister in an affecting charge; and Mr. Alexander, of Norwich, preached to the people. The service was deeply impressive. The congregation has been raised under the auspices of the Independent Association for the spread of the Gospel in the County, which held its General Meeting at Wotton on the same day.

Oct. 23. The Dorset Home Missionary Society held their Anniversary at Sherborne. Mr. Keynes preached in the morning from Zech. iii. 9; Mr. Jay preached in the evening from Rev. v. 11, 12. The devotional services were conducted by Messrs. Collins, Stokes, Moore, Claypole, Horsey, and Dr. Cracknell. In the afternoon, the business of the Institution was publicly transacted, and from the Report read by the Secretary, the Rev. Dr. Cracknell, it was clearly evinced that much good had been effected by the laudable exertions of the Society. This Society has been in operation for 27 years. The regular and principal support has been derived from the congregations at Weymouth, Poole, Bridport, and Blandford,

Same day. The Gloucestershire Benevolent Society and Independent Association held their Autumnal Meeting at the Rev. R. Meek's place of worship at Painswick. Mr. Bennet, of Dursley, preached in the morning from John viii. 40; Mess. Bishop, of Gloucester, Phillips, of Chedworth, and Wild, of Chalford, assisted in the devotional parts of the service. In the afternoon, the business of the Association was publicly transacted in the Chapel, J. Thomas, Esq. of Nailsworth, in the Chair, when Messrs. Bishop, Burder, Lewis, Taylor, Griffiths, Edkins, and Meek addressed the Meeting. In the evening, Mr. East, of Birmingham, preached from 2 Tim. i. 7; and Messrs. Richardson, Daniels, and Rees engaged in prayer; Mr. Penhall, of Whitchurch, preached on the preceding evening.

All the services were highly interesting, and rendered peculiarly so by the presence of twenty ministers, who appeared deeply interested in the spread of the Gospel throughout the country and the world. The next Meeting of the Association will (D. V.) be held at Chalford on the last Wednesday in May 1823.

Oct. 24. The Rev. J. Parsons was ordained over the church and congregation in Lendal Chapel, York. Mr. Parsons, jun. of Halifax, commenced by reading and prayer; Mr. Vint, of Idle, introduced the business; Mr. Jackson offered the ordination-prayer; and Mr. E. Parsons (father of the ordained) delivered the charge from 1 Cor. ii. 4. In the evening, Dr. Raffles preached to the people from Ezra x. 4: he also preached on the preceding evening. The Collections amounted to 105*l.* 9*s.*

Oct. 31. The Rev. Peter Sibree, (of

Hoxton Academy) son of the late Mr. Sibree, of Frome, was ordained over the church at Weathersfield, in Essex; Mr. Jn. Sibree, of Coventry, began the service; Mr. Wells, of Coggeshall, the introductory discourse; Mr. Carter, of Braintree, proposed the usual questions; Mr. Craig, of Bocking, offered the ordination-prayer; Mr. Hooper, (Mr. S.'s Classical Tutor,) delivered the charge from John xxi. 15—17; Mr. Ray, of Sudbury, offered the intercessory prayer; and Mr. Hunt, of Chelmsford, addressed the people from 1 Thess. v. 12, 13. In the evening, Mr. J. Sibree preached; and Messrs. Carlisle and Carter engaged in prayer. Mr. Hopkins, of Linton, preached on the preceding evening.

On this occasion, the Meeting-house, which has been rebuilt and considerably enlarged, was opened. The debt incurred by this alteration, amounting to 1,400*l.* will be entirely liquidated by the benevolent exertions of the friends belonging to the place.

Nov. 7. The Rev. T. Best was set apart to the pastoral office over the Independent church at Fovant, Wilts. The services of the day were began with prayer and reading, by Mr. Waters, of Codford; Mr. Hopkins, of Tisbury, delivered the introductory discourse; Mr. Jay, of Bath, offered the ordination-prayer; Mr. Good, of Sarum, delivered the charge from Matt. xiii. 52; Mr. Bristow, of Wilton, addressed the church from 2 Cor. vi. 1; and Mr. Jay preached in the evening on 2 Tim. ii. 9. The services were numerously attended. The congregation and church have been raised by the gratuitous services of Mr. Best. The villagers did to the utmost of their ability, and were assisted by neighbouring and most distant friends; but the debt is not entirely liquidated.

WE understand that the congregation at the *Old Baptist Meeting, South-street, Exeter*, have been under the necessity of forsaking their old building. It has been in a dilapidated state many years, and is now supported by fifteen props! The friends are exerting themselves to the utmost to raise subscriptions for a new building, and hope to be assisted by friends of different denominations; as they assert, that for more than a *century*, they and their fathers have never refused *one case*, of any *denomination of Christians*, and never solicited public benevolence on *any occasion*.

BIBLES.

BY a survey recently taken in a populeus parish within a few miles of Oxford, 600 persons were found destitute of Bibles! Surely the piety of Oxford will speedily supply the deficiency.

FOREIGN.

New Eruption of Mount Vesuvius.

LETTERS from Naples, dated Oct. 20, say, "Prayers and thanksgivings were this day rendered to Heaven in the church of St. Januarius, for having preserved this city from the danger with which it was threatened by one of the most dreadful eruptions of Vesuvius that has occurred within the memory of man. The thanksgiving will continue for three days: the assemblage of the devout was immense.

"The columns of fire, stones, and ashes which the volcano has vomited forth for many days past, have been of less magnitude to-day; and there is every prospect of a speedy termination of this terrible phenomenon.

"At first it flowed in a stream of the breadth of half a mile in a direction west from the mountain, and after destroying a great extent of ground, it stopped at a place called Monte. A second body of lava proceeded from the same crater, and at the same time as the one already mentioned, and covered the old lavas on the side of Bosco-Tre-Case without doing any mischief. A third stream issued from a new crater which the eruption had opened, and stopped near the first; and, finally, a fourth stream burst from the old crater called Vulcan's Mouth, and took the direction of La Torre."

Another letter, of Oct. 28, states, "That the eruption is completely at an end, but violent explosions of cinders still continue. The inhabitants of the country have returned to their homes. Portici and La Torre del Græco have suffered no other injury than what arises from their being in great part covered with ashes and stones. A portion of the territory of Resina is covered with lava, but only where lava had formerly lain. The tower of the Annunziata has sustained injuries which it will not be easy either to estimate or repair. At Ottaiano the fire has consumed fifty acres of wood."

PARIS.

THE newspapers state, that on Saturday, Oct. 26, "*A grand religious ceremony*," (more properly a *farce*) "was performed at the Royal Monastery of the Temple. The object of the ceremony was the *baptism of four great Bells.*" The king of France and the Duchess of Angoulême were the *godfather and godmother*, represented by their proxies.

CAPE OF GOOD HOPE.

HIS Excellency the Governor of the Cape has issued a proclamation, dated July 5, 1822, stating, that from Jan. 1, 1825, all

official acts of government, &c. shall be drawn up and promulgated in the English language; and from Jan. 1, 1827, all judicial acts in the several courts of the Colony. Clergymen of the Church of Scotland, who have received instruction in the Dutch language in Holland, may be placed in the vacant churches of the Colony. Competent teachers of the English language are also to be employed, at the public expense, to facilitate the acquirement of the language.

AMERICA.

FRUITS OF A REVIVAL.

"*Can a corrupt tree bring forth good fruit.*"

[Abridged from the American Religious Intelligencer.]

In a small country town in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. From some common causes, such as trespassing of cattle, poor fences, &c. they became very inimical to each other; and finally got into the law, and spent a great deal of money, for supposed trifling offences.

While in this state of fiend-like feeling, a Revival of Religion commenced in the place, which some ridicule as mere fanaticism. Mr. S. one of the champions of wrath, was brought by that Spirit which convinceth of sin, to see the depravity of his own heart, and to cry for mercy. In reviewing his past conduct with his neighbour, he saw himself a monster of wickedness. He cried to God for mercy, and he heard him; but he could not rest here: he must go and ask forgiveness of his neighbour. With a trembling broken heart he rapped at the door of his neighbour, which he had not entered for more than six years. As Mr. L. had no suspicion who it was, he bade him walk in. With amazement every eye was fixed upon him. After helping himself a seat, "Neighbour, says Mr. S. I have come to ask your forgiveness. We have had a great deal of difficulty, and I find I have been much to blame."—Well, says Mr. L. I always knew you was to blame, and I never shall forgive you. You have made more cost and trouble than your head is worth. "I know I have done wrong; I am convinced of my sins; and I humbly ask your forgiveness. I am determined to live differently in future; and I hope that God will forgive me. We have been actuated by a wrong spirit. And we shall be afraid to meet each other at the bar of God, where we must soon appear."

Mr. L. a little softened, replied, I can never forget the sleepless nights, and the costs, and damages, and vexation, that you have occasioned. But I am willing to do what is right about it, and always have been: and we never should have had any difficulty if it had not been for you and your boys.

When Mr. S. retired there was a general exclamation in the family—Well! what can all this mean! This is something new! I wonder what will happen next! What in the world has produced all this! Why, says a great tall boy, who had helped his father carry on the quarrel, I heard last night that Mr. S. was one of those that are under *conarn*. The father was silent, and soon after retired quite disturbed.—What! is S. concerned for his soul? He going to become a Christian? If he can find mercy no one need despair. Why should he come and ask my forgiveness? If religion will humble such a man, it is surely a good thing. He said, we shall be afraid to meet each other at the bar of God. It is true, we have both acted like fools: but then I have had great provocation. Oh! I am a great sinner. I have been completely under the influence of satan. I fear God has given me up. Others are anxious for their souls; and even this wicked wretch is becoming a christian. Gracious God! what a sinner I am.—Oh God, have mercy on my soul! Thus his sins were set in order before him; and he was in great distress for several days. At length he could smother his feelings no longer.—He took his hat and went to see his once hated neighbour. As he entered the door he received a cordial welcome. They took each other by the hand and burst into tears. You came to ask my forgiveness the other day; but I find I have been a thousand times worse than you.

Before they separated they retired and prayed together. They are now members, of the same church, and have lived about eight years in uninterrupted harmony and good neighbourhood.

The Colonization Society of America have at length purchased of some native chiefs in Africa (200 or 300 miles from Sierra Leone) a fine tract of land, called *Cape Mesurado*, for the future settlement of free blacks from the United States. This place is represented as possessing advantages superior to others which had been in contemplation. The kings and head men, of whom the purchase was made, received for payment muskets, gunpowder, tobacco, looking-glasses, &c. &c.

We are happy to learn from the Christian Herald, published Oct. 5, that at New York the weather had then become cooler, the daily number of cases had diminished, and the fever had assumed a milder form. It is true that the lower part of the city had been deserted, and to the diminution of the population in that enfeebled district was ascribed, in part, and under the Divine blessing, the decline of the disease. A day of public humiliation and prayer was expected to be appointed.

MISSIONARY CHRONICLE

DECEMBER 1822.

SUBSCRIPTIONS and DONATIONS for the support of this Institution will be thankfully received by the Treasurer or Secretaries, at the Society's Office, No. 8, Old Jewry, London.

INDIA.

SURAT.

Extract of a Letter from Mr. Fyvie to the Secretary; dated March, 1, 1822.

MY DEAR SIR,—The present letter will give you an account of the principal occurrences in this place, connected with my labours among the heathen during the past month.

From nine o'clock in the morning to four in the afternoon daily (Sundays excepted) my time is wholly employed in superintending the printing press, and on the translation. This last is very laborious work, both for body and mind, in this trying climate; indeed so much so, that I am fully convinced no person even of a healthy constitution can support it long. Poor Mr. Skinner said to me, a few days before he was taken ill of the complaint which terminated his life, "I do not know how you feel in translating; but I feel that it *is wearing away my life.*" I am inclined to think that my constitution is much stronger than his; but really I feel myself sometimes ready to sink under the burden. I desire, however, not to complain. I am utterly unworthy to be engaged in so good a work. May I have grace and strength to enable me to complete what is now going forward. Should the Lord be pleased to spare me to finish the translation and printing of the Scriptures, I think I shall be willing to say with Simeon, "Lord, now lettest," &c. &c. In a work so important as giving the word of God to mankind, in addition to literary attainments, I know of no qualifications so necessary as a tender conscience, and a heart right with God.

Feb. 4th. Was much gratified this morning by a visit of the Native who has for some years been very active in giving away Tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujuratee New Testament and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain." Glad should I have been to have accompanied him; but cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujuratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujuratee Tracts have been given away since the press began work here.

Feb. 5th. Visited the second Native School. The whole number of children in this school is 50.—Was much pleased with their progress—heard them before they were dismissed repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn, &c. This school is entirely composed of *Dhera* children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate schools, or allow them to remain ignorant. The children of all other castes unite together in the schools.

Feb. 6th. Visited the first and third Native Schools. In the first are 55 children, and in the third 45; making in the three schools together, 150 children. They may be said to be *Christian Schools* entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

Feb. 7th. Preached in our hired house. In the same street is a heathen temple, by the door of which I pass in going to our house of Christian worship. The idol is a stone of a horrid figure, covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers,

rice, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is a mere childish ceremony, dishonourable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehovah is heard; and no instruction that is good for the soul is ever imparted to the people. All is ignorance, folly, and spiritual death.

Turning away from the disgusting scene with feelings of pity for the deluded creatures, was happy to find a few persons waiting my arrival. I suppose that about 40 heard the word of the Lord.

Feb. 14th. Nothing this evening but weddings, beating of drums, and flambeaus are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation of meeting a congregation when I left home, and less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down and began reading. Soon after which, the bridegroom arrived with his train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to me, and they seemed surprised to hear a white man speak their language, and much more surprised at what they heard. Gave away a considerable number of Tracts, and the company returned to the wedding to eat and drink I suppose. I fear they were but ill-prepared to hear the word — indeed one did not scruple to tell me after the service, that their hearts were more set on their dinner at that time than on hearing the word of the Lord. But we ought to speak the word "in season and out of season."

As my sheet is nearly full, I must here conclude my extracts from my Journal; indeed more would be unnecessary, as I could give you little else but a repetition of what I have said. You will learn from the above the state of things here.

In printing the Old Testament, I have advanced to the end of Leviticus, and hope to have the whole of the Pentateuch printed off by the end of next month. I mean to go on with the other parts of the Old Testament as fast as health and strength will permit. Should these be continued, I hope the whole may be finished in about a year hence. I long for its completion, in order that I may more fully devote myself to the preaching the Gospel among the heathen. W. FYVIE.

Death of Dr. Taylor.

IN the same letter Mr. Fyvie informs the Directors that Dr. Taylor, formerly their missionary, died at Shiraz, in Persia, in the month of Dec. 1821.

CHINSURAH.

Extracts of a Letter from Rev. Geo. Mundy, dated Chinsurah, 5th April 1822.

SINCE I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success; we are indeed constrained to say "what hath God wrought!" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a Catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a Heathen Temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which

must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors.

(A Suttee described.)

The horrid practice of burning widows is still carried on without any abatement in those places under *our* government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 *poor unhappy females have been sacrificed!!!* A few days ago, hearing of one about to take place, and our Brethren Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were entreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the multitude, and particularly the Brahmins, were addressed respecting the injustice, cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer that God would graciously show mercy, and soften their hard hearts—all however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, *almost senseless with intoxicating drugs*, to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down that she might not possibly escape. The pile was then set on fire, amidst the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

HUMPEE.

Extracts from a Letter of the Rev. W. Reeve, dated Humpee, 8th of April 1822.

I FEEL pain mingled with pleasure, in addressing you once more from this thronged *festival—with pain*, to see multitudes so numerous gathered from all parts of the contiguous towns and villages to give that worship to graven images which is due alone to the true God, who is jealous of his own glory and will not give it to another; yet—*with pleasure*, because, "unto me, who am the least of all saints," this grace is given, that I should preach among these poor Pagan Gentiles, "the unsearchable riches of Christ."

When shall the arch-fiend of darkness, the prince of the power of the air, the god of this world be dethroned, and driven from his usurped dominions? When shall the infernal spell by which the myriads of Hindoos have been enslaved and held in bondage for ages immemorial, be broken for ever? When shall the name of Jesus be precious among Pagans—his love shed abroad in their hearts, and his Gospel exemplified in their tempers and lives? "O that the Salvation of God were come out of Zion—when the Lord bringeth back the captivity of his people, Israel shall rejoice and Jacob shall be glad."

In calculating the public revenue that has been formed during this Heathen festival, the estimate falls little short of *one million* of immortal souls present at the feast; a fine field you will say for missionary exertions! Shall we declare it to be already white unto the harvest, or shall we say it is still *sterile* and *barren*, and requires the *labour*, *culture*, and *tillage* of ages? Perhaps it will be wiser to say *neither*, but wait the great Teacher's time to solve the difficulty.

When we contemplate the irrevocable engagements of the Covenant of Grace; when we study the indubitable predictions of ancient seers; when we unfold the illustrious page of ecclesiastical history; and, above all, when we turn round and behold the mighty conquests which the Gospel has already achieved in the world, all our difficulties vanish; blushing unbelief retires with shame and confusion, and a host of facilities and auxiliaries appear on either hand, to animate our faith—to cheer our hopes and to stimulate us with a holy impetus and a sacred velocity, which nothing ought ever to impede, to abound yet more and more in the great work of evangelizing an apostate and guilty world.

If a willingness to hear the faithful preaching of the Gospel, and a readiness to receive the Scriptures and religious Tracts, are to be considered as encouraging and favourable signs, then certainly these have presented themselves in a manner the most marked throughout the whole of our attendance at this heathen feast.

Our lodging place has been repeatedly filled, and a large crowd standing about the doors, while Anundarayer and myself have endeavoured to explain to them the truths of the Gospel, and after giving us a patient

hearing, sometimes for near an hour, I have seen them frequently, and see them even now, while writing this sheet, sitting in their *tents*, one here and another there, reading the precious contents of our *hallowed Shaster* to their families and neighbours. Is not this something like the conduct of the noble *Bereans*, who were more excellent than these of *Thessalonica*, because they searched daily whether these things were so.

I have been very anxious to know the good effects produced by the labours and distributions of past years. One circumstance came to notice worthy of observation. I was told, that in a large town at a considerable distance, there were several respectable merchants, who every morning after washing themselves, are in the habit of reading our Holy Scriptures and religious tracts before they eat any food; that they seemed deeply interested in the great truths thus brought to their knowledge, and that they were daily studying them with seriousness and attention. We know who has said—"I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." For hundreds of miles in every direction, the starving souls of the heathen have now this immortal food placed before them, and if by the influence of Divine Grace, it is made palatable to their appetites, and they hunger after it with longing desire, then with importunity and fervour will they cry—"Lord, evermore give us this bread."

MADRAS.

Voyage of Rev. Messrs. Collie and Crisp to Madras.

A LETTER has been received from Mr. Edmund Crisp, dated April 3, 1822, giving a full account of his voyage to Madras.

He with Mrs. Crisp, and Mr. and Mrs. Collie touched at St. Jago on the 5th of Dec. 1821, where they were much affected with the follies of Popery which they there witnessed.

They crossed the Line in long. W. 22°. 30'.; —they then ran towards the coast of South America—had favourable weather in passing the Cape in about 40°. South. In about 10°. South they encountered a very heavy gale; and on the 23d of Feb. another, in which they were very apprehensive of danger. On the 4th of March they crossed the Line a second time, and after tedious delays from calms, contrary winds and currents, anchored safe in the roads of Columbo (Isle of Ceylon) on the 17th of March.

At Columbo, they were most cordially received, and kindly entertained by the Wesleyan and Baptist missionaries, of whose hospitality they speak in the warmest terms of gratitude.

They left Columbo on the 20th of March, and anchored off Madras on the 20th, and were joyfully welcomed by the missionary brethren.

Mr. Crisp bears an honourable testimony to Captain Lee, whose treatment of the missionaries and their wives was uniformly respectful and kind; but he did not judge it expedient to encourage public preaching on board, "as it would not be in accordance with the taste of all parties." They were however at full liberty to do as they pleased in their own cabins.

Mr. Crisp says, "I have commenced the study of the Tamul, under a Moonshee, and already find the little which had been acquired during the voyage, very useful. Before long, I hope to acquire as much of the language as will enable me to visit and inspect the native schools; and in the course of a few months, I anticipate the high gratification of doing what is more strictly the work of an Evangelist."—"As might be expected, I am sometimes almost overwhelmed by the difficulties of the work before me; but next to the promises and the agency of Jehovah, nothing so much sustains me as a remembrance of *the vast amount of monthly supplication*, which ascends before the throne of God."

[*A full and affecting account of the Death of Mrs. Collie, which was intended for this Number, is necessarily deferred until our next.*]

PENANG.

THE STUPIDITY, AND CRUELTY OF IDOLATERS

Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1821.—Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected, and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I inquired why the temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said

there was no difficulty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was not an eye-witness of this circumstance, but he firmly believed it. What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

Murder of Female Infants by the Chinese.

Jan. 18th.—A man came for medicine today, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" I smothered her (said he): this year also I heard by letter that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he;) it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

Memoirs of the late Mrs. Smith.

DR. PHILIP, of Cape Town, is preparing for the press, Memoirs of the late Mrs. Smith of that place. The excellence of Mrs. Smith's character is not fully known in this country. In addition to the circumstances generally connected with the lives of eminently pious females, the life of Mrs. S. has this peculiarity—it was decidedly missionary; her exertions for the spiritual welfare of all around her; her efforts to promote the cause of religion in the town and colony of the Cape; her journies and labours to evangelize the degraded Hottentots and Bushmen, deserve the highest praise; and it is hoped that the intended publication will fan the missionary flame among our British females, and excite many to imitate her noble example.

Dr. Philip designs to publish these Memoirs by Subscription, and to devote the profits of the sale to the liquidation of the debt on the chapel in Cape Town.

Dr. P. has not stated the price of the intended volume, which we doubt not will be moderate; but subscriptions from ministers, and officers of Auxiliary Missionary Societies, and Christians of all denominations, which are respectfully and earnestly requested, may be transmitted to the Missionary Rooms.

DOMESTIC MISSIONARY INTELLIGENCE.

BRISTOL AUXILIARY ANNIVERSARY.

THE Tenth Annual Missionary Festival was held in Bristol, on the last Tuesday in Sept. and the three following days. On no former occasion were the meetings more numerously or more respectably attended. Eleven Sermons were delivered, and the meeting for business was held as usual, at the Great Room in Prince's Street, every corner of which was filled by a most respectable assembly. The speakers on the crowded platform were a harmonious band of brethren, consisting of Clergymen, Independents, Baptists, Calvinistic and Wesleyan Methodists; and the Chair was occupied by Arthur Foulks, Esq. The Rev. Thomas Brigstocke, A.M. jun. delivered two discourses, one at the church of St. Mary Redcliff, and the other at St. Philip's. The Rev. Robert Hall preached at Bridge-street Chapel, and the Rev. Thomas Jackson at the Tabernacle and Kingswood. The Rev. Rowland Hill was the preacher at Castle Green. The Rev. Thomas Young at Lady Huntingdon's, and the Rev. James Sherman at Hope Chapel. The Rev. John Davies of Bath preached at Newfoundland-street Chapel; the Rev. William Thorp at the Chapel on St. James' Back, and the Rev. R. P. Allen, at the Welsh Chapel. The collections made at the doors of the several places, amounted to 691*l.* 1*s.* 8*d.* which is upwards of 90*l.* more than the preceding year.

HERTFORDSHIRE AUXILIARY.

THE Third Anniversary of this Society, was held at Bishop Stortford, on Wednesday Oct. 2, 1822. The spacious meeting-house (lately enlarged) where the Rev. W. Chaplin ministers, was filled in the morning by a

highly respectable congregation, when the Rev. J. A. James delivered a most appropriate and impressive sermon. Messrs. Frost of Dunmow, and Browne of St. Alban's, offered up supplications.

The congregation remained after the service, and the public business of the Auxiliary Society immediately commenced. The Rev. George Burder was unanimously called to the Chair, who stated the object of the meeting, and gave a general outline of the Society's Missions. A Report of the proceedings of the Auxiliary for the past year having been read by Rev. C. Maslin, several resolutions were proposed and supported by Rev. Messrs. Sloper, Frost, Arundel, C. Berry, Campbell, James, Harper, and Pinchback. The addresses were rendered peculiarly interesting by the relation of many impressive facts, referring to the extensive usefulness, which, by the blessing of the Great Lord of Missions, has attended the labours of the Society in the islands of the South Seas, in India, in South Africa, &c. &c.

A numerous congregation having assembled in the evening, the Rev. J. Turnbull engaged in prayer, and the Rev. J. Arundel preached a sermon calculated to promote and strengthen that ardent attachment and persevering zeal in the missionary cause, which, the patient attention and liberal contributions at the previous meetings, had so evidently proved to exist. The collections amounted to upwards of 54*l*.

CORNWALL AUXILIARY.

On Wednesday and Thursday, the 9th and 10th of Oct. the Tenth Anniversary of the Cornwall and Foreign Auxiliary Missionary Society was held at Launceston. The sermons, which were particularly appropriate, were preached by the Rev. John Brown of Cheltenham, and the Rev. Samuel Lowell of Bristol. The devotional parts of the several services were conducted by the Rev. Messrs. Good, Wildbore, Trevor, Richards, Muscutt, Oke, Rooker and Moore. The congregations were large. The public meeting for receiving the Report was particularly crowded. The speeches were impressive. The collection was good: and the solemnities of the season altogether, proved "a time of refreshing from the presence of the Lord."

NORTH WALES AUXILIARY.

On Tuesday, Wednesday, and Thursday, the 22d, 23d, and 24th of Oct. was held at Denbigh, the Sixth Anniversary of the North Wales Auxiliary Missionary Society. Tuesday evening, the 22d, in the Independent Chapel; the Rev. Mr. Bowen Newtown preached from Ps. cxlii. 4.; and the Rev. J. Griffith, Beaumaris, from Rom. ii. 7.

Wednesday evening.—Anticipating that the congregation would be far too numerous to be contained in one place of worship, and wishing to exhibit that general union amongst Christians of various denominations, which forms the grand basis of the London Missionary Society, three Chapels were engaged at the same time. In the Independent Chapel, Mr. J. Thorpe of Chester preached from 2 Cor. viii. 9., and the Rev. D. Roberts, Bangor, from Is. lxii. 6, 7. In the Calvinistic Methodist Chapel, Rev. M. Jones, Llanuwchllyn preached from Is. xlii. 7., and the Rev. John Jones, Main, from Rev. vi. 2. In the Wesleyan Chapel, Rev. Hugh Carter, Oswestry, preached from Is. xi. 1—8., and the Rev. W. Hughes, Dinas, from Zech. xiv. 7.

Thursday, at seven in the morning, Rev. John Breese, Liverpool, preached from Zeph. ii. 11., and at ten, Rev. D. Morgan, Machynlleth, from Rev. xx. 1—5., and the Rev. W. Williams, Wern, from Prov. xi. 25.

At two in the afternoon, the public meeting for business was conducted in the Town Hall, the use of which having been kindly granted to the Society by the Rector of the parish, acting as magistrate of the county, D. F. Jones, Esq. of Cymmau, presided; and the following gentlemen moved and seconded various appropriate resolutions; viz. Richard Roberts, Esq. Denbigh; Rev. Mr. Pierce, Wrexham; Mr. Mark Roberts, Denbigh; Rev. Mr. Jones, Carnarvon; Rev. E. Edwards, Ware, near London; Rev. D. Roberts, Bangor; Mr. J. Thorpe, Chester; Rev. J. Roberts, Llanbrynmair; Rev. Hugh Carter, Oswestry; Rev. D. Morgans, Machynlleth; John Catherall, Esq.; Rev. D. Jones, Holywell; Rev. John Breese, Liverpool; Rev. Thomas Jones, Moelfre; Rev. W. Williams, Wern; Mr. Joseph Lloyd, Kilford; and Rev. M. Jones, Llanuwchllyn.

In the evening services were conducted in three different Chapels: in the Baptist Chapel, Rev. C. Jones, Dolgelley, preached from 1 John i. 7., and Rev. J. Lewis, Bala, from Rom. vii. 4. In the Calvinistic Methodist Chapel, the Rev. W. Morris Llanfyllin, preached from Jer. xxxiii. 8, 9., and Rev. Thomas Jones, Llan-pum-saint, from Heb. vii. 25. In the Independent Chapel, Rev. E. Edwards, preached from Ps. ii. 1—7. and Rev. J. Roberts, from Ps. xlv. 3—6.

At the close of the whole, the Ordinance of the Lord's Supper was administered to all those who were regular communicants of any Christian society, and who wished thus to express their Christian liberality, as well as their united desire of sending the gospel of the grace of God to the perishing heathen: and it affords us great pleasure to state, that several members of the Established Church, and of every dissenting society in town, gladly united as one family to partake of this holy ordinance; a lively representation of that eternal feast of love, which the "saints of the Most High" shall enjoy in the heavenly Jerusalem, where names and sects and parties shall cease for ever.

MISSIONARY CONTRIBUTIONS.

[*Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 October, to 16 November 1822, inclusive.*]

IN LONDON AND ITS VICINITY.

mes Gorst, Esq. Polygon, Somers Town; per Messrs. Coutts & Co.			20 0 0
R. Burchett, Esq. Doctors' Commons.—Life Subscription			10 10 0
R.			10 0 0
gacy under the Will of the late Mr. Richard Streetin, Islington; by Mr. Sam. Shaw, Executor			19 0 0
oceeds of Trinkets, &c.; by a Lady			1 15 0
mainder of First Fruits, from J. H. Ratcliff			2 0 0
ro Friends			1 0 0
Friend; by the Home Secretary			0 10 0
labouring Man .. Ditto			0 5 0
old Foreign Sailor in a Workhouse..			0 5 0
oduce of a Missionary Box; by Johann Gerhard Oncken			0 11 6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Staffordshire, Worcestershire, and Warwickshire, Auxiliary Missionary Society. W. Brunton, Esq. Treas.			
Stafford.—Rev. J. Chalmers.—			
Juvenile Society	9 8 4		
Collection at Missionary Meeting	6 12 6		
Missionary Box	1 4 7		
Donation from the Juvenile Friendly Society	0 17 1		
		16 2 6	
Brewood.—Rev. J. Fernie and Friends		3 15 1	
Lichfield.—Rev. W. Salt.			
Subscriptions	10 4 10½		
Mr. White	2 10 4		
Little Children at a Day School, at a Halfpenny-a-week	1 4 0		
Sunday School Children	0 6 8½		
Mrs. Salt's Missionay Box	0 11 7½		
		19 6½	
Shelton.—Hope Chapel.—Rev. W. Farmer.			
Weekly Subscriptions	22 18 9		
Profit on the Sale of Pincushions	1 4 0		
Mr. Hammersley's Missionary Box	0 3 9		
Missionary Box of three Children	0 13 6		
		25 0 0	
Tutbury.—Rev. B. Brooks.—Branch Society.			
Sundry Contributions	24 17 8½		
Miss Brook's Missionary Box	13 2 2		
Miss Fletcher's ditto	4 15 2		
Miss Ford's Young Ladies do.	3 0 9		
		45 15 9½	
Chapel End.—Rev. J. Dagley and Friends		3 12 6	
Burton on Trent.—Branch Society		9 11 0	
Branston near Burton		3 15 0	
West Bromwich.—Rev. J. Hudson and Friends, Collection, after a Sermon; by Rev. Rowl. Hill, A.M.	43 6 7¼		
Sundry Contributions	13 11 6		
Sunday School Teachers and Children	9 2 2		
		66 0 3¼	
Carried forward		190 11 8½	

Brought forward			190 11 8½
Rev. J. Cooper.			
Annual Collection	16 11 4½		
Penny-a-week Society	11 16 10		
A Friend	2 2 0		
Ditto	1 1 0		
Ditto	0 5 0		
Ditto	0 5 0		
Mr. J. Horton's Missionary Box	4 8 0		
Sunday School Boys	3 0 6		
Ditto Girls	0 10 3½		
		40 0 6	
Bilston.—Rev. Mr. Shawyer.—Penny-a-week Society		10 0	
Stratford-upon-Avon.—Congregational Collection	8 0 0		
Monthly Collections; by Mr. N. Cooper	6 4 6		
Ditto Miss Hickman	0 8 4		
Mr. Tasker's Missionary Box	1 0 0		
Mrs. Smith's ditto	1 9 3		
Mrs. Adam's ditto	0 9 1½		
Mr. Pierce ditto	0 3 0		
T. P. H. and O. H.	1 8 3½		
		19 2 6	
Cheadle.—Bethel Chapel—Rev. Mr. Clark.			
Subscriptions	3 10 11		
Sunday School Children	1 2 6½		
Ditto at Tean	1 9 6½		
Missionary Box of the late David Holmes, a boy about 12 Years of Age, who died February last	0 2 8½		
Susannah Holmes, sister of the above, by making and selling Matches	4 0 4½		
		10 6 1	
Alton Chapel.—Rev. T. Tallis.—Missionary Box		1 4 1½	
Armitage near Rudgely.—Rev. J. T. Whitridge		20 0 0	
Bedworth Chapel.—Rev. Mr. Dix		5 10 0	
Warwick.—Rev. J. W. Percy.—Penny-a-week Society	15 0 0		
Collection	4 8 0		
Master S. Hill's Missionary Box	2 13 2		
J. Fairfax's ditto	0 1 10		
A few Friends in a Village	2 7 0		
Ditto at Kenelworth	3 5 0		
		27 15 0	
Mr. Cary's Missionary Box		1 7 0	
Coventry.—Rev. Mr. Jerard.—Missionary Boxes.			
Mrs. Jerard	0 18 0		
Mr. Jos. Maddocks	1 0 0		
Mr. John Stortly	0 8 6		
Mrs. J. Sadlar	0 10 7		
Miss Stean	0 6 0		
Miss Wall	0 5 0		
A Friend	0 3 0		
Donation	1 0 0		
		4 11 1	
Foleshill.—Rev. N. Rowton and Friends	17 7 0		
Sunday School Children	5 0 0		
		22 7 0	
Dudley.—Rev. J. Dawson. Collected by the Ladies of the Congregation	14 8 2		
Ditto by the Gentlemens do.	11 18 3		
Carried forward	26 6 5	352 14 5½	

Brought forward	26	6	5	359	14	5½
Small Donations	0	12	6			
				26	18	11
Leamington.—Rev. A. Bromily.						
Penny-a-week Society	10	0	0			
Ladies at Mrs. Barnett's School	2	0	0			
Donation.....	1	1	0			
				13	1	0
Stourbridge.—Rev. J. Richards.						
Congregational Collection..	15	6	0			
Ladies of Mrs. Lawson's School.....	3	8	8			
				18	14	8
Handsworth.—Rev. H. Williams				1	1	0
Rev. John Hammond.						
Collections and Donations..	4	13	9			
Penny-a-week Subscriptions	8	16	3			
Missionary Box.....	2	2	0			
				15	12	0
Nuneaton.— Rev. J. Griffiths — Miss Elton's Missionary Box				1	4	2
Atherston.—Rev. R. M. Millar.						
Penny-a-week Society	7	12	3			
Donation	5	5	0			
Sunday School Children....	1	0	4½			
Collection at Sheepy	1	13	7			
Ditto at Ratcliffe	0	11	2			
Mr. Pinchback's Missionary Box	3	0	0			
				19	2	4½
Bulkington near Coventry.—Penny-a-week Society, by Mrs. Brown				4	0	0
Birmingham.—Carr's Lane.— Rev. J. A. James.—Juvenile Missionary Society, including Missionary Boxes, set up in families, villages, and workshops, by various individuals who wish their names to be concealed, agreeably to the admonition of Christ, Matthew vi. 1—4.....	86	7	9			
Collection at the Missionary Meeting 115	18	6				
Ditto, after a Sermon by Rev. R. Hill.....	35	10	4			
Sabbath Schools	9	17	3			
Ditto ditto at Smithwick..	3	16	1			
Collected by Mr. Stockton, at Great Baye.....	1	1	6			
				252	11	5
Ebenezer Chapel. — Rev. T. East.—Juvenile Society, collected by Miss Angear.....	2	15	2			
Ditto ditto Blakemore	10	8	4			
Ditto ditto Bucton ..	4	5	1			
Ditto ditto Bagnal....	2	17	0			
Ditto ditto Bardell....	0	14	3			
Ditto ditto Clive	10	12	9			
Alice Collins, servant to Mrs. Glover, Spring Hill	7	1	1			
Ditto, Miss Caddick.....	4	3	7			
Ditto, Miss Caddick's School	1	4	0			
Ditto, Miss Cross' School	8	8	0			
Ditto, Miss Down	2	6	8½			
Ditto, Misses Day and Latham	8	8	0			
Ditto, Mrs. East, for the Education of Native Females in India.....	3	0	0			
Ditto, Mrs Goodwin	10	0	0			
Ditto, Miss Glover	5	0	0			
Ditto, Mrs. Gough and Reading	5	18	10			
Ditto, Misses Hardy and Lowe	27	1	6½			
Ditto, Misses Hunts.....	26	2	0			
Ditto, Miss E. Hunt	2	3	6			
Ditto, Miss Hudson.....	1	2	10½			
Ditto, Miss Homer	1	3	0			
Ditto, Miss James.....	1	14	5			
Ditto, Miss A. Joseph	4	12	0			
Ditto, Miss Lord	6	8	1			
Carried forward	157	10	2½	705	0	0½

Brought forward.....	157	10	2½	705	0	0½
Ditto, Miss Moseley.....	6	2	1½			
Ditto, Miss Munslow	8	3	0			
Ditto, Miss Skynner	4	1	6			
Ditto, Miss Tait	6	1	6			
Ditto, Mrs. Taylor, Bull-st...	3	11	7			
Ditto, Mrs. Tayler, Aston-road	1	12	0			
Ditto, Mrs. Walker & Latham	2	13	10½			
Ditto, Misses Whitaker and Yates.....	3	1	1			
Ditto, Miss Witheridge	5	5	6			
Ditto, Miss Williams	5	0	0			
Ditto, Mrs. Plant	4	7	0			
Ditto, Master Coxon	0	9	0			
Ditto, Mr. Beasly	2	10	0			
Ditto, James Davidson, at Messrs. Jenkins' manufactory	1	3	9			
Ditto, Mr. Rowen.....	2	18	4½			
Ditto, obtained by trading	1	6	6			
Ditto. Messrs. Taylor and Caddick	7	8	0			
Ditto, Mr. Townsend, from a few workmen	2	0	0			
Ditto, John Walker, a Sabbath School, Boys	3	1	2½			
Ditto, Ann and James Choice, 2 ditto, Girls.....	0	10	0			
Ditto, Ebenezer Sabbath School Boys.....	8	1	6½			
Ditto ditto Girls.....	3	10	10½			
Ditto ditto Adults, by Mr. T. Bucton, jun.....	4	10	0			
Ditto, Bristol-street Sabbath School	2	18	8			
Ditto, Fisher-street.....	1	7	3			
Produce of three months' sale of work bags and watch pockets, made by a Lady in the above time	5	6	0			
Produce of the sale of nett fringe	0	16	0			
Profit of the sale of hassocks, by Mr. Day, jun.....	1	14	0			
Collected by a Friend.....	0	6	1			
Rev. T. T. Donation	2	2	0			
Missionary Boxes.						
Hannah Blount, servant to Mrs. Brunton.....	3	15	0			
Master Rowland East.....	5	0	0			
Mr. and Mrs. Smith.....	2	0	0			
A little girl (11 years of age)..	2	11	9			
Miss Smart.....	1	10	0			
Master Babbington	0	11	0			
Mr. Salt.....	0	6	6			
Miss M. A. Walker	0	1	0			
Mrs. Gibbon	0	7	6			
Mrs. Patience.....	0	4	4			
Master Daniel Hill	1	16	2			
Mrs. Thistlecock	0	14	7½			
Mary Anne and Sarah Taylor..	0	7	9½			
Mrs. Semester	0	15	0			
Miss Phillips	2	0	0			
Master Greasley	1	5	0			
Misses S. and A. Munslow	0	8	0			
Mrs. Bayley	0	5	0			
Mr. W. Leonard	1	10	0			
Miss Bertha Jones	1	11	0			
Miss Williams	0	6	0			
Produce of the sale of ornamental mouse-traps, to be appropriated to the Education of Native Females in India, by a Young Friend	5	10	0			
	291	3	9½			
Collection at Ebenezer Chapel	168	0	0			
Mr. Angear, Donation.....	10	0	0			
				469	3	9½
King-street Chapel.—Rev. Mr. Jones.— Collected by Mrs. and Miss Burdett	19	1	6			
Carried forward	19	1	6	1174	3	9½

Brought forward				1174	3	9¾
Ditto, Miss Steadman	14	2	11			
Ditto, Miss Latham and Mrs. Bolding	6	8	6			
Ditto, Miss Phillips	4	0	0			
Ditto, Miss Beresford	2	11	7½			
Ditto, M. A. P.	2	7	0			
Ditto, Miss Freeth	1	10	0			
Ditto, Miss Barnett	1	2	0			
Ditto, Miss Kington	0	7	8			
Ditto, Mr. Cope	7	12	0			
Ditto, J. J.	6	19	3			
Ditto, Mr. E. James	0	14	2			
Mrs. Laxton's School Miss.	1	11	0			
Master Beynon's ditto	0	16	6			
Mrs. Fretwill's ditto	0	6	0			
Kingston School Boys	5	17	10½			
Ditto, Girls	3	18	7½			
Annual Collection	22	5	8½			
				111	12	3¾
Derry-street Chapel.—Rev. J. Eagleton.—Annual Collection				50	1	3½
Worcester.—Angel-street Chapel.—Rev. R. Vaughan				85	18	3
Wolverhampton.—Queen-street Chapel				13	12	2
Sedgely.—Subs. of a few poor people				0	7	6
Wyle Mill Missionary Box				3	3	0
Wone.—Rev. W. Burdekin.—						
Penny-a-week Society	8	15	0			
Miss Sharpe's pupils	1	10	0			
Collected by Miss Sharp for the Education of Native Females in India	3	14	0			
				13	19	0
A pair of scissars by a Young Lady.						
Wisal.—Mr. John Rooker.—						
Subscriptions	12	10	0			
Miss Carter's pupils	2	2	0			
				14	12	0
Wolderminster.—Rev. J. J. Freeman.—Collected at the Month-ly Prayer Meetings	9	1	2			
Sunday School Boys	3	0	2			
Ditto, Girls	3	7	0			
Collected by Miss B.	4	0	0			
Ditto, by Miss S.	3	8	6			
Ditto, by Mr. T. C.	0	12	9			
Friendly Society, two year's Subscription	2	2	0			
				26	0	7
Wymall.—Rev. T. Heathcote.—Mr. R. Jukes, Treasurer.—Moiety of penny-a-week Subscriptions, collected by Misses Jukes and Barrs				10	14	0
Woxeter.—Branch Society.—James Bell, Esq. Treasurer				45	1	2
				1549	5	1
Wks.—Legacy under the Will of John Compton, Esq. of Marsh View Wood, Mrs. Mary Compton, Mr. Tho. Gabriel, and Mr. John Furnell, Executors, 4 per Cent Annuities				50	0	0
Half Year's Interest on Ditto				1	0	0
Wrnwall Auxiliary Society.—						
Mr. J. M'Dowell, Treas.	175	11	6			
Penryn Juvenile Society	*30	0	0			
Penzance ditto.—						
Miss M. Coulson, Treasurer	*10	0	0			
Do. do. for the support of the Native Teacher "John Foxell" 3d payment	10	0	0			
				20	0	0
				234	11	6
Less Expenses	45	11	6			
				189	0	0

* Acknowledged in previous Chronicle.

Wshire.—Chester Auxiliary Society.—Mr. John Williamson, Treasurer.—Collections at the Anniversary Meetings,

27th and 28th Oct. 1822.—						
Queen-street Chapel	51	5	1			
Octagon ditto	15	0	0			
Welsh Calvinistic Methodist ditto	8	3	9½			
Boughton Chapel	8	0	0			
Common Hall-street ditto	4	0	1½			
Baptist ditto	3	11	0			
				90	0	0
Ladies' Penny-a-week Association.—Half Year	9	0	6			
Queen-street Chapel.—Young Mens' ditto, ditto	1	18	3			
Sunday School Children, ditto	2	0	4½			
				12	19	1½
Octagon Chapel.—Ladies' Penny-a-week Association.—Half Year	2	10	11			
Sunday School Children ditto	0	11	9½			
				3	2	8½
Welch Chapel.—Young Mens' Association, ditto				0	15	2
Young Ladies at Miss Dodd's School				1	0	9
Missionary Boxes.						
Mrs. Lewis	1	3	0			
Mr. Price	1	6	2			
Mr. Mannering	2	14	6			
Mr. Mason	0	13	0			
Mrs. Powells	0	6	0			
Mr. Wm. Jones	0	4	5½			
Mr. John Jones	0	4	7			
Mr. Evan Evans	0	3	2½			
				6	14	11
Boughton.—Mr. Enoch Gerrard	1	5	6			
Miss Jenks	1	1	0			
				4	6	6
Delamere Chapel				1	3	2½
Tarvin Sands.—Mrs. Williams,	1	13	3			
Infant's Offerings	0	11	2			
				2	4	5
Boughton Sunday School Children				0	5	6
Handbridge ditto ditto				0	3	6
Northop.—Produce of Two Cherry Trees by Mr. Williams				1	5	0
Tattenhall.—Rev. Mr. Morris.—						
Collection	12	15	6½			
Mr. France's Missionary Box	0	10	0			
				13	5	6½
Flooker's Brook.—Penny-a-week Subscriptions, by Miss Turner				2	12	0
Harlington.—Ditto Rev. W. Silvester				5	0	0
Sandbach.—Ditto Miss Lowe	4	18	1½			
Ditto Miss Hill	2	0	0			
				6	18	1½
Delamere.—Ditto Mrs. Prescot				2	15	0
Minshull.—Ditto Mrs. Jackson				2	12	6
Calueley.—Ditto Miss Jackson				1	6	4
Knutsford.—Ditto Rev. J. Turner				6	0	0
Northwich.—Ditto Rev. Job Wilson				6	0	0
Middlewich.—Ditto Rev. J. Robinson				3	0	0
Tarvin.—Ditto Miss Martin				2	7	8
Coalbrook.—Ditto Mrs. Mouseley				1	14	1½
Ashton.—Ditto Mr. S. Litler				1	13	0
Wharton.—Ditto Miss Wynne.—Half Year				9	11	0
				179	16	4
Devon.—Plymouth.—Batter-street Meeting, Ladies' Association, (14 months,) Mr. Thomas Page, Treasurer				28	18	1
Exmouth.—Glenorchy House.—A Friend, by the Rev. Richard Clayson				5	0	0
Dorset.—Stalbridge.—Rev. J. Horsey.—Subscriptions				7	0	0
Gloucestershire.—Bristol Auxiliary Society.—Kingswood Branch Association; by Rev. Thomas Jackson				20	0	0
Herts.—Wymondley Missionary Association.—Penny-a-week Society.—Collected by Messrs. C. Hyatt and R. Evans, Students at the College	4	15	0			
Collection at the Chapel	3	12	0			
				8	7	0

Carried forward

Brought forward	8	7	0			
Subscriptions.....	2	2	0			
For the support of a Native Teacher, to be called "Philip Doddridge," by Rev. T. Morell.....	18	9	0			
West Lancashire Auxiliary Missionary Society.—J. Job, Esq. Treasurer.						
Liverpool.—Collection at the Rev. Dr. Raffles' Chapel, Great George Street	121	3	7			
Ditto at the Rev. P. S. Charrier's Chapel, Bethesda	54	3	6			
Ditto at the Rev. Dr. Stewart's Chapel, Gloucester Street..	30	5	3			
Ditto at the Rev. R. Philip's Chapel, Newington	21	16	6			
Ditto at the Rev. J. Widdows' Chapel, Russel Street.....	11	13	0			
	239	1	10			
Contributions of a Widow's Six Sons, in Six Months ..	0	7	1			
North Meols Branch Society; per Mr. Linaker, Treasurer	11	10	0			
The Produce of three tame Rabbits, kept by two Children	1	10	0			
Baglane near Chowbent.—Collection by a few Friends....	0	9	5			
Wigan.—Collection at the Rev. A. Steil's Chapel	33	5	6			
	286	3	10			
Less Expenses..	15	15	8			
				270	8	2
Lincolnshire.—Barton.—A Friend; by J. W.				1	1	0
Grimsby.—Rev. W. Smellie and Friends				2	2	0
Middlesex.—Whetstone and Totteridge Auxiliary Society; by Mr. R. Rouse	6	0	11			
Ditto (omitted in Aug. Chron.)	7	7	8			
				13	8	7
Northampton.—Creaton.—A Friend; by Rev. T. Aston.....				1	0	0
Oxfordshire.—Benson.—Penny-a-week Subscriptions.—Collected by Mrs. A. Butler				4	12	0
Salop.—Newport.—Rev. D. Lewis.						
Young Ladies at Mrs. Lewis's Seminary.	3	3	0			
Penny-a-week Subscriptions. —Collected by Miss Bullock	2	17	0			
Ditto, from the Sunday School Children and Friends; by Misses & Mr. W. Silvester	14	2	0			
				20	2	0
Oswestry.—Rev. J. Whitridge.						
Annual Subscriptions, &c...	7	4	0			
Penny-a-week Subscriptions; by Miss J. Whitridge	1	19	7			
Collected by Messrs. Lacon and Davies	2	0	8			
Collection, after a Sermon, by Rev S. S. Wilson, Missionary from Malta	4	14	6			
				15	18	9
Yorkshire.—West Riding Auxiliary Society.—Geo. Rawson, Esq. Treasurer.						
Leeds Branch 114	12	0				
A few Friends for the Native Teacher, Edward Parsons, (2d Payment).....	10	0	0			
Pontefract Branch	12	0	0			
Huddersfield, Ditto.....	53	0	0			
	169	12	0			
Less Expenses for Printing Reports of the Auxiliary Society.....	30	0	0			
				159	12	0

Collections, &c. from the Calvinistic Methodists, in South Wales; by the Rev. D. Charles, Carmarthen.						
Breconshire.—Brecon Chapel ..	13	15	0			
Talgarth ditto.	8	0	0			
Crikhewell ditto.	6	0	0			
Trecastle ditto.....	5	14	7			
Builth ditto.....	5	10	6			
Merthyrcynnog ditto	4	8	3			
Bwlch	4	4	7½			
Llanvihangel	3	8	10			
Forest	3	10	9			
Cray.....	2	0	0			
Llanspythyd	1	15	0			
Llangorse	2	12	6			
Bailyilw	1	4	1			
Penkelly.....	1	5	4½			
Capel-isa	1	10	0			
Trallwm	0	18	0			
Yotradvellta	0	16	4			
Gouvydd	6	10	3			
Ponttrydyfera	7	6	2			
Llangammarch	3	15	6			
Devynnock.....	3	4	6			
				87	10	3
Cardiganshire.—Aberystwyth Sunday School.						
Male Branch 9 8 2½						
Female ditto..... 9 6 1½						
Public Collection 4 18 6½						
Missionary Box in Captain Julian's Vessel..... 1 5 0						
	24	17	10½			
Aberyſtwyd	2	11	6			
Abermeirig.....	6	15	8½			
Bethania	3	7	1			
Bethel	6	0	2½			
Blaenannerch.....	4	10	0			
Blaincarrog Sunday School ..	2	10	0			
Blaencefn	0	19	0			
Blaenpenal	7	0	6½			
Blaenplwyf.....	3	6	10			
Bonterwyd.....	2	8	2			
Bontrhydfendigaid	4	15	3½			
Borth	2	18	3½			
Cardigan Tabernacle Sunday School. Collected by Cards.						
Male Branch 5 0 11						
Female ditto..... 6 16 10½						
Public Collection 2 2 2½						
	14	0	0			
Cappel Dewi	0	13	2			
Cwmystwyth	0	5	0			
Cynon	4	13	0			
Ffosyffin	5	6	2½			
Graig	1	0	0			
Lampeter.....	2	6	0			
Llanafan.....	0	9	1			
Llanarth	1	5	1			
Llandewiaberarth.....	5	0	9½			
Llanddwilrefi.....	2	3	8			
Llangeitho	13	10	8½			
Llangwyfon	10	0	0			
Llanilar	2	4	4			
Llanon.....	3	9	3½			
Llanrhystyd	10	0	0			
Llechryd.....	2	3	7			
Lledrod	9	4	0			
Maesyfelinfach	0	6	0			
New Quay	3	9	6			
Pengarn	3	13	6			
Penllwyn.....	1	8	3			
Penmorfa	4	17	0			
Pensarn	2	15	6			
Pennant	6	4	3			
Rhydyfelin	5	2	1½			
Salem	3	11	2½			
Swyddffynnon	5	7	4½			
Trerddol.....	2	11	5½			
Tregaron.....	5	13	7			
Carried forward	204	14	2	87	10	

Brought forward.....	204	14	2	87	10	3
Trinity Chapel	3	10	7½			
Twrgwyn	6	13	6			
Ysgytty	0	6	8			
Hwynpiod	1	9	2½			
Gwalnisor	0	13	6			
				219	7	8
Carmarthenshire.—Landlle	10	0	0			
Caio	3	14	0			
Llanddarog.....	2	4	0			
Bettwe.....	0	14	3½			
Cwmmaman	0	2	6			
Llandivilog.....	2	0	0			
Llanfynedd	1	15	9			
Myddfe.....	0	14	0			
Conwil.....	1	8	0			
Rydygaian	1	7	6			
Meidrim	2	2	0			
Closygraig	1	0	0			
Tally..... 4 0 6						
Miss Jones, by Cards 4 1 0						
	8	1	6			
Llansadwin	1	1	6			
Bont.....	0	15	6			
Brechfa	0	14	6			
Pantgwyn	2	1	8			
Llandowrur	0	10	0			
Llanddaisaint.....	3	13	8			
College.....	1	7	0			
Cross Inn	1	0	0			
Tyhen School 7d. 6s. do. 6s. 4d.	0	13	10			
Llanpumpsaint	2	4	0			
Bank y felin	1	19	0			
Cilpum.....	3	0	0			
Llandovery.....	3	9	9½			
Lanarthney	1	15	6			
Nantgaridig	2	5	7			
Llansawel	4	0	0			
Kidwelly	0	10	6			
Lanstephan.....	0	10	6			
Lansaint	1	12	6			
New Inn.....	0	16	6			
Capel Dewy	1	0	0			
Pentewyn	0	8	0			
Cwmbach	0	17	0			
Llangendeirne	1	7	0			
Hendre..... 1 9 2						
Derwen School.... 0 5 2						
	1	14	4			
Newcastle Public Collection 3 8 3½						
School and Prayer Meeting 4 18 2½						
	8	6	6			
Carmarthen Collection	23	1	11			
Collected by Cards.—						
Miss M. Charles	1	13	8			
Miss E. Charles.....	1	11	1			
Miss Llewellin	2	13	3			
Mr. Jones	2	17	0			
Mr. William Jenkins	0	17	0			
Mr. David Thomas	0	8	5			
Miss Williams	1	10	10			
—— Mary Griffith	0	13	0			
William Thomas	0	12	2			
John Morgan.....	1	7	10			
James Harris.....	0	4	0			
Miss Jones	0	12	2			
Pensarn Sunday School.....	1	12	11½			
	122	13	2½			
Less Expenses for Cards	0	6	0			
				122	7	2½
Glamorganshire Collections.						
Aberthaw	1	0	0			
Aberdare.....	1	15	0			
Durthin	1	10	0			
Dyffrin.....	1	0	0			
Lansamlet	2	0	0			
Llangonoyd	0	10	0			
Lysworney	2	2	0			
Carried forward	9	17	0	429	5	1

Brought forward	9	17	0	429	5	1
Lantrissent	1	14	0			
Lanfabon	0	11	0			
Landyfodog.....	0	3	0			
Morristown Collection 4 7 2						
D. J.—Subscription 0 10 6						
Do. J. towards paying off last year's Balance 0 5 0						
Ditto. by a Card of One Penny per Week 1 7 4						
W. B. Esq..... 1 1 0						
	7	11	0			
Merthyr	3	8	7			
Newbridge	1	12	0			
Oldcastle.....	1	10	0			
Pyle	2	5	0			
Pendoylon	0	2	6			
Swansea	7	5	0			
Salem	1	0	0			
St. Fagans	2	13	6			
Trehil 1 3 2						
Penny per Week Collection by Mrs. Howells 1 0 4						
	2	3	6			
Ton yr Efail	1	0	0			
Whitchurch	1	5	6			
Ystradmynach	0	10	0			
				44	11	7
Monmouthshire.—St. Mellons..	2	12	0			
Tredegar.....	1	8	4			
Rumney	0	13	0			
Newport.—Welsh.. 1 1 4						
Tabernacle 3 10 0						
	4	11	4			
Gelly Groes	1	10	0			
Risca	1	1	0			
Blaenant	1	5	0			
Kendle.....	0	14	0			
Penycae	0	7	6			
Blaenafon	0	18	2			
Croes Llwyarch.....	1	0	0			
Ponty Pool	0	12	0			
Groitre.....	2	0	0			
Llanmartin	2	12	6			
Castletown.....	1	0	0			
				22	4	10
Pembrokeshire.—Bwlch-y-grow	2	0	1			
Caerfarchell	1	1	0			
Dinas	0	6	0			
Fishguard 9 15 0						
J. M. Esq. Annual Subscription 1 1 0						
Weekly Subscription by Mrs. Meyler..... 2 12 0						
	13	8	0			
Glansbyd.....	2	9	0			
Haverfordwest Collection 3 5 6						
Penny per Week Society..... 7 6 6						
	10	12	0			
Hall	2	7	0			
Killgerran	1	3	0			
Newport	0	10	0			
New Chapel 4 0 7½						
Sunday School .. 0 5 7½						
	4	6	3			
Pontganeg	0	13	0			
Saint David	7	0	0			
Salva	2	0	0			
Trevine	5	15	6			
Woodstock	4	0	0			
Wiston.....	1	11	3			
				59	2	1
				555	3	7½

Scotland.—Glasgow.—Youths' Association, connected with the Relief Congregation at Dove Hill	10	0	0
Mauchline Bible and Missionary Society; by Rev. Mr. Kidston	7	0	0
		17	0	0
Glasgow Bible and Missionary Society, connected with the Relief Congregation, Hutcheson Town; by W. M'Gavin, Esq.		9	18	6
Grangemouth Female Missionary Association; by Mrs. Waddel		5	0	0
Inverkeithing Missionary Society; by Mr. Jos. Tarn		5	0	0
Huntley Female Missionary Society; by Rev. J. Hill		10	0	0
Hamilton Bible and Missionary Society; per Mr. J. Mather, Treasurer		4	0	0
Ireland.—Hibernian Auxiliary Society; by Rev. David Stuart, Secretary; On Account		200	0	0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Aberdeen Female Missionary Society; by Mr. D. C. Gray	10	0	0
Mrs. W——; per Rev. Dr. Waugh	1	1	0

Donations in aid of Mr. Monro and Family, Africa.

A Servant Maid	1	0	0

For the Education of Native Females in India.

Mrs. East, Birmingham (See List)	3	0	0
Ditto Produce of the Sale of Ornamental Mouse Traps; by a Young Friend ditto	5	10	0
Stone.—Collected by Miss Sharp, ditto	3	14	0
Wolverhampton.—A Family Box; per Mr. Rolf	1	1	0

The Thanks of the Directors are presented to the following; viz.—

To Mr. Hancox, Oxford-street, 2 handsome Suits of Clothes for the young King, Pomare, Tahiti.—"One in the Orchard," for 5 Old Books.—The Young Ladies of Coventry; per Rev. J. Sibree, for a Packet of Ribbons for the South Sea Islands.—Mrs. Dawson and other Ladies, at Lancaster, for several articles of Clothing and Books, for Mr. and Mrs. Monro, who had been robbed, in South Africa.—To the same for a parcel of Books, to enlarge the Library of Religious English Books for the use of the Europeans in Madras.—Mrs. Lane, for 3 Vols. Missionary Register, and 25 Pamphlets.—Rev. B. Sugden, for 4 Vols. Eclectic Review.—Mrs. Dando, for a Gown and Cap for the Queen of Lattakoo.—A Lady, for a small parcel of Beads, &c.—Mr. Thomas Dash, for 24 Watts's Hymns, &c.; 4 Burkitt's Help and Guide; 6 Doddridge's Rise and Progress; 6 Baxter's Call; 50 Watts's Divine Songs, and 50 Watts's Friendly Cautions.—To Friends per Rev. B. Hobson; Miss Smith; "One in the Orchard;" Few Friends at High Wycombe, per Miss Ann Foyster; Mrs. Crouch; "An Old Foreign Sailor;" Mrs. Jennings and Mr. Samuel Marsh, for 7 Volumes, 1000 Numbers, and a Hamper of ditto of the Evangelical Magazine.

POETRY.

A MISSIONARY HYMN,

On the success of the Gospel in the South Seas.

O SING! in loud triumphant strains,
"Jehovah o'er the Heathen reigns!"
Behold, their Idols prostrate lie,
And mark His glorious victory.

We saw the Missionary band,
The Gospel Banner in each hand;
We heard;—on numerous Isles unfurl'd
They wave, and bless the Southern World.

There, hath Jehovah fixed His Throne;
There, made His great Salvation known;
There, doth His righteousness display
And turn ungodliness away.

Let the Sea roar with solemn voice!
Let the surrounding Isles rejoice!
Let the whole world the triumphs sing
Of Christ, the universal King:

For lo! He comes—He comes to bless
With Truth, and Peace, and Holiness;
His glorious Kingdom to extend
O'er all the earth, 'till time shall end.

W. S.



Rev.d Joseph Johnson.
Farnham.

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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1822.

MEMOIR OF THE LATE REV. STEPHEN CHESTERS, OF UTTOXETER, STAFFORDSHIRE.

THE Rev. Stephen Chesters was born at Copnal, near Sandbach, Cheshire, in the month of June 1751. His parents were in reputable, though not wealthy, circumstances; and from his youth he was steady and upright in his deportment. In the year 1775 he entered into the marriage state with one who was his pious helpmeet for many years, an ornament to her Christian profession, and who survives to bemoan her loss. About the time of his marriage he engaged in business at Hanley, in Staffordshire, where he gained much esteem and encouragement; but he lived in a state of spiritual darkness, and unconscious of danger. He was a strict churchman, and exceedingly righteous in his own eyes; yet he was "without hope and without God the world."

In this awful delusion he continued some years, until God, "who commanded the light to shine out of darkness," was pleased to enlighten his mind, awaken his conscience, turn him "from darkness to light, and from the power of Satan unto God." The Rev. W. Moorhouse, of Huddersfield, having engaged to spend a Sabbath at Hanley, and a friend having invited Mr. Chesters to hear him, he took courage and went to the Dissenting chapel, where the Lord was pleased to meet him, apply his word with divine power to his heart, and from that time he became a new creature in Christ Jesus. This was in the year 1786; "from which period," says he, "my Lord kindly received me, comforted me, and condescended to teach me. The more I learned the more I wished to learn; and I wondered that I had never seen things in this light before: every thing appeared new, wonderful, and pleasing. I now considered my advantage by this surprising transition, and would not exchange my situation with the richest man in the world."

After making a commendable profession of the Gospel, he was admitted a member of the church at Hanley, under the pastoral care of the Rev. J. Boden, now of Sheffield; and being presently noticed for his spiritual conversation and upright deportment, he was chosen to the office of deacon; and it may be truly said, "He used the office of a deacon well." His thoughts were next directed towards the Christian ministry. "My Lord," says he, "led me to conceive it was

probable he might some time employ me in public labours, which inspired my heart with such zeal towards him, that I thought I could never hear enough of him, nor be too frequent in his company." After these gratifying enjoyments and encouraging prospects, his mind, through the power of temptation, was brought into a state of the most awful depression, even to the very brink of despair, which he described as follows :—

"The enemy took the advantage of the night, and truly it was a night I shall remember to my dying day. He set upon me with such fury as both confounded and distressed me beyond measure. At the first blow he knocked me down without warning, and stamped upon me with all his satanic fury, and called me a *crazy-headed fool, a lazy idle villain;* and told me I was cheating my creditors, robbing my family, ruining my character, and by aspiring after that which my pride suggested, I should bring an everlasting reproach on my profession, sow perpetual discord among my friends, and nothing but poverty and misery would follow. He suggested that all my past experience was a delusion; that all my pretensions of love and zeal were the effects of enthusiasm; and that all my duties were hypocritical, endeavouring to extinguish that flame of love which my Lord had kindled in my soul. He sent out his accusations and anathemas like fiery darts for the space of six months, which made me almost as miserable as if I had been in hell. By day his drought consumed me, and by night his terrors made me afraid. My sleep departed from me, and my appetite left me; so that my body became like a skeleton. My soul became feeble and languid, and my life was miserable. Temptation to suicide succeeded; and going one day into a room where a pen-knife lay opened, it was darted into my mind, now is the favourable opportunity arrived of taking away my wretched life. My hand was instantly stretched out to snatch the knife for this fatal purpose; but my feet turned short, and how I left the room I could not tell: but, recollecting the circumstance, I returned for the purpose of prayer to God; and ever after I found an utter abhorrence of all such suggestions."

Some time after enduring these buffetings of Satan, Mr. Chesters commenced preaching at various places in the neighbourhood; and at length directed his attention to Uttoxeter, where a small chapel had been erected; and after making sufficient trial, he accepted the pressing invitation of the people, and in the year 1796 entered on his stated charge of the small congregation. The prejudices of the place were so strong, and the oppositions so powerful, that a person of less piety and patience would probably have deserted the post; but he was eminently calculated for the situation, and, by continuing in well-doing, he put to silence the ignorance of foolish men. With all the tenderness of a parent he watched over the little flock; and under his fostering care their number and their graces increased; and in the year 1798 he was solemnly set apart to the pastoral office. His labours in preaching, and visiting the sick were affectionate and faithful; and the Lord so favoured him with uninterrupted health, that he was confined from his beloved work only one Sabbath in twenty-five years. He was eminent for humility, devotion, and faith in Jesus Christ. If his talents were not of the first order, his amiable piety, his holy graces, and his exemplary deportment, commended him to every man's conscience in the sight of God, and his labours were made a blessing to many souls.

The period at length arrived when he was interrupted in his beloved work. On Christmas-day last, and the following Sabbath, he was debarred by affliction from the house of God; but on Lord's Day morning, Jan. 6, 1822, he found him-

self much better, attended twice on the public worship of God, and requested the minister who officiated for him to return thanks to the Lord for having so far restored him, that he was likely soon to resume his usual labours. His conversation on that day was very spiritual; and he said, "I have quite done with every thing in this world: my mind is at rest, having been helped thus far." Under the ministry of the word he appeared remarkably attentive; and, after returning home, he read a portion of Scripture in his family, engaged in prayer, and then retired to rest, apparently no worse for the exercises in which he had engaged. But about three o'clock on the Monday morning, Mrs. Chesters was alarmed by his difficulty of breathing, when medical assistance was immediately called; but in less than half an hour, without being able to speak a single word, his immortal spirit departed to be with Christ. On the following Lord's Day his funeral sermon was preached to a crowded and affected audience, by his old friend the Rev. John Tallis, from Acts xi. 24. The Staffordshire Association of Independent Ministers and Churches conclude their printed Report this year with the following respectful memorial of their departed friend:

"The Association has to record and lament the death of one of the first, most aged, and worthy of its members. The death of the Rev. Mr. Chesters, of Uttoxeter, took place a few months ago: it was rather sudden; but it was the death of a righteous man. It found him in a waiting attitude. He came as near as most Christians to the character given by our Lord of Nathaniel:—"Behold an Israelite indeed, in whom there is no guile." He was a man of peace; and though not destitute of the wisdom of the serpent, he partook largely of the meekness of the dove. If he did not attract by splendid talents, he obtained universal esteem by the uprightness of his character, and the uniform consistency of his conduct. He finished his work and his life together. He has left a sweet savour; his memory is blessed; and this Association embalms it with feelings of the most cordial sympathy and affection. 'Let me die the death of the righteous, and let my last end be like his.'"

On the Close of the present Series of the Evangelical Magazine.

To the Editor.

SIR,

As your Supplement will *close* the *thirtieth* volume of your valuable work, and, according to announcement, bring the present series to an *end*, I am reminded of two remarkable concluding sentences of two authors whose lives have long since *closed*, and an *end* put to their labours upon earth. A work of Drexelius on "Eternity," translated by Ralph Winterton, 1654, concludes in the following manner:—

"Of Eternity there is no
FINIS."

Thomas Vincent concludes a little work of his, entitled, "Words of Advice to Young Men," 1668, with the following sentence, containing an allusion to his own name: "And *overcome* the wicked one, because of the *crown* of glory which shall be set upon the head of the *conquerors*.

VINCENTI *Corona dabitur.*"

"'The *end* of all things is at hand,'—the solemn FINIS!—but the close of Time will be the commencemen of a never-ending ETERNITY! Since the commencement of the Evangelical Magazine in 1793, how many Memoirs and Obituaries of its readers, and of its contributors also, have been recorded in its pages! May every reader, and each surviving contributor, be more than ever concerned to be more than *conqueror*, through Him that hath loved us, and who will bestow a *crown* of life on all them that love his appearing.

Thirsk. J. J.

OBITUARY.

[We have at length endeavoured to make up our arrears in the department of Obituary by inserting several that have been delayed owing to their great length, which made it a serious labour to abridge them. We are able now, however, to bring up our review only to Midsummer, and must intreat that those of our friends who wish to have articles of this nature inserted early, will make them concise,—not exceeding a page of our matter.

Many are still omitted: some as uninteresting, others as coming from persons unknown, and others as very long, and not allowed to be abridged.]

MRS. M'WILLIAM.

Mrs. Margaret M'William was born at Park-haugh, Banffshire, on the 5th of Sept. 1745. It was her privilege to be descended from ancestors of distinguished piety and steady attachment to the doctrines of the Gospel. To a most amiable natural disposition, in her was added, strict obedience to parental authority. On receiving proposals of marriage she earnestly implored direction from above, and entered that state with Adam M'William, the son of a respectable farmer in that neighbourhood. The duties of a wife and mother were discharged by her, during the space of nearly half a century, in a manner that reflected the utmost credit on her talents and principles. So great was her maternal attachment to all her children, that, on the death of her eldest son, in the 24th year of his age, her friends and neighbours imagined that she could not long outlive the shock; yet hers were, perhaps, the only dry eyes that viewed the body of the deceased youth, when she said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord!—God hath been calling our sins to remembrance that we may be humbled and cleave closer to him in love, dependence, and resolution."

The Sabbath, from an early age, was her favourite day, and on Sabbath, the 18th of July 1819, in the 74th year of her age, about the hour that for many years she had been in the habit of offering up her evening prayers, "one gentle sigh, her fetters broke," and then she "winged her flight on high."

The affections of the husband were entombed with the beloved object that had so often drawn his attention to the Lamb of God that taketh away the sins of the world; but, thanks be to God, he sorrowed not like those who have no hope—resigned to his heavenly Father's will—supported by the promises of the Gospel, he looked forward, through the dim cloud that overshadows the present changing scene, to a world of purer and more durable bliss, where he has now rejoined the society of her who was so deserving of his love in this state of mortality.

As his dissolution approached, his confidence in redeeming love was increased. The last words he was heard to articulate were in prayers and he gently "exchanged the tabernacle of clay for a house not made with hands, eternal in the heavens."

Thus died Adam M'William, on the 13th of Dec. 1821, in the 81st year of his age, and Margaret Simpson his wife. Blessed are the dead that die in the Lord—Peace to the ashes of departed worth—Let me die the death of the righteous, and let my last end be like theirs! R. M.

Mrs. JANE FLOCKER,

Who died Dec. 10, 1821, aged 26, was the wife of the Rev. G. Flocker, Market Weighton, Yorkshire. She enjoyed from her earliest days the advantages of a religious family, and gained the esteem of all around her. It was not, however, till she had nearly completed her 19th year that she evinced the possession of vital godliness. Of this she was herself convinced, and suffered for a time considerable distress of mind, till she was enabled to receive the consolations of the Gospel. She then grew eminently spiritually-minded, and in a few months joined the church of Christ in her native place, Bishop Burton. Here she was

active in doing good in a variety of ways, and, on the formation of a Sunday School, she made herself particularly useful in instructing the children; and it might be truly said of her, "Whatsoever her hand found to do, she did it with all her might." In March 1820, she removed from her native place to Market Weighton, when she married, and proved the greatest of all earthly blessings to her husband, who lives to lament the short date of her continuance with him. Some time previous to Mrs. F.'s death there was reason to apprehend that disease had begun to prey on her bodily frame; but it was not till about eight weeks before that event that the symptoms made their appearance of that alarming disorder, which eventually proved fatal. For a sick bed she was not unprepared, and through the whole of her illness a holy composure and the most devout resignation to the Divine will were very apparent. She did not manifest any anxiety about her recovery. In regard to that, she wished her husband ever to pray in entire submission to the will of God. "Pray," said she, "that I may have assurance of heaven; that I may find acceptance—that is the grand thing." Early on the Monday morning, and during a part of the Sabbath afternoon preceding, when she suffered a great deal from a difficulty of respiration, she was led to exclaim, "O that I were in heaven! How slow are his chariot wheels." This, however, did not appear to be the language of impatience, but of earnest desire. To comfort her deeply afflicted husband, who had referred to the state of his feelings in the event of her being taken from him, she said, "O rejoice if you can hope that I have gone to heaven;" and reminded him that he should follow her. Her death was improved at Market Weighton in a sermon preached to a crowded audience, by the Rev. J. Mather, Beverley, from Deut. xxxii. 29. one of two passages which had been mentioned by her.

G. F.

MARIA MARTIN

Was born at Elstead, in Surrey, and lived there till nearly 30 years of age, notorious for wickedness and masculine manners, doing men's work, digging, wheeling, breaking in colts, &c. frequently in mens clothes, generally without any hat, having a jacket of sack about her shoulders. She was much addicted to drunkenness, swearing, &c. &c. Sinful connexions were formed, and illegitimate children borne by her and another female, and on that person's being married by the magistrate's order, Maria swore furiously, that if she had the magistrate, a farmer, and two others, at the mouth of a cannon, she would blow them to atoms, and that whenever the farmer died she would get quite drunk. Soon after this the farmer was murdered, and as soon as she heard of it she performed her resolution and made herself dreadfully intoxicated. Leaving Elstead, she travelled through several towns, and being afflicted with illness became more thoughtful, and attended worship in several chapels. About three years ago she was living at Ashted, where the writer went several times to preach. The opposition was very great, and myself and companion were repeatedly near losing our lives. On one occasion she took me up into her own room for shelter; there I read, expounded, and prayed with her and her family. She seemed to pay serious attention, but to be wholly unacquainted with the way of salvation. About a year afterward she came to live at Hook, constantly attended the preaching of the Gospel there, and likewise frequently at Claygate, between 2 and 3 miles from Hook. From conversation with her, and from her altered life, I could not but hope she was a changed character. The first message which I carried into Elstead, where a door has been opened for the word, was a message of reconciliation from her to her relations; lately I brought a similar message to her from them (to some of whom I have reason to conclude that the labours of the Surrey Mission have not been in vain). I found that she was gone very ill to Godalming poor-house. I visited her there, and she seemed very glad to see me. "I am going," she said, "as fast as I can go, but I have no wish to live. I shall leave this body of sin and go to glory, where Jesus stands with open arms ready to receive

me. I used to think of returning and singing hymns with my family, but now I give all that up." With much difficulty I obtained admission to see her again about 12 hours before she died. On my asking her if she felt happy in her mind, she replied in an emphatic manner, "*Very*," and most earnestly expressed her sense of her sinfulness, and her entire reliance on the mercy of God through Christ.

Cobham. J. R. G.

Mr. JAMES STEVENS.

The subject of this short memoir was a native of Caversham, near Reading in Berkshire; and though in his earliest days he manifested that he was "born in sin and conceived in iniquity," it pleased the Lord to make the ministry of the Hon. and Rev. Mr. Cadogan, formerly minister of St. Giles, Reading, the means of awakening his conscience, and bringing him to a true sense of his apostacy from God.

Soon after this, it appears that Mr. Stevens removed to London, where he lost much of the salutary impressions which he had experienced under Mr. Cadogan's ministry; but it pleased "the Good Shepherd," who restores his wandering sheep, to bring him back; one of the consequences of which was, that he joined the church of Christ under the pastoral care of the late Rev. Mr. Barber; and, after his decease, joined the Tabernacle Society, where he continued until about six years ago, when, for the sake of his health, which was greatly impaired he removed to Maidenhead, in Berks, and there joined the church of Christ at the *New Chapel*, where he continued a member until the Lord was pleased to remove him to the church above.

No man, who had any relish for spiritual things, could be in Mr. Stevens's company for any length of time without perceiving that he was deeply versed in divine things. About three months before his decease, the disorder, to which he had been subject for many years, which was a diseased liver, terminated in a dropsy, which proved fatal. As his disease increased, his sufferings were exceedingly painful, and during a little interval of ease he informed a friend that he could compare it to nothing else than being plunged in a caldron of boiling water; but in him the promise was evidently verified, "as thy day so shall thy strength be." As his pain increased his spiritual consolations increased likewise. Many who had never known him in health, hearing of his consolations on a dying bed, went to see him, and blessed God for the opportunity. A friend calling on Mr. Stevens soon after he was confined to his room, addressed him by saying, "I am sorry to see you so poorly." He replied, "I am going, I am going; but, blessed be God, I am not afraid to die; no, I have had enough of this world of sin and sorrow; I know in whom I have believed, and that he will keep that which I have committed to his care against that day. The Lord has been, and is very gracious to me; he will not leave me. Oh! my friend, cleave close to the Lord and he will not leave you." The same friend calling some days afterwards, found him in bed in much pain, and scarcely able to speak; he said, "I am sorry to see you in so much pain." He replied, "Oh! blessed Jesus! *not one stroke too many, not one too many*—O! the Lord has been very kind to me to-night; I have had such comfort in prayer; bless Jesus, bless Jesus." The friend said, "it will soon be over, and you will be singing the new song above:" he endeavoured to speak, but could only say, "Bless Jesus, bless Jesus." A friend calling on him one Sabbath morning, Mr. S. said, "I fully thought to have spent my Sabbath above to-day, but I must wait the Lord's time." Another friend going to his bed-side, Mr. S. said, "I am very weak in the body, hardly able to speak. I am in myself a lost, helpless sinner, but am built upon that rock which the Prophets, Apostles, and all good men have built upon — *that rock, that rock, that rock* which is secure, and can never give way; I know in whom I have believed." He then fervently exhorted his friend "to study the word of God;" to be much at a throne of grace, and and in ejaculatory prayer, saying, "that he had often found pleasure in

lifting up his heart to God while walking the streets of London." The necessity of a close walk with God was the chief theme on which he dwelt. A young man leaving him one day after having been attending on him, he burst into a flood of tears and said, "Call that young man back, I must speak to him;" he then said, "My dear young man, look at me as a dying man, going to appear before a just God and a Saviour, to give an account of the deeds done in the body; you must do the same sooner or later; think of what I say, and read your Bible." It was observed, that to almost every friend who visited him he spoke of the importance of decision of character, and would say, "yes, we must come out of the world."

It pleased the Lord after this greatly to restore Mr. S's former ease of body, to the astonishment of all around him, and his former strength, indeed so much so much so as to create a hope in the minds of his friends that he would soon be able to walk about; but it was a deceitful symptom; his disease only retreated, to return in a few days after with greater force. But during this state of comparative convalescence a friend said to him, "I fear you do not enjoy so much of the sweetness and presence of Christ now as you did when you were so very ill." To which he replied, "Not that faith of assurance, but the firm faith of reliance." Soon after this he became worse, and the last words he was heard to speak were, "Now may the everlasting arms be underneath me, that as my day is my strength may be." His pains increased, his strength decayed, his speech and hearing failed him, and between 11 and 12 on Saturday, Jan. 19, 1822, being 60 years of age, he entered into rest, leaving an affectionate widow to lament her loss.

O.

MRS. SENIOR.

FEB. 3, 1822, died, at Tintwistle, Marianne, the wife of the Rev. B. Senior, aged thirty-five years. The following Saturday her remains were interred in the burying-ground belonging to the chapel; on which occasion the Rev. J. Adamson, of Charlesworth, prayed; the Rev. J. Fielding, of Little Moor, gave an address, founded on 2 Cor. v. 8, "absent from the body and present with the Lord;" after which the Rev. S. Rhodes, of Stainland, delivered the oration at the grave. On Lord's Day, Feb. 17, the funeral sermon was preached to a very crowded and deeply affected congregation, (according to the request of the deceased,) by the Rev. J. Sutcliffe, of Ashton-under-Lyne, from Heb. iv. 9. "There remaineth, therefore, a rest to the people of God."

The following account of this amiable and much-lamented female is copied from the funeral sermon. After having given some account of the "Rest," into which departed saints have entered, the preacher observed, "This brings me to the improvement I have to make of this affecting dispensation of Providence."

"Mrs. Senior was favoured with the advantages of a religious education. She exhibited in early life a fair character and an upright deportment. The discipline adopted by "the guide of her youth" (her grandfather) was strict: this she regretted at the time as too severe; but she afterwards regarded it as one of the greatest blessings of her life. The instructions thus early imparted, produced upon her heart the best impressions; and these, seconded by repeated deaths in the family, were the means of bringing her to a saving acquaintance with divine truth. Her repentance was deep and permanent: her love to the Saviour was supreme: her views of truth were clear and enlightened: and her memory was remarkably retentive. But her knowledge was not confined to the understanding, it spread its influence over her whole soul. Humility was her brightest ornament. Though possessed of talents which would have adorned any station in which a female can be placed, she never made the least parade of her attainments. Of herself she never spoke but with the humblest feeling of the power and grace of the Saviour,—never, but with admiration, gratitude and delight. Her attachment to the house and ordinances of God was truly exemplary. Her prudence, her regularity and decision were equally worthy of imitation. In a word, she was a pious, dis-

interested, active, devoted and useful servant of Christ.

"She was admitted a member of the Independent church at Stainland immediately after the settlement of the present minister, Mr. Rhodes. Her valuable services in that neighbourhood are well known. Her kindness and attention, especially to the ministers and students who supplied the chapel, will never be forgotten. A little more than three years ago she came to this place as the wife of your esteemed minister; and you are all 'witnesses how holily and justly and unblameably she behaved herself among you.' Though permitted to remain so short a time with you, she has left behind her a memorial which will last for years. Though naturally reserved, she needed only to be known to be esteemed. Many of you can testify how frequently the remark has been made, 'The more Mrs. S. was known, the more she was beloved.' She was the tender, the faithful, and affectionate wife; the firm, the uniform and generous friend. The law of kindness dwelt on her lips, and fidelity, sympathy, and love in her heart.

"Her body became a prey to a slow but resistless consumption. Her beauty and accomplishments withered under the influence of disease like the flower at noonday; but Divine Grace had imparted to her mind ornaments which revolving ages cannot tarnish, and which shall flourish for ever.

"During her last affliction, her mind was generally comfortable and easy. Being asked if she had any fears, she replied, 'The Lord is very gracious, he does not permit them to continue long: I have no *distressing* fears.' Speaking of the foundation upon which she built her hopes, she said, 'I have nothing of my own to plead: I am indeed an unprofitable servant. I wish to rely simply and exclusively upon the blood and righteousness of my Saviour. I have applied to him, and do still apply to him as a needy, helpless, guilty sinner: he will not reject me,—to him my heart cleaves.' Many of her expressions might be repeated, but it is not necessary: you have seen how she lived, and you know how she died. Sometimes she expressed a wish to recover, and entertained hopes longer than most of her friends; but her only wish to recover was, however, for the sake of her husband, and a desire to be useful to the people. When her husband has passed sleepless nights, grieving because he did not see more success of his labours, often has this pious female arisen from her bed, and in the silent watches of the night, poured out her heart to God, and spread his cares and her own before the throne of grace.

"She died in peace and composure. About two hours before her departure, her distressed partner said, 'I am afraid you are going to die.' She immediately replied, 'O, why? I am not afraid to die, I hope.' 'Then you are still happy?' 'Yes, quite comfortable; but this (alluding to the parting struggle) is hard work: I hope to be patient to the last;' and she was. About the time you were entering this house to worship God, her happy spirit had just taken its flight to His fair temple in the skies, to worship among the multitude of kindred redeemed spirits, and to 'be for ever with the Lord.'" J. S.

Miss RACHEL BROWN

Was born at Pershore, Worcestershire, of religious parents, and by them trained up in the ways and fear of the Lord. But as all human instruction and influence can only reach the head until blessed by the Spirit of the Lord; so she found it, as appears by papers left behind her. Yet her conduct was always regular and becoming, with a constant attendance upon the means of grace. When the period of her conversion took place cannot be exactly stated, but in a letter to the Rev. Mr. Waters, of Pershore, Dec. 1816, she says, "O, for a stronger faith to be assured he died for me! but I hope a saving change has been effected, and that the work of grace has been accompanied by the drawings of divine love. I feel no relish for the amusements I formerly delighted in—a dislike to what the world calls pleasure, and desires which only

he who gave can satisfy. The people of God I would enjoy for my companions, and the house of God is my delight. Often have I experienced it a feast to my soul,—particularly under your ministry have I been affected, edified and comforted." Shortly after, she was admitted a member of the church under the pastoral care of this minister, and from thence to her decease adorned the doctrine of Jesus Christ her Saviour.

For some weeks prior to her departure she had laboured under an affection of the breath, and periodical head-ache; but was not alarmingly ill till Saturday, Feb. 16, 1822, when, on coming down stairs, she observed it was for the last time. The same night she manifested increasing symptoms of her danger, and on the following day she anticipated her decease approaching, but without the least dread. On being asked if she we were willing to die, she replied, "Oh, yes; I have nothing to tie me to earth. If sin be pardoned, I am secure," &c. Being told her friends did not like parting with her, she answered with earnestnestness, "Why? I am going to be happy, I shall leave all sorrow behind. Dying is only going home, and can you repine at my approaching felicity? It is true I should not like to part with you; but if I knew you would be better off I should submit; yea, I should even rejoice. Do not grieve for me, I shall be with Christ, which is far better." It being suggested she should wait the Lord's time, she emphatically replied, "Yes; I will cheerfully wait all the days of my appointed time." She continued evidently getting worse till the following Thursday, when being seized with convulsions, her friends thought her almost gone, and she herself thought she was dying; but in a little while she recovered. "Oh," said she, "how painful to be disappointed! I had hoped to have been with Christ by this time. I was just about to quit this body, but I am called back again to earth." It was asked her if she was comfortable in her mind? "Yes;" she said, "quite happy. I have nothing to do but to die. I long to launch away." She continued in this state the following Friday and Saturday, being supported in her mind by the consolations of the Gospel. On Saturday night she grew much worse, and during the whole time was repeating parts of hymns, poetry from Dr. Young, and various promises of Scripture. She was heard about 5 o'clock on Sabbath morning to exclaim, "The time of my departure is at hand," &c. and ejaculating, "My Father! my Father!" about half-past seven, February 24, she departed to glory. Her death was improved on the following Lord's Day, by the Rev. Mr. Waters, from nearly her last words, (2 Tim. iv. 6.) to a crowded congregation. This bereaving providence has been severely felt by her relatives and numerous friends, who had opportunities of appreciating her character.

Hoxton-square. P.

MR. VALENTINE CLOSE.

(Abridged from an account given by the Rev. Mr. Newland, in a Funeral Discourse for the deceased.)

"Mar. 11, 1822, aged 76, died Mr. VALENTINE CLOSE, who had been thirty-five years a member, and twenty-five a deacon of the church of Christ at the Tabernacle, Hanley, Staffordshire. The parents of Mr. Close were natives of Germany, connected with the Lutheran church, and loved the Lord Jesus Christ. In that profession our friend was educated, but knew nothing experimentally of religion while he continued in Germany. As the young men of the province in which he resided were in expectation of being compelled to take up arms, he resolved to fly to England, and seek a refuge in the family of an uncle, a man of property, who resided in London. He left home about the age of seventeen, with, at most, but the partial consent of his parents. His passage was most tempestuous. After escaping many dangers he was compelled, much against his wish, to land in the Netherlands, where he was in great danger of being arrested as a deserter. Under the influence of this fearful apprehension he for some time remained in disguise, and worked, among other occupations, in a baker's shop. He travelled by night and through cross

roads, and after a variety of vicissitudes, he again took ship, arrived at his uncle's in London, was kindly received, and after a time was sent to the Staffordshire potteries to transact business as his agent.

"With his remaining history in business, which he soon entered on his own account, (said Mr. N.) you are better acquainted than I am. I shall only mention, that I am informed he recently told a friend, that during his residence in this town (Hanley,) he had turned in business not less than two millions of pounds. It has been well said, both *of* him and *to* him, that he knew how to get money as well as any man; but his excessive good nature would not allow him to keep it. He was placed in the midst of a rapidly increasing manufacturing district, was the means of establishing many families in the possession of wealth, and was himself the prey of every adventurer. At one time he was in possession of a large property, but entirely unforeseen events occurred, which caused such a reverse of fortune that in a few weeks he was a bankrupt. Such is the uncertainty of worldly possessions, and so true it is, that "riches certainly make to themselves wings, and fly away."

"But it is time we traced Mr. Close's religious career a little farther. That man may honour God by the right use of his understanding and affections, and a life regulated by the Gospel of Christ, is the noblest design of his creation; and where this is forgotten or neglected the most exalted distinction between man and the brute fails, and all true dignity is lost. He had lived at Hanley until about his thirtieth year a regular attendant at the Established Church, and was esteemed by all who knew him as a strictly moral, upright, and confidential tradesman; but hitherto he was a total stranger to a change of nature.

"The circumstances which led to this all-important event were the following.—Hitherto there had been no house of God erected at Hanley in which the Gospel of Christ was faithfully preached. Surrounding ministers sometimes visited the neighbourhood, and frequently delivered their discourses in the open air. Mr. Scott, (better known as Captain Scott,) was one of these messengers of mercy. He having been announced as about to preach on the ground upon which the Tabernacle now stands, and Mrs. Close supposing it was a person of that name whom she had formerly known as a reprobate, determined to go and hear him, and prevailed upon several of her friends to accompany her. She was disappointed in the person of the preacher; but being induced to stay and hear, she was interested, and, in some respects, surprised. One thing that much impressed her mind was the fact that Mr. S. prayed that the heavy clouds, which had gathered over them, might be restrained until the service was ended, which was actually the case, and then the bottles of heaven poured down their contents in torrents. She carried her report to Mr. C. who was so much interested, that he determined to attend on the next service of this description. He fulfilled his purpose, felt interested, and became a frequent attendant on these occasions. He soon began to perceive that many of his former religious notions and prejudices were erroneous; and at length, when the Tabernacle was erected, he became a regular hearer. But even yet he remained destitute of real religion. The web of self-righteousness, in which he had enveloped himself, was partially unravelled; but he had neither felt his total ruin by nature and practice, nor had he seen the full glory of Jesus Christ. It was not until after Mr. Boden, now of Sheffield, settled at Hanley, and delivered a discourse from the words, "There is no peace, saith my God, to the wicked," that he felt his real character in the sight of God: it is from this time that his conversion to God is to be dated, accompanied by fruits of righteousness and peace. Since I have known him, (said Mr. N.) peace has always been his theme; and as long as he seemed capable I was in the habit of consulting him in all our affairs: as a Christian his first inquiry uniformly was, "How will this affect the peace of the church?"

"His benevolence was extensive. Indeed here we may repeat, he erred, and that greatly. Kind and unsus-

peeting, he placed confidence in those that deserved it not; and he relieved to great extent many to whom it did no good: and thus he was a living proof, that while benevolence is a Christian virtue which ought to be allowed full scope, in this imposing world much discretion and firmness are necessary to preserve us from imposition.

"The benevolence of our friend was also directed to the maintenance and spread of the Gospel of Christ in the neighbourhood and world in general; in which he was well rewarded by the approbation of his own conscience, and by the pleasure of seeing that cause which he loved gaining influence and stability.

"When bereaved of all his property, while others were commiserating his case, he, with holy resignation said, 'The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.' And during a tedious and painful confinement of several years, he added, 'Although He slay me, yet will I trust in him.' The wife of his bosom asserts, that all his afflictions, which were not a few, were borne with such patience as will never be forgotten by those who best knew him.

"His attachment to the house and people of God was great. Many times has he left home to attend his chapel (which was but a few hundred yards distant) when his strength has failed him, and he has been obliged to return without reaching it. Hearing of the happy measure of prosperity with which God had recently blessed the church of which he was a member, he expressed his desire of meeting them once more at the Lord's table. And when, on one Sabbath Day, being considerably better, he was thus favoured, he spoke of it afterwards with the warmest gratitude.

"His reliance on the merits of Jesus for salvation was simple, and he constantly spoke of the merits of Jesus as the foundation of his hope, and of the fulness of his grace as his comfort. He often said, during his last illness, in language perhaps peculiar to himself, "I sometimes am tempted to doubt and fear, but Jesus looks from behind the curtain and says, 'Fear not, I am with thee:' "and that," said he, "is enough."

"Such is a brief sketch of the life and religious character of this worthy man, who was esteemed by all who knew him. In him we see exhibited the vicissitudes of fortune, the insufficiency of self-righteousness, and the worth of real religion. This supports under trials, ensures the respect of men, brings the soul to heaven, and affords ample consolation to survivors." R.

MARIA RUSSELL GRITTON.

On April 18, 1822, died, aged 25 years, Maria R. Gritton, youngest daughter of the Rev. T. Gritton, of Keswick. Her death appeared to make a deep impression on the inhabitants of the town and neighbourhood. A funeral sermon was preached, agreeably to her request, by the Rev. A. Jack, of Whitehaven, from Eccles. xii. 1: deep solemnity seemed to rest on the very crowded congregation: the sermon was impressive, and the hymns sung were such as had much engaged the attention of the deceased. The account from the pen of her father was read from the pulpit in the course of the sermon, of which the following is an abstract:—

"M. R. Gritton had been through life of a disposition peculiarly amiable. She was affectionate and dutiful in a high degree; and showed in innumerable instances, that she regarded the comfort of her parents more than her own. She had repeatedly been a subject of affliction, which she bore with singular patience. In these circumstances she frequently aimed to conceal the pain she endured, through fear of distressing those whom she tenderly loved, while none could be more sensibly affected than herself with the sufferings of her parents. She was naturally of a reserved disposition, on which account much that passed in her own mind was never disclosed to others. It was, however, evident, that the things of God and of religion engaged her serious attention. She did not satisfy herself with an orderly attendance on divine worship, but she heard and read with interesting attention. But it was reserved for Maria's

last illness to disclose fully the state of her mind towards God and eternity. From the commencement of this affliction she possessed a persuasion that it would end in her death; yet she spoke of this with remarkable calmness of mind, and with entire submission to the divine will. She was sensible, however, that her attention to the concerns of her soul had been far short of what these things require, and she was fearful that all was not right with her as to eternity. 'I am very ignorant,' she said to her father, 'you must teach me.' Her grand inquiry was, 'What must I do to be saved?' Her sense of sin was deep; she frequently made the confession, 'Of sinners I am the chief.' Inquiring again, 'Can I be saved?' she was directed to those passages, "The blood of Jesus Christ, his Son, cleanseth from all sin;" and, "He is able to save them to the uttermost that come unto God by him." She then asked, 'But will he save me?' On this she was reminded of the invitations and promises of Jesus, particularly of the words, "Come unto me all ye that are weary and heavy laden," &c. She felt the encouraging tendency of these scriptures; but doubts and fears harassed her mind. Thus tried with darkness, and doubts, and fears, she was directed to pray, and frequently prayed with great fervour, "God be merciful to me a sinner," &c. Maria very earnestly desired a new heart, which she feared she had not yet obtained. And day after day she breathed out her desire for the blessing, saying, 'Lord, give me a new heart!' She complained of the prevalence of pride, and of the want of a due love to Christ, crying out, 'O, that I could love him with all my heart!' Her conscience was tender, and she was afraid of sinning. When, therefore, she received either food or medicine, if she forgot to ask a blessing upon it from God, she severely condemned herself, deeply lamenting the sin, and praying to be forgiven. Maria expressing her thankfulness for instruction, and deeply lamented the case of those who were not favoured with such advantages as she enjoyed. The greatness of her affliction being mentioned, she replied, "I think nothing of all my sufferings if I may only be brought off victorious at last. If I may but be saved, (she said) all will be well." On the day preceding that on which she died, Maria discovered renewed and increasing distress of mind. She cried out, "Oh, I have sinned a great sin! I fear I cannot be forgiven!" That sin was an act of undutifulness to her late mother. The sin was admitted; but her father satisfied her that it was pardonable, and would, doubtless, be forgiven to her; that it had been forgiven in others, and would not therefore exclude her. Maria became silent, and mused awhile; she then said, "Now I find peace. I could not be easy until I had made the confession; it has distressed me ever since my dear mother died; but now I can die in peace." Her father here mentions many passages of Scripture repeated by her, expressive of her strong confidence in the divine mercy. He had directed and united with her in many fervent prayers to God, and he was persuaded that this her strong confidence was not too great for God to bestow; he therefore endeavoured to excite her thankfulness to God, and to compose her mind to sleep. After lying quiet for a short time, she had a return of great bodily pain, and medicine was given to compose her to rest. But, after some time, she began to wander in her mind, and, for the first time during her illness became delirious. This continued for a few hours, when she had another return of violent pain, which was longer and more severe than any preceding. There were some momentary intervals, however, in which she discovered that her reason was restored, and she prayed, "Lord, remember me now thou art in thy kingdom!" She was also perceived to be saying, "Though I walk through the dark valley and shadow of death, I will fear no evil," &c. At length her pains subsided, and she appeared to be sinking into the arms of death. Her father repeated to her different petitions and promises, on which she had often dwelt, and Maria was heard to repeat some of the words thus dictated to her, and, in broken accents to say, "Hallelujah to God, and to the Lamb!" and having said this she breathed her last. J. G.

Mr. JOSEPH DAVIES.

On the 20th of April 1822, departed this life for a better, in his 18th year, Joseph, the youngest son of the Rev. E. Davies, of Ipswich. He was a son of many prayers, and the subject of many convictions from his childhood; but "as the morning cloud and as the early dew passeth away," they made no lasting impression on his mind, until the beginning of last January, under a sermon preached by his brother Samuel, from Luke vii. 37, 38. He was then observed by one who sat near him, and who was in fervent prayer for him, to be deeply affected. From that time he became "a new creature in Christ Jesus;" and besought the Lord in fervent supplication that the impression he then felt might never be lost. Though he had been kept from gross vices, he had the most debasing view of himself and his depraved heart; he embraced the Gospel as glad tidings to perishing sinners, and as affording a sufficient warrant for the ungodly to believe in Jesus for eternal life. To one who was much with him by night and day he was very communicative, and often expressed his views and feelings with great seriousness and simplicity.

Out of many of his expressions we will select a few. "I have often heard you pray," said he to his father, "that I might find favour in the sight of God and men, and I am sure the Lord hath heard and answered your prayers."—"I am astonished that I could repeat so many scriptures, and answer so many questions, and yet understand so little of their meaning at the time."—"I wonder that the Lord Jesus should save such a great and hell-deserving sinner as I am." He seemed in his element when reading, hearing, or conversing about his soul's concern. Two days before his decease he said to one who watched over him and attended him as a spiritual nurse, "I cannot live without prayer, but owing to my weakness of breath I cannot utter words so fervently as I could wish." His friend replied, "My dear, we are not heard for the fervency of our devotion, but for the sake of Him who offers 'much incense with the prayers of saints, and who ever liveth to make intercession for them.'"

He listened with the most humble and profound attention, and requested his friend to read a portion of Scripture and pray with him; after which he seemed refreshed. On the last day of his life he said, "It is far better for me to depart and be with Christ than to remain here." In the night following, "I am going to my heavenly Father, who will receive me into his kingdom, unworthy and undeserving as I am, for Christ's sake." Again: "My precious, precious Jesus, who has had mercy on me, a great and hell-deserving sinner! O, how I love Him who hath so loved me!"

> "A guilty, weak, and helpless worm
> On thy kind arms I fall," &c.

While his aged father was speaking unto him of the sufferings and righteousness of Christ, &c. he replied, "And all this for me!" To one of his brothers he said, "Do not weep for me, for you know I am going to a better place." To an aged and godly friend he said, "Well, Mrs. T. we we shall soon meet again. Do you think this conflict will be long?" On being answered that she did not think it would, he informed his brother of this; "Mrs. T. has told me good news, that she thinks the conflict will not be long." In the course of the night he said, "I cannot tell you half what I feel." Then he often repeated, "O thou precious and lovely Lamb of God! I shall soon die and be with Jesus." The last words he uttered were, "Come, come, Lord, quickly!"

Thus this dear youth was taken away from the evil to come, much beloved of all his relations, and esteemed by all his friends. He had been placed in a very respectable family in London, where he was much respected; a principal of which writing to his father says, "We all sympathise with you under the loss you have sustained in the death of our young friend, who was much respected by every individual of our family, and by *none more than ourselves*, who valued him highly for his mild temper, and modest unassuming worth. His early removal is an impressive lesson for us all, but especially for the young."

A. D.

SON AND DAUGHTER OF THE REV. MR. PRICE.

APRIL 25, 1822, died, in the 24th year of her age, Jane, wife of Mr. C. Lloyd, and second daughter of the Rev. B. Price, of Woodbridge. This amiable young person, with her husband, who had just obtained an appointment under Government to the island of Trinidad, and were preparing for the voyage, pleasing themselves with the prospect of being useful in promoting the missionary cause in that island, when death put a period to all *her* hopes. She was interred on the very day they first expected to sail.

June 2, (little more than five weeks after the above) died, aged 18, GEORGE POLE, second son of the Rev. B. Price, of Woodbridge. He was educated in the Congregational school, and discovered early symptoms of an amiable spirit and disposition. His successive tutors all spoke of him in the highest terms; as did all his employers wherever he has been since he left that excellent institution. About two years ago he was admitted a member of the Rev. C. Dewhurst's church at Bury; and expected, if his life had been spared, to have been admitted into Hoxton Academy after the vacation.

About six months ago he emitted a quantity of blood from his lungs, from which he in some measure recovered; but a relapse terminated in a fatal consumption. His mind was uniformly calm and composed during the whole of his illness, always cheerful and thankful to his friends for their kind attention to his comfort; at the same time manifesting a deep concern for their best interests, especially for an affectionate brother, then at a distance, for whom he expressed the tenderest solicitude. He could speak but little, but manifested a diffidence and tenderness of conscience very remarkable. On one occasion, when he thought no one present, he clasped his dying hands together, and with an emphasis never to be forgotten, said, "What a mercy to have a God to go to!" About five minutes before his death he asked a friend to read that hymn of Dr. Watts's, "There is a land of pure delight," &c. but when about half repeated, he sweetly fell asleep in Jesus, almost unperceived by his attendants. P.

Mrs. HALE.

ELIZABETH, the wife of Mr. R. Hale, of Colchester, and daughter of Mr. W. Cole, was born Jan. 17, 1766, at Thistleton Hall, and had the privilege of descending from pious ancestors, both on her father's and mother's side, for several preceding generations. During the years of her childhood she was principally brought up at Thistleton Hall, the residence of her mother's parents. Her grandmother, Mrs. Shulver, took great pains to imbue her tender mind with the principles of pure religion; and it was under her fostering care that she received those religious impressions, which "grew with her growth and strengthened with her strength." At the years of discretion genuine religion had taken deep root and manifested its ascendancy in the fruits of habitual piety and virtue.

She had at this time a great reverence for the service and worship of God, and was much attached to the ordinances of the sanctuary. And it ought not to be omitted, that she made it a matter of prayer to be directed in the choice of a companion for life, that she might not be suffered to give her hand in marriage to any one that did not fear God. And these prayers were mercifully answered; for though overtures were made her from persons of worldly reputation, but destitute of religion, she was enabled by grace to maintain her pious resolution, and at length became united to him who now laments the loss of her valuable and much-loved society. Of her husband, suffice it to say, he also had the distinguished felicity of descending from pious ancestors, of many preceding generations, and had made up his mind to marry a pious woman: thus the sweets of mutual affection were heightened by the enjoyment of pure religion.

As a wife, she was an helpmeet in the truest sense of the word. Assiduous in all the economy and management of her family, and assisting her husband with much religious feeling in the pleasurable and ardent duties of training their infant offspring in the "nurture and admonition of the Lord."

As a Christian professor, her life was consistent and unblameable; and as she possessed an utter aversion

to every species of pride and hypocrisy, so she was open and undisguised in expressing her contempt of such characters. Compassion was a characteristic feature of her heart, and her benevolence was universal. She was particularly alive to the spiritual wants of her fellow-creatures; she participated with delight in the public meetings of the various religious institutions of the day, and was a collector of the Colchester Ladies' Bible Association from the commencement of the Institution. Her spiritual frames were characterized by a course of uninterrupted tranquillity; neither elevated by ecstasy, nor cast down by depression; partaking nothing of the flights of enthusiasm, nor ever known to express a doubt of her interest in the great salvation. And this happy experience was evidently the result of a close walk with God. She was, also, a constant observer of the footsteps of divine Providence. Her heart was indelibly impressed with gratitude for every interposition of divine favour, while the common mercies of life were received as the immediate gifts of God.

The affliction, which terminated in her death, was long, but attended with peculiar mercies. She was suddenly attacked with a violent pain in the side, on the close of the Sabbath, Aug. 5, 1821. The symptoms were very alarming, and painful apprehensions were entertained, that death would immediately ensue. This however proved but the precursor of nine long months of continued illness, "by which manner of her death, she was to glorify God." On her first attack, she was confined for several weeks. In the month of September, she was able again to get out, and to take change of air, but no means could restore health. She was, however, able to attend the public ordinances of the sanctuary, one part of the Sabbath, till the first week in December, which was the last she ever enjoyed; in which, she had the pleasure of joining her fellow saints, in commemoarting the dying love of her Redeemer. After this, she gradually grew weaker till Jan. 13, 1822. From this time she was unable to leave her bed except for a short time. Yet, notwithstanding her extreme bodily weakness, she was perfectly free from pain! The singularity of this case excited the astonishment of her friends. But although she experienced no positive pain, yet being reduced almost to a skeleton, she suffered much from other causes; but was never heard to murmur or complain. The enjoyment of the presence of her God, and a sense of his love, gave buoyancy to her spirits, and made her an example of Christian patience and fortitude, truly enviable!

The state of her mind, during the whole of her afflictions, was perfectly calm: and although, from the natures of her complaint, she had all along strong impressions of recovery, yet she expressed complete resignation to the divine will; and would often exclaim, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

On the Sabbath afternoon, May 5, feeling her dissolution approaching, she said, "If this be dying, 'tis sweet dying!" and with a beaming countenance, added,

"Jesus can make a dying bed
Feel soft as downy pillows are," &c.

Addressing herself to her relatives, she said, "Children, this is sweet dying;"—"I have nothing to do but to die."—"All is well; the blood of Christ cleanseth from all sin."—"O Death, where is thy sting?" Seeing her family weeping, she said, "My dear children do not weep, I am going to glory:—follow him whom I love,—follow Jesus."

During this delightful, though awfully affecting scene, the expression of her smiling countenance, and the lifting up of her hands, was animating beyond description, and gave the assurance of a "hope full of immortality and glory." After this, although she lived till the 18th, she was too much exhausted to be conversed with, and for the last few days, was able only at intervals, by the lifting up of her hands, and by her smiling countenance, to evince the invaluable tranquillity of her mind: and so silent and easy was her departure, that, without the least motion, she breathed, and—ceased to breathe!

Perhaps it may with truth be asserted, never was a death more gradual, more easy, more peaceful! From this protracted period of her death, an opportunity was afforded for the full development of her Christian character, and of exhibiting a substantial proof of

the truth and excellency of the Gospel; testifying its efficiency to sustain the mind during a long term of increasing bodily weakness, ministering triumph in the immediate prospect of death, and yielding unspeakable consolation to the mourners.

MRS. WOODALL.

THE late MRS. WOODALL of Shrewsbury, sister of the Rev. J. Harris, of Macclesfield, who departed this life May 30th, was through divine mercy early brought to feel the power and virtue of the grace of God on her heart, under the ministry of the Rev. Mr. Lucas of Shrewsbury, (who was eminently blessed in his ministry to the youth of the congregation.) These, in addition to his sabbath labours, enjoyed his weekly catechetical opportunities, seasons of great interest, and recollected by the writer with sentiments of unfeigned gratitude to God. At about the age of 24 she joined the church of Christ then under Mr. L.'s pastoral care; and well does the writer of these lines (who was then at the age of 14, and was admitted nearly the same time) recollect the pleasure with which those times of refreshing were anticipated and improved. It pleased Providence some years ~~since~~ to unite her in marriage with Mr. Woodall, who has proved himself to be worthy of such a partner. As a wife she looked well to the comfort and happiness of her husband, often anticipated his wishes, and always rejoiced in contributing to his personal enjoyment, and, in short, fulfilled every relation in life in a manner the most exemplary; and constantly expressed a generous attachment to the cause of Christ.

At a very painful interview, which continued for some days during her last affliction, her brother had the most satisfactory demonstration that she "knew the grace of God in truth." Sin grieved her soul, and Christ was most precious to her. "His blood (said she) will make me white as snow. —Oh what should I now do if I were a stranger to this precious Christ!" Of Rev. J. Roberts, of Lambrymair, to whom she felt great attachment, she said, "his preaching suits my taste, so much of Christ in it, precious, precious, precious Christ!" If she felt less interested under some sermons than others, (unless the minister affected to be some great one,) she never indulged in reflections on the preacher, but would charge herself with the cause of unprofitableness. For her own minister she entertained high respect and Christian regard. Often would she exclaim "How sweet is that word 'Come to me!'—Blessed Jesus! I will come—my soul loves thee! Oh who is so vile! who so blessed! He died for me! He says to me, Come! Had I power I would point to his redeeming blood, and say, 'Behold the way to God.'" Here she was much affected, and said, "O that my children knew this, but their hearts seem so hard, they are so trifling." It was replied, "We ourselves also were sometimes foolish, disobedient," &c. "Yes, yes," she replied, "but O to grace, to grace!" —she could not proceed for the phleghm.

On Saturday evening I entered her chamber to express my fervent wishes for her composure during the night; but ere I could speak she exclaimed with great emphasis, and looking to the ensuing Lord's day, "Thy earthly Sabbaths, Lord, we love; and you can repeat that hymn for me, cannot you?" It was repeated, and she seemed to enjoy it much. While she pressed my hand, she offered her usual request—"The Lord bless you! I love you, I love your work, and I love your Master. The Lord bless you, and give you that peace the world cannot give." As I took my leave for the night, she cried out, "There is a rest for the people of God," with other like expressions of her faith and piety. Indeed, though her bodily weakness was a great interruption to her efforts, yet she would continue to repeat portions of the word adapted to comfort herself and us; and when the feelings of the writer have prevented utterance, she would say, "Fear not, I am with thee, is that very sweet?" On the Sabbath morning she was confused and delirious at times, but through mercy preserved from uttering any expressions of impatience. Soon after this she fell asleep in the arms of Jesus without a sigh or groan.

On the Sabbath following the mournful dispensation was improved by the Rev. T. Weaver, her respected pastor, to a numerous auditory. J. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

Lectures on the Temper and Spirit of the Christian Religion. By *M. Allen, F. M. R., M. S. E., &c.* 12mo. 9*s.* Baldwin.

THESE Lectures were "first written and delivered to the inmates of a large public asylum, and are now addressed to the numerous parties which agitate and divide this empire." They are Sermons on what are usually called the Beatitudes; and were composed for, and read to the author's insane patients on Sundays. Of the *moral effect*, he adds, "I shall only say, that it has far exceeded my expectations: and I am naturally a little sanguine." Preface, p. vi. We conclude, therefore, that it *very* far exceeded our *own*, which certainly would *not* have been sanguine.

The tenor of that lovely description which our Lord gave on the mount to his disciples, of the kingdom which he came to establish, appears to us similar to that of his reply to Nicodemus,—"Except a man be born again he cannot see the kingdom of God." In both addresses, greatly as they differ in form and extent, he alike struck at the foundation of self-dependance. He pronounced those only to be happy whose principles, dispositions and conduct were diametrically opposed to our corrupt nature, and consequently to the prevailing manners of the world. The beauty of holiness, as depicted by our Lord, exposes the selfishness of worldly pleasure, policy and religion. But how seldom do men of the clearest understanding make this use of our Lord's discourse! Still less should we expect it from insane persons; even if Dr. A. had clearly stated and strongly enforced the object, which we are sorry that he has not done. His lectures, however, contain much that an enlightened reader may turn to his own spiritual advantage; and of the benevolence of their purpose we gladly express our unqualified approbation.

The Morning and Evening Sacrifice: or Prayers for Private Persons and Families. 12mo. 10*s.* 6*d.* Whittaker.

THIS volume contains two discourses on the Lord's Prayer, daily morning and evening prayers for individuals, family prayers for the Sabbath, occasional prayers for peculiar circumstances, and a series of prayers in the language of scripture. The whole is profitably and respectably executed; but if our readers should find one or more occasions of stumbling at the *threshold*, we cannot undertake to help them over it. We think that the *daily* communion of members of the same family at the throne of divine grace, is of too great moral importance to be omitted, merely because it cannot be enjoyed with all the solemnity that is desirable; and we very much question whether family prayer would be at all better performed on the *Lord's Day* for having been omitted through the week. We suspect, on the contrary, that if excuses for neglecting it *six days* are admitted, they would easily be found for omitting it altogether. If domestic worship can so well be spared when there is no *public* worship to supply the place of social religion, may it not be pleaded, that there can hardly be need or room for it, when two or three public services in the day are to be attended? Again, as *one* series of prayers is here expressed in *scriptural* language, it will probably be inferred that *no other* division of these prayers is so expressed; and we cannot deny the fact. A choice is certainly offered in this volume to those who *do*, or who do *not* prefer scriptural phraseology in devotion; and we own that the alternative rather disgusts than gratifies us. Difficult as it is *so* to select and to apply scriptural phraseology as to regard its sense rather than its sound; and at the same time naturally to express our own circumstances and feelings, and those of our fellow-worshippers, we yet cannot be satisfied with prayers and praises wherein "words that the Holy Spirit has taught" do not familiarly recur. Should the author reprint his work, we would advise that his Scriptural Series should be interwoven with the rest, and that his Daily Prayers for Private Persons should be adapted to domestic worship. Forms of private prayer may doubtless, in some instances, be useful; but, generally, children of God will be able to ask their heavenly Father for what they want without such a prompter.

Of the two discourses on the Lord's Prayer, most parts are just, and some are beautiful. Their brevity leaves them unavoidably defective; but this cannot apologise for almost wholly suppressing the last request, "deliver (or rescue) us

from (the) evil (one)." The author's method involves some tautology, where room could ill be afforded for it: but the "depth of wisdom" in this divine exemplar probably never will be fathomed till its petitions are fulfilled.

Essay on the Influence of a Moral Life on our Judgment in matters of Faith. By the *Rev. S. C. Wilks, A.M.* 8vo. Baldwin. Nesbit.

THE title of this pamphlet defines the subject prescribed in 1821 by the Society for Promoting Christian Knowledge and Church Union in the diocese of St. David's: and although it is hardly apposite to the contents, the prize was awarded to the author; which we willingly place to the mutual credit of him and his judges. Taking for his motto John vii. 17, Mr. W. has shewn, "1. That unholiness, either of heart or life, has a powerful influence in depraving the judgment in matters of religion; and 2. That a humble and conscientious endeavour to do the will of God is eminently conducive to the progress, both of faith and spiritual understanding."

We own that we should not have understood "a moral life" in the sense that the author has here given to it; and if we had, that we should have been at a loss to discuss it; for both his propositions seem to us self-evident. We have read his pamphlet with pleasure and profit: but we have rather admired his ingenuity in writing so much and so well on the subject, than discovered that it was possible to make his propositions plainer. But as a moral life usually denotes no more than freedom from vicious habits, and the practise of social duties, the influence of *such* a state on the judgment, in matters of *faith*, might admit, and would even require considerable investigation. We recommend it, therefore, to the author's attention, and shall be glad to see him resume the subject in *that* point of view. Of his performance now before us we cordially approve, with the sole exception of the very inconvenient length of his sentences. Literary men seem so often forgetful of the opposite characters of the Latin and the English languages, that it becomes necessary to guard against the mistake, and consequently the imitation of this defect for a beauty.

Memoir of Mrs. Christiana Louisa Thom, of the Cape of Good Hope, who died March 13, 1816, aged 27. Prepared from the Manuscripts of her Husband, the Rev. G. Thom, D.D. Minister of the Dutch Reformed Church Caledon, South Africa. By *Ingram Cobbin, M.A.* 2*s.*

MRS. THOM appears from this narrative to have been a person of eminent piety. The gradual progress of spiritual knowledge, together with the means by which it was promoted—her views of herself and of Christ, and of the duties of the Christian—her zeal for the instruction of the poor slaves and others—and especially the account of her last days, which is very impressive, render this little volume well worthy of a serious perusal, and will, we trust, be profitable to many a reader.

Verses on the Death of Percy Bysshe Shelley. By *Bernard Barton.* 8vo. 1*s.* 6*d.* Baldwin & Co.

WE confess we were somewhat surprised to see the chaste and Christian muse of our "Quaker poet" stooping to write verses on this dissolute and unhappy infidel; but he apologises by referring to a previously printed elegy, in which poor Shelley has been ridiculously styled "the last defence of a bewilder'd world;" and he wished to guard young persons, who are easily led astray by dangerous sentiments in the beguiling garb of poesy. We cordially wish his antidote may be successful.

Time's Telescope: or a Complete Guide to the Almanacks for 1823. 12mo. 9*s.* Sherwood & Co.

WE have repeatedly recommended this work to our readers who have a taste for scientific studies. The leading article this year is on British Insects, which is embellished with a Coloured Frontispiece, exhibiting some of the most curious. It has also a beautiful introductory poem by *friend* Barnard Barton; and the volume contains a vast variety of interesting matter.

The Evangelical Diary for 1823. 2*s.* 6*d.* stitched. Simpkin & Co.

WHAT is a guide to the Almanack without the Almanack itself? There are, however, almanacks in plenty; but this has some peculiar claims on religious readers. Beside the usual almanack matter, it contains the completest list of evangelical places of worship, we believe, in print, with the ministers and times of worship, denomination, &c. &c.—A list of religious and benevolent institutions, with their principal officers, and a table of about 800, or rather 1600 measured hackney-coach fares.

CHILDREN'S BOOKS AND TRACTS.

The Christian Youth's Instructor, or Bible Class-Book. For the Use of Schools and Families. By the *Rev. A.E. Farrar*. 12mo. 2*s*. bound. Longman and Co.

THE passages here selected are certainly *some* of the most important, and are arranged under Four Parts; 1. On the Being and Perfections of God;—2. Of Mankind;—3. Of Redemption by Christ Jesus;—4. Of Duty.

The passages appear well chosen, and the book is neatly printed, and by no means dear. It is, therefore, well calculated for Sunday-schools.

Select Passages from the Bible, arranged under distinct Heads for the use of Schools and Families. By *Alex. Adam*, Teacher, Edinburgh. 4*s*. 6*d*. bound. Whittaker.

THIS is a larger work of the same kind, and is arranged in the order of the Bible; but we wish the compiler had referred to the chapters as well as the books.

So far as respects the Old Testament, we think such selections very useful and proper; but as the New Testament is so cheap a book, and ought *all* of it to be read universally, we see little use in abridging it. The omission of verses may be of some use; but when the paragraphs are carried to the extent of a page, or nearly so, we think it a much worse extreme.

The Teacher: a Tale. By the Author of the "Orphan Sisters," &c. 8*d*. Westley.

IN our Number for June, we have introduced a former tract of this fair author's to the notice of our readers. Her present publication is intended, and excellently adapted, to promote the interests of Sabbath-schools. Mary, the *teacher*, and the principal character in the piece, is a young lady in rather superior worldly circumstances. The reader accompanies her through different scenes; visits the habitation of a sick pupil, and from her observations on that occasion, among other subjects, is presented with distinct and correct views of the doctrine of justification by faith, and of the nature of prayer. Her cousin, a young lady in a similar station, is possessed of amiable dispositions, but gay and thoughtless. In the conversations between the two friends, the author gives a very lively statement and refutation of the usual objections against Sabbath schools. The *Teacher* is then introduced to two young gay visitors of her cousin, and here a good contrast is presented between the pleasures of religion and of the world; between the effects which the same objects produce upon a serious and an unsanctified mind. Her cousin afterwards visits the school, and an interesting part of the evening's exercies is submitted to the reader. The author's design has been to combine, as much as possible, simplicity with elegance, and to produce a work not unworthy the notice of a teacher, and not unintelligible to the scholar of a Sabbath-school. In this she has succeeded; and we have no hesitation in recommending her book to those of our readers whom Providence has placed in affluent circumstances, to whom it is peculiarly adapted, as affording useful hints to teachers of all classes, and as a suitable premium to the more advanced scholars in every Sabbath-school.

The History and Conversion of the Jewish Boy. 12mo. 3*s*. 6*d*. Booth.

OF fictitious narratives, and more especially of such as relate to evangelical religion, we need not repeat the doubts which we have on several occasions expressed, of the expediency of their multiplication. The benevolent purpose of the present work is unquestionable; and the execution is (in the main) well adapted to promote it. The supposed events are described in an unaffected and interesting manner; but we fear that expectations of finding Jewish youths so unprejudiced and well disposed as the hero of this tale, or even Rabbis so serious and disinterested as his grandfather, if excited by the perusal, would subject the reader to grievous disappointment, and thereby frustrate the kind intentions of the author. Several modern writers have exerted eminent talents to rescue the Jewish nation from the odium to which Shakespeare's portraiture exposed it: but it is truth alone that can do ultimate good; and it is only to the *compassion* of Christians, that an appeal for Jews can be made with strict propriety and with probable success.

We cannot agree with the author, that a future state was little known to the Jews, till the coming of Christ.—p. 80. It was disputed only by the sceptical Sadducees, who rejected all Scripture but the law of Moses; which, as a *National* Code, of course, was sanctioned by *temporal* penalties. The doctrine of a future state was doubtless promulgated to all nations; very few of which, however barbarous, have to this day lost the traditional belief of so important a truth, although all grossly corrupted it. It was

known to the Antediluvian Patriarchs, that Enoch, when removed from this life at an age comparatively immature, was taken to God: and it is equally incredible, either that God should leave mankind at large in ignorance of the principal motive to obedience of his commands, or that (without a revelation) they would have discovered it.

Harriet and her Cousin: or Prejudice Overcome. 2*s.* 6*d.* Thompsons', Edinburgh.

THIS is a work of considerable merit. The prejudice alluded to is,—that religion makes its subjects melancholy, which is very ably combated; and, in this instance, completely conquered. There is a beautiful view of Glenvarlow, the scene of the narrative, for a Frontispiece. The characters introduced are in genteel life; and we recommend it as a present in the higher circles of society.

The Evangelical Rambler. Ten Penny Numbers. Westley.

THESE small Tracts are offered to the public with the double view of affording both amusement and instruction, for both which ends they are certainly well adapted. The author proposes sometimes to avail himself of the conceptions of his fancy; at other times he may crowd into a small compass facts and incidents which lie over an extended surface of his history; "but truth will form the basis of his narrative, and of every scene of description." For this fact, we take the word of the author without hesitation; finding no improbabilities to disgust us, and every event applied to some topic of practical and evangelical instruction. We can, therefore, cheerfully recommend the tracts, and shall be glad to see them formed into little volumes. Each tract is embellished with a cut, in the form of a vignette, most of which are well executed.

Swiss Tracts. By the Rev. *Cæsar Malan.* No. 1 to 4.—No. 1. 6*d.*; the others 4*d.* each. Westley.

M. MALAN is known to most of our readers as an evangelical clergyman of Geneva; and after finding they were translated from the French by the wife of the Rev. Andrew Reed, and are published under his sanction, we need add nothing farther to recommend them. We cannot, however, avoid saying, that we have read them with much interest.

The Little Stucco Image Merchants. By the *Rev. C. Malan.* 3*d.* Westley.

ANOTHER pleasing Tract by the same author, but we think the translation not so happy. See p. 6.

The Plough Boy: or good Effects of Learning to Read, by *R. Cope, L.L.D.* 9*d.* Whittemore.—2. *The Mountain Cottage,* 4*d.* Whittemore.—3. *The Sabbath,* a Dialogue between a Gentleman and a Cottager. Offor.—4. *The Military Blacksmith and his Daughter Marian,* 9*d.* Thompsons', Edinburgh.—5. *The History of Hugh Watson.* Do.—6. *The Two Friends.* Do.—7. *The Blue Flower;* or Henry's Shirt. 6*d.* Westley.

THESE also, we suppose, are of the class of fictitious historics, though founded perhaps on facts. As to No. 1, the author's name will guarantee it as evangelical in its object; and we should be glad to see it widely circulated among the lower classes, as an inducement to send their children to Sunday-schools.

The second article is by the author of "Providence and Grace," noticed in our 29th vol. p. 516. One object seems to be, to inform the reader that there are mountains and cottages, rivers and valleys, in our own as well as in foreign countries: another is, to state that in those solitary retreats, good sense and piety sometimes reside; and that mothers, of that character, will make up to the children, by their own instructions, the want of advantages to be found in schools and in society.

Of No. 3. (The Sabbath), to those who have read the beautiful Tract of "Henry and his Bearer," it will be sufficient to say, that this is written by the same author.

No. 4. has a beautiful Frontispiece, but this is its smallest recommendation. The old soldier's story, in the first part, is very pathetic; but that of Marian is "chiefly intended for young women, on their first quitting their teachers, and their pious parents, to enter into service."—To such in particular we recommend it.

No. 5. The History of Hugh Watson, is taken from real life: and was written with the important design of undeceiving a class of professing Christians, who often mistake their "early religious advantages, and high knowledge of doctrines," for true religion. Watson's "sweet little cottage" forms the "sweet little" Frontispiece to this useful Tract.

"The Two Friends," No. 6. is probably by the same writer as the two preceding, and its object is also cautionary—to guard young persons "who have yet but small experience either of the religion of the gospel, or of their own hearts, against some of the errors" to which, under such circumstances, they are peculiarly exposed.

No. 7. The Blue Flower, is an Alle-

gory. The Blue Flower is flax, which is at length converted into Henry's Shirt: the Tract is highly amusing and instructive; but rather moral than religious.

A Token for Travellers: being "The Earthenware Man's Prayer." 3*d*. Holdsworth.—2. *The Talents.* 1*d*. 3. *Floods Improved.* 2*d*.—4. New Year's Wishes. Holdsworth.

These Tracts are all by Mrs. *Hewlett*, (widow of the Rev. Mr. Hewlett) who has been repeatedly introduced to our readers as author of the "Legend of Stutchbury," "Eliza Harding," and other excellent Tracts. "The Earthenware Man's Prayer," which we believe to be grounded on fact, appeared in our last volume. (p. 368, 418.) To this, Mrs. H. has added some suitable reflections, and four original hymns. The second Tract is the subject of a Sunday evening's conversation on the Parable of the Talents. The third is a suitable improvement of "Floods," with which some parts of the country have been visited. The last is a very instructive little Tract, adapted to the present season. It is dedicated to Sunday-scholars, but equally adapted for other children.

We have been always taught to place the fabulous age, (sometimes called golden) before that of true history, and on that principle we have arranged our juvenile Reviews. Having passed through the enchanting regions of fiction—fictions not like those of some of the antient poets, but fictions that instruct as well as charm;—and notwithstanding we have scented some of the ambrosial airs of those higher regions, we confess that we descend to earth again (that is, to plain matters of fact) without reluctance; for if our enjoyments are not so high, we stand at least on safer ground. Or, to speak without a metaphor, though we may be charmed by many of the productions of a pure and chaste imagination, we feel serious apprehensions lest the rapid increase of these publications should weaken, if not destroy the relish of plain sacred truth. We do not, indeed, wish a return of that theological age, when Truth was only seen clothed in polemical armour; but we have a strong partiality for scriptural truths and simple facts, especially in the business of education.

Brief Memoirs of Remarkable Children. By a Clergyman. 1*s*. 6*d*. Nisbet.—2. *The Christian Indian of North America.* 6*d*. Whittemore.—3. *The Necessity and Advantage of Sabbath Schools, exemplified in the life of David Bain.* 4*d*. Nisbet.—4. *Little Francis (Fox);* or Sunday Schools a Real Blessing. By *Rev. C. Woollacott*; 3*d*. Offor.—5. *The Tawny Girl:* or History of Marg. Russel, illustrating the Benefits of Education. 4*d*.—6. *The Power of Religion, exemplified in Miss Mary Fruer.* 3*d*. Westley.—7. *Address to Sunday School Children:* or, Memoirs of Mary Ann P—. 4*d*. Wesley & *S. School Biography:* No. 1. The Opening Bud: or, Memoirs of Adkins Lancaster.—2. The Fading Flower: J. R. Gilpin.—3. The Power of Conscience in a youth. 4*d*. each. Westley.

The Brief Memoirs by a Clergyman, the first article in this class, is a valuable collection, and includes the History of several children equally remarkable for talents as for piety; it is adapted for the middle, rather than the lower classes, and contains at the end a few pieces of beautiful poetry.

No. 2. The Christian Indian collects a number of interesting facts from the Missionary accounts, relative to the converted Indians of North America: the profits are to be applied to the erection of a chapel, at Sandy, Bedfordshire.

No. 3. The History of David Bain, we understand, has been already very useful in the North of Britain, and will not be less so, we hope, in the South. This, and the two following Tracts, Nos. 4 & 5, have the same excellent object, namely, to recommend universal education.

No. 4. Francis Fox, of Madbury, died at the age of eleven years, very happy, and with good evidence of a change of heart.

No. 7, Is an excellent Tract, by the same author as "The Teacher" above mentioned.

No. 8, Is the commencement of a series of "Sunday School Biography," which appear to be drawn up with ability, and contain real facts. but we see nothing in them to confine them to Sunday-schools. The subjects of the two first Memoirs were children of ministers, one of them an evangelical clergyman.

Christian Prudence: or Maxims Divine and Moral. 8*d*. Westley.—2. *Gleanings and Recollections to Assist the Memory of Youth.* 1*s*. Rolfe.—3. *Scriptural Natural History.* Pt. 1. 6*d*. Offor.—4. *Intellectual Converse*: or Juvenile Association Improved. 1*s*. 6*d*. R. Baynes.—5. *Considerations on Humanity to Animals.* By *G. A. Hatch, M. A.* &c. 3*d*. Stocking.—6. *Dialogues between Three Little Girls,* &c. 8*d*. Harvey & Darton.

The first article is, we believe, for the most part, a reprint of a valuable little manual, drawn up many years ago by the late Rev. Mr. Palmer, of Hackney. This edition is interspersed with cuts. No. 2, is also a useful manual, drawn up by a Parent, and addressed to his own Sons; and which may also be useful to any son or daughter of Adam, who will attend to it. 3. Scriptural Natural History is the commencement of a series of Tracts, on a plan which we very much approve. No. 4, contains very instructive conversations, chiefly on the Being and Providence of God; and is written, as we are informed, by a country minister of evangelical principles. It is not confined to schools, but well suited to young persons in general. 5. Humanity to animals is a duty which ought very strongly to be enforced on children. Mr. Hatch, therefore, merits our thanks for this little Tract, which might be much improved from the sources he has pointed out. The Dialogues (No. 6.) are quite juvenile, printed in a large type, and divided into syllables. There is one sentiment in this, and some other tracts from the same quarter, that we wish to see corrected. Speaking of Cain, (p. 44.) it is said, that through "the mercy of God,—*perhaps* he might obtain [forgiveness] by *true* repentance." Now we conceive all the *perhaps* lay upon the repentance; if that be "true," genuine, and evangelical, there is no *perhaps* as to the Divine mercy.

The Juvenile Preacher and Catechist: or Sermons to Children, with Questions for Examination. By *J. G. Fuller.* 1*s.* Holdsworth.

To our readers who have not seen this little work, we recommend it as written by a son of our long-lamented friend and former coadjutor, Mr. Andrew Fuller: to those who read these juvenile Discourses they will recommend themselves.

The Duties of Children Explained, in Seven Short Sermons, addressed to National and Sunday-schools. 1*s.* 6*d.* Seeley.—2. *The Teacher's Farewell*: intended as a Parting Gift to the Elder Scholars, on Leaving the Sunday-school. 2*s.* 6*d.* Westley.—3. *An Affectionate Address on leaving a Sunday-school.* 2*d.* Offor.

The subjects of the Seven Sermons, in the first article, are as follows: "The Child's Duty to God explained (from the Church Catechism.)—The child directed to Jesus Christ for Salvation.—Duty of Children to Parents—Behaviour of Children to one another—Duties of Children Under Instruction—The Child prepared for Going into Service—Importance and Blessing of Religion to the Young." Of these Sermons we need only say, the language is simple, the instruction appropriate, and the doctrine evangelical.

2. The Teacher's Farewell comprehends the following topics: "Farewell Address — Personal Religion — Dispositions and Habits—Relative Duties—Servitude—The World—Company—Books —Amusements—Public Duties—Condition in Life—Affliction, Death." On all these topics, we have some excellent remarks, the interest of which is increased by anecdotes, &c. interspersed.

3. The Affectionate Address embraces many of the same topics, which are also well discussed, but with the brevity which the price rendered necessary, and through which it might be given to *every* child who leaves a Sunday School.

First Report of the Gainsborough Union Society, for the Education of Adults and Young Persons. Also, a Brief History of Adult Schools.

This Report is rendered uncommonly interesting by the great number of original anecdotes it contains, and by some poetical pieces by Montgomery, Cobbin, &c. and, above all, by the success which appears to have attended the adult as well as juvenile schools.

CATECHISMS.

The Bible Catechism, arranged in Forty Divisions, with Answers in the exact words of Scripture. by *W. F. Lloyd.* 2*s.* Offor.—Abridged, (32mo.) 4*d.* Ditto.

We are always happy to see the Bible made the standard of juvenile instruction, and Mr. Lloyd's is certainly the fullest we have seen, filling 162 pages, and comprehending a great number of interesting texts of Scripture, well arranged. The Abridgment appears to us, however, better calculated for general use. The great evil of a long Catechism is, that many of the children never get beyond the second or third sections.

Questions and Answers on Watts's Divine Songs. By the author of William and Joseph. 1*s.* Westley.

A very proper Companion to Dr. Watts's unrivalled hymns. The author explains them in a very familiar way, both as to the language and theological truths contained therein.

A Poetical Catechism. By *Caroline Fry.* Ogle & Co.

It is but very seldom we have reason to find fault with poetry being too good but we really think this above the capa-

city of the lower classes; by experienced Christians of poetic taste, however, these verses may be read with great pleasure. —We shall meet Miss Fry again shortly.

ON SUNDAY NEWSPAPERS.

To the Editor.

SIR,

YOU and your Correspondents (as every good man must do) have frequently lamented the awful profanation of the Sabbath-day by means of Sunday Newspapers, which, beside the great number of hands which they employ in their distribution, must have a very powerful effect in corrupting the public morals by their perusal; having, in many thousand families, superseded all other reading on that sacred day.* And though they may not all of them be equally open in their infidelity, there are none (so far as I can learn) but are ready to make a jest of every thing like vital godliness. A great part of their columns is filled, not only with theatrical intelligence, but with the most vulgar, disgusting, and licentious reports, under the names of "Sporting Intelligence—The Fancy—and Gallantry."

But the fact I most lament on this subject is, that these very papers are, in great part, supported by the religious, or at least the *professing* public, who probably conceive themselves guiltless of encouraging Sunday Papers because they only buy them on the Monday.

The truth, however, is, that not only are they in great part prepared on the Sunday afternoon, (as Monday papers generally are) but, without the sale of Monday editions more than half the Sunday papers could not exist. The avowed object of *Monday* papers is to satisfy the scrupulous consciences of religious persons, whose support is found necessary to the continuance of the system.

Many attempts have been made to supersede these by Wednesday papers, all of which have failed after a while, except the *Philanthropic Gazette*, which is now about to enter upon a seventh annual volume; and which, as its name intimates, devotes a considerable portion of its columns to those objects of philanthropy—Schools for all—Prison Reform, Peace Societies, and the details of important Public Meetings, &c.—for which the periodical works devoted to religious and missionary objects have, of course, little or no room. To make room for these in the paper just mentioned, it has been found necessary to omit only the objectionable articles above enumerated, while a full scope is given to all the legitimate objects of a Newspaper, and particularly to the proceedings of the British Parliament. These remarks, made with the twofold object of discouraging *Sunday* papers, and encouraging one well calculated to supersede them with all the religious and moral part of the community, will, I hope, meet with the due attention of your readers.

MONITOR

* It appears by the Stamp Office Reports, that in the year 1821 the Sunday papers, and those printed from the same types, either on the Saturday or Monday, amounted to more than two millions and a half; while all the other weekly papers in London did not amount to nearly half a million.

LITERARY NOTICES.

In the Press.—1. A new edition of an Essay on the Resurrection of Christ. By the late Rev. J. Dore.—2. The Precious Gift; or Improvement of Time the greatest Wisdom, with Poetical Extracts. 3. The Convert's Tale; or the Process of Grace: a Poem. By S. Chandler.

SELECT LIST.

Means of Obtaining Satisfaction with regard to the Truth of Religious Sentiments,—(a Monthly meeting Sermon)—by J. P. Smith, D.D. 8vo. 1*s.*

Sin Removed by Christ the Lamb of God. By the Rev. J. Peacock. 1*s.*

Selections from the British Poets. By N. Bullar, Southampton. 7*s.* 6*d.*

Aurœ Sententiæ: Select Sentences, with Texts of Scripture. By T. Stratton.

M'Laurin's "Cross of Christ," &c. with a Recommendatory Preface by J. Morison. 12mo.

Good Servants Commended, and Bad ones Admonished. By Rev. J. Townsend.

Sunday-school Spelling. Part I. new edition, with Cuts. 2*d.*

The Best Choice: a Tale in Verse for Sabbath-schools. 7*s.* per 100.

The Christian's Shield; or an Antidote to Atheism, Deism, Unitarianism, Antinomianism, &c. In 12 Nos. By C. Hoddinott. No. 1 and 2 threepence each.

By Rev. G. C. Smith.—Sailor's Visit to Surrey Chapel, 1*d.*: Royal Barrack, 1*d.*; Bob, the Cabin Boy, 1*d.*; Cornish Market-women, 2*d.*; Good News from St. Helena, 1*d.*: new editions.

Dr. Marshman's English Primer, with many Cuts. 6*d.*

By Mrs. Sherwood.—Charles Lorraine, with Cuts. 1*s.* 6*d.*; Eliza. 1*s.* 6*d.*; Providential Grace. 2*s.*; Veteran Soldier. 10*d.*

The Nature, Obligation, and Reward of Preaching the Gospel—(before the Congregational Union, Glasgow) — by W. Orme. 2*s.* 8vo.

RELIGIOUS INTELLIGENCE.

LONDON.

BAPTIST MISSION.

We are very sorry that through inadvertency we omitted to notice at the proper time, the Annual Meeting of the Baptist Missionary Society, which was held at Queen Street Chapel, on Thursday, June 20, 1822.

On that occasion, Benjamin Shaw, Esq. in the Chair, the Annual Report of the Committee was read, and the several motions, usual at similar meetings, made and seconded by the following ministers and gentlemen :—the Rev. Messrs. Kinghorn, Cox, Bunting, Birt, Saffery, Upton, Tyso, Hogg, and Ivimey; E. Phillips, Esq. W. Wilberforce, Esq. M.P. J. Butterworth, Esq. M.P. J. Sheppard, Esq. and W. Burls, Esq. A full statement was included in the Report of the Society's missions on the continent of India, in the islands of Ceylon, Java, and of the West Indies. We lament that the limits of our Magazine will not admit of the interesting details, which must excite great pleasure and thankfulness in every pious and benevolent mind.

From the pecuniary statement at the close of the Report, it appears that the Treasurer had received, during the last year, 12,291*l.* 11*s.* 4*d.* and expended 15,100*l.* 10*s.* 8¾*d.*, leaving a balance due from the Society of 2,808*l.* 19*s.* 4¾*d.*

On Wednesday, June 19, the Rev. W. Jay, of Bath, preached at Queen Street Chapel, on Isa. lii. 13—15, "Behold, my servants shall deal prudently," &c. Mr. Wilkinson and Mr. Morley prayed. In the evening, the Rev. Micah Thomas, of Abergavenny, preached at Sion Chapel, on James v. 20, "He which converteth a sinner," &c. Mr. Middleditch and Mr. Davis prayed.

A Prayer-meeting was held at Eagle Street, on the Thursday morning previous to the public meeting for business at Queen Street, when Dr. Ryland delivered an address from Acts xxi. 28, "Men of Israel, help." Messrs. Shirley and Elvey prayed.

Chapel burnt at Hertford.

On Tuesday Morning, Nov. 19, between the hours of three and four, a dreadful fire broke out in Back Street, Hertford, on the premises of Mr. Serle, tallowchandler and melter; which consumed the same, together with the Chapel adjoining. Nothing was left, on the one side, but the bare walls of the Chapel, and, on the other, three dwelling-houses nearly destroyed.

The Chapel was opened in connexion with Cheshunt College, that very day *four years*. We understand that application will soon be made to the friends of religion, to re-build the same. The Rev. Wm. Kemp improved the trying event from Ps. xxxix. 9. on the following Sabbath, in the school-room of Mr. Cole, a member of the Society of Friends, who kindly lent the same to them, in their distress.

DISTURBANCE IN A PLACE OF WORSHIP.

To the Editor.

Sir, *Queen-street, Cheapside.*

By desire of the Committee of Deputies, I send you enclosed a copy of an apology which has been inserted in the public papers, made by Charles King, George Haddon, James Pitt, and Joseph Sherlock, four of the defendants to a prosecution, which the committee had taken up, under their direction, for disturbing a congregation at Totton, near Southampton, and for which the defendants suffered a conviction by default. And I am also desired to request you will make such use thereof as you may think proper.

I am, Sir,
Your most Obedient Servant,
John Webster, Sec.

"We, the undersigned, having been indicted for disturbing the congregation of Protestant Dissenters, at Totton, near Southampton, on the evening of Sunday, the 1st of April 1821, being aware that our conduct was indefensible, did suffer a conviction to go against us, by default, thereby subjecting ourselves to the penalties of 40*l.* But the prosecutors having, on our application, consented to waive insisting on the judgment of the Court against us, on condition of our making a public apology, we, therefore, hereby desire to express our concern for having acted in a manner so improper and illegal, and to return our thanks to the parties injured, for their lenity, in refraining from further proceedings." Signed, &c.

The Rev. R. Hartly, of Lutterworth, has accepted a unanimous call from the church of Christ, assembling in Batter Street chapel, Plymouth, and will commence his pastoral labours there the first Lord's Day in January 1823.

PROVINCIAL.

ORDINATIONS, CHAPELS, ETC.

Market Rasen, Lincolnshire. — In June, 1821, Mr. Anderson, of Hoxton College, commenced preaching in this town. The only temporary place that could be obtained was the theatre. The congregation, however, rapidly increasing, and having expressed a desire that a more commodious place of worship should be erected, the foundation stone of a new chapel was laid on the 29th Oct. 1821, by the Rev. B. Byron, of Lincoln, who delivered an appropriate address to a numerous assembly on the occasion.

May 8, 1822, this place of worship was opened; Mr. Morley, of Hull, preached in the morning, Mr. Byron, of Lincoln, in the afternoon, and Dr. Harris, of Hoxton College, in the evening,

The congregation is still increasing; many, on a Sabbath evening, being unable to gain admittance.

July 17, the Rev. D. Cranbrook was publicly recognised as the pastor of the Independent church, at Lenham, Kent. Mr. Kemp, of Ashford, commenced the service; Mr. Gurteen, of Canterbury, stated the nature of a Gospel church, &c.; Mr. Broady, (Baptist) of Ashford, presented the ordination-prayer; Mr. Clark, of Dartford, delivered the charge; and Mr. Groser, (Baptist) of Maidstone, concluded. In the evening, Mr. Terry, of Princes Resborough, began; Mr. Dean, of Milson, addressed the church; and Mr. Scott, of Ashford, closed the service of the day by prayer.

Aug. 18. Rev. T. W. Mathews was ordained pastor of the Congregational church, in Hamburgh. Mr. Alliot, of Nottingham, offered the ordination-prayer, and preached to the people. Mr. Gilbert, of Hull, gave the introductory discourse, and likewise delivered the charge to the minister, from Jonah iii. 2.

Oct. 3, the Independent and Baptist ministers, connected with the Association for the Isle of Ely and its vicinity, held their Half-yearly Meeting, at Baxton Mills. Mr. Dewhirst, of Bury, preached in the morning; Mr. Sheppard, of Burwell, in the afternoon; and Mr. Ellborough, of Thetford, in the evening. The services were very interesting.

Oct. 17, a new place of worship was opened, at Hallaton, Leicestershire, the former place having long been found inconveniently small. Mr. Roberts, of Melton, preached in the morning, from 2 Chron. vi. 19, 20.; in the evening, Mr. Webb, of Leicester, from Ps. lxxiv. 22. The devotional parts of the services were conducted by the preachers, and by Messrs. Chater & Notcutt. The congregations were numerous, (though the day was very unfavourable,) and a collection was made of 30*l.*

Oct. 23, the Rev. John Beetham, late of Bradford Academy, was ordained pastor of the Baptist church, Blunham, Bedfordshire. Mr. Middleditch, of Biggleswade, delivered the introductory discourse; Mr. Hargreaves, of London, gave the charge; and Mr. Vorley, of Caulton, preached to the people. The devotional excercises were conducted by Mess. Manning, Holloway, Knight, and Stevenson.

Oct. 30, a new and commodious chapel was opened at Ampthill, Bedfordshire. Mess. Thorp, of Bristol, Holloway, of Cardington, Cotton-end; and Middleditch, of Biggleswade, preached. Messrs. Hillyard, Daniel, Hitchin, Cuttriss, Castleden, and Hobson, assisted in the devotional services. — The attendance was very numerous and the collection liberal.

FOREIGN.

MISSION TO JERUSALEM.

My dear Sir, *Salisbury, Dec.* 3, 1822.

You are aware of the deep interest I feel in every thing relating to the Mission to Jerusalem. I have received a letter on the subject from the Corresponding Secretary of the American Board of Commissioners for Foreign Missions; an extract from which I now transmit, with the earnest hope that it may secure the prayers of British Christians for the success of the Redeemer's cause in that important station. I am,

Dear Sir, your's respectfully
N. E. SLOPER.

Savannah, Georgia, April 6, 1822.

Rev. and dear Sir,

YOUR letter addressed to the Rev. Dr. Mason, of New York, had a very cheering effect upon the minds of many; and the interest you feel in our mission to the Holy Land was peculiarly grateful to our feelings.

Mr. Armstrong, whom you saw in London last May, informed me that you had conversed with him on the subject. Be assured, my dear Sir, that the Mission to Jerusalem has occupied a large share in our thoughts, affections and prayers. Many circumstances relative to this mission have been extremely favourable. Mess. Parsons and Fisk have distributed many Bibles, Testaments, and thousands of Tracts in those benighted regions. Mr. Parsons reached Jerusalem in February last, and resided there three months, and was fully persuaded of the importance of that city as a central missionary station, &c. Mr. Fisk wished to spend the last winter there, and the present spring on that interesting spot. Whether

the present existing troubles in Western Asia have compelled them to defer this design for another year or not, we have not yet learned. If they deemed it unsafe to visit Jerusalem now, they do not, by any means, abandon the hope of gaining a permanent establishment there as soon as the present agitation in that part of the world shall have subsided.

I have no means of judging how intelligent Christians in Great Britain regard the disturbances in Turkey. To us on this side the Atlantic, it appears highly probable that the issue will be favourable to the progress of truth; and that if Turkey accedes to the terms imposed by Russia, they will secure to the Greek population greater immunities than they have hitherto enjoyed; and that if war should take place, the result would be the utter destruction of the Turkish power in Europe, and perhaps in Asia also. We have a strong confidence that God will so overrule the wrath of man, that it will be seen to praise him suddenly.

We rejoice in the efforts now making for the benefit of sailors. Our countrymen are awaking to this subject. May the blessing of God attend the labours of his servants in their divine work.

Rev. N. E. Sloper.

P.S. You are aware, Mr. Editor, that one of the missionaries referred to in the above letter, has since departed to his eternal rest. May the Great Head of the Church raise up other devoted men to replenish the waste that mortality is constantly making among our beloved missionaries.

Extract of a Journal by the late Rev. Mr. Parsons, American Missionary to Palestine, Jerusalem, and its environs.

FEB. 17, 1821. Entered Jerusalem by Jaffa gate, about five o'clock in the afternoon. Soon after passing the gate we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction.*

First Sabbath in Jerusalem.

Feb. 18. At an early hour I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say, "Cause me to know the way wherein I should walk; for I lift my soul to thee."

After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade me welcome to all the privileges of the monastery. The day passed with great tranquillity. At three o'clock went to the Greek church, and heard selections read from the Psalms of David. In this city the pious Psalmist breathed out his soul to *his* God, and to *our* God. Here he wept for sinners. "Rivers of water run down mine eyes, because they keep not thy law." His prayers are registered in heaven, and will be had in everlasting remembrance.

Visit to the Holy Sepulchre.

Feb. 21. Went to the church of the Holy Sepulchre. It is necessary to observe the difference between the *church* of the Holy Sepulchre, and the Holy Sepulchre *itself*;—the one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Saviour, and held in equal reverence by the various denominations of Christians who frequent it. The *tomb* may be called the centre of the church of the Holy Sepulchre, near to which may be heard the prayers of Christians in ancient Greek, in Latin, Armenian, Arabic, and Syriac.

The first object which attracted my attention was the *Stone of Unction*, venerated as the spot where the body of our Lord was anointed for burial. The stone is 31 feet directly in front of the gate;† —is 8 feet in length, and 2 feet 2 inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and, after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Unction we were conducted to the Holy Sepulchre. It is distant from the Stone of Unction 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the other, is the Holy Tomb. The outside of the monument is 29 feet length, 18½ in breadth. I waited some time for the pilgrims to withdraw. While standing there a pilgrim entered, and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

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* Those of our readers who have observed the operations of the British and Foreign Bible Society, will recollect, that Procopius is the agent of that noble Institution, and takes charge of the sale and distribution of the Scriptures. As he is also an assistant of the Patriarch of Jerusalem, and himself president of all the Greek monasteries, it is a peculiarly auspicious circumstance that he is heartily engaged in the Bible cause.—*Editor.*

† The various distances, mentioned in reference to the Church of the Holy Sepulchre, were subsequently taken by Mr. Parsons, at an hour when the people were not present—*Editor.*

Mount Calvary.

Seventy-three feet from the Holy Sepulchre we came to the Chapel of Apparition, in which a few Catholics were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel we returned to the Holy Sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The Environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which, tradition says,* Jeremiah wrote his lamentations. "All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north-east corner of the city we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary;—on our right the Garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." On the east side of it our blessed Saviour raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this Mount he was at one time conducted to Jerusalem with shoutings of "Hosanna to the Son of David;" and, at another, with the cry of "Crucify him, crucify him." From this spot he gave his last commission; "*Go into all the world, and preach the Gospel;*" and then ascended, and "sat down on the right hand of the Majesty on high."

* When Mr. Parsons mentions the traditionary accounts, which are reported to all travellers, he is not to be understood as giving any opinion, with reference to the reliance which may be placed on these traditions. Doubtless the identity of some places has been accurately preserved and transmitted; while that of others must remain incapable of proof.—*Ed.*

Mount Zion.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction: "Mount Zion shall be ploughed like a field." On the summit is a mosque, erected over the tombs of David, and of the kings of Israel; and an Armenian church, *said to be* the ruins of the house of Caiaphas, the high priest.

Mount Zion, on three sides, is strongly fortified by nature. This agrees precisely with the description given of it in Scripture. "Nevertheless, David took the *strong hold* of Zion, the same is the city of David."

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's temple, the Mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Returned to the city at sunset.

Various Objects in the City.

P. M. A priest invited me to visit some interesting objects in the city. We passed the street called *Via Dolorosa*, through which our Saviour bore his cross to Calvary;—were shown the house of St. John, the beloved disciple;—the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch, where, it is said, Pilate cried, "Behold the man;"—the place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. "He went forth with his disciples *over* the brook Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. "For Jesus ofttimes resorted thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Visit to Bethany.

March 2. A Russian gentleman with the president of Abraham's monastery, offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives, on the east side. "Now Bethany was nigh to Jerusalem, about fifteen furlongs off." We came to the grave of Lazarus. "It was a cave," saith St. John, "and a stone lay upon it." A Turk, who seemed to have charge of the

sepulchre, for a few *paras*, gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, "Lazarus, come forth." Half a mile to the east, we came to a stone, upon which our Saviour sat, *it is believed*, when Martha met him and fell at his feet, saying, "Lord, if thou hadst been here, my brother had not died."

An interesting Pilgrim.

22. In the morning one of the pilgrims, with whom I read the Scriptures almost every day, while on the passage, came to my room and read with me several chapters.

Excursion to Bethlehem.

April 2. Accompanied Mr. B. to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines. Passed the convent of Elijah, where reside about twenty Greeks. Near it is shown a rock, on which, tradition says, Elijah slept when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe; Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses. The monastery, erected over the manger, stands a little east of the village. Still further eastward we saw the valley where the shepherds heard the angels sing, "Glory to God in the highest."

To the hill Bethlehem every Christian must feel a peculiar attachment;—the native place of David, the king of Israel. Here the wise men of the east laid their crowns at the feet of the infant Saviour; and here was heard a choir of angels singing, "*Glory to God in the highest, on earth peace, and good will toward men.*"

On our return, saw the village of Rama on our left. "In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not."

Remarks of Mr. Parsons on his Visit to Jerusalem, in a letter to Mr. Cyrus Byington of the United States, dated Jerusalem, May 5.

AFTER a residence of about three months in this sacred city, I can say, that in one respect it differs from any other place I ever visited:—there is no such thing as being satiated by viewing objects everywhere presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary,—walk in the Garden of Gethsemane,—stand upon the heights of Zion,—ascend the Mount of Olives,—drink of the waters of Siloam with greater pleasure than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind, such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a temple which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism, and piety of Ezra and Nehemiah when they reared the tabernacle of David amid the opposition of a world; and what is infinitely more, the benevolence, sufferings, death, resurrection, and ascension of our divine Redeemer,—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see *particular objects* venerated by the ignorant multitude. You are here shown the pillar to which our Saviour was bound to be scourged; the arch upon which Pilate cried, "Behold the man!" The very door at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. Now all this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the church of the living God; that it has been honoured by the presence of David, of the prophets, of Gabriel, and of God himself in human flesh: that the Gospel has been preached here with power, and with wonderful success, and a multitude from this city conducted to the heavenly world,—is *truth*, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

Extract of a Letter from the Rev. Mr. Fisk, one of the American Missionaries in Jerusalem, to a Gentleman in America, dated Smyrna, Sept. 16, 1821.

I SOMETIMES find it useful to institute in my mind, a comparison between the institutions and people of this country and of America. I can scarcely fancy myself in the same world, or among the same race of beings. Think of a government, in which every office is sold to the highest bidder, and in which a criminal may almost uniformly obtain his freedom by the payment of money. Think of schools, in most of

which the only thing taught is to pronounce the words of a language which neither pupils nor teacher understand. Think of places of public worship, in which nearly all the exercises are performed in an unknown tongue. Think of one half the females in the country prohibited from going out without concealing their faces, while both the laws and the religion of the country allow polygamy and concubinage. Think of a country in which scarce one woman in one hundred can read, and where perhaps not half the men are more fortunate. Think of a country in which the governor has liberty to behead seven men a day, without assigning any reason whatever for so doing, where a criminal is condemned without jury, and I had almost said without trial or witnesses, and after being condemned, is immediately beheaded, strangled, or hung at the first convenient place in the street, and left hanging two or three days. Think of a country in which, in case of public disturbance, one half of the community can murder whomsoever they please of the other half with impunity. Think of a country, in which an armed man will meet a respectable inoffensive citizen in the street of a populous city at mid-day, and shoot him dead on the spot, and then sit down quietly and smoke his pipe in sight of the corpse, while even the guards of the city are passing by. Think of a country in which the name of Christianity exists, but only as a name for that superstition and idolatry which belong to Paganism; and in which the delusions of the false Prophet exist with all their impurities and all their abominations. Such a country, or rather much worse than even this description, is Turkey.

SCOTTISH MISSIONARY SOCIETY.

Visit of Drs. Paterson and Henderson to Astrachan, Karass, the Crimea, and Nazran.

DRS. PATERSON and HENDERSON have been, for many months past, engaged in an extensive tour through Tartary and Persia. In the course of this journey, they visited Astrachan, Karass, the Crimea, and Nazran; and, agreeably to the request of the Committee, examined minutely and carefully into the circumstances and prospects of these different Missionary stations. The Society is deeply indebted to them for the time and attention which they have bestowed on this important work—for the valuable suggestions and the fatherly advice and direction which they afforded to the Missionaries—and for the minute information which they have forwarded to the Committee respecting the circumstances of the different stations. The Committee are happy to be able to state, that this Report is, on the whole, highly gratifying.

[Extracts.]

Astrachan.

We were quite delighted with the missionary family at Astrachan. Their regularity in attending to their respective duties, the love and unity which reigns among them, pleased us very much. The Mission-house is a fine building, and certainly worth much more than was paid for it. The situation is good, and it possesses many conveniences.

In speaking of your missionaries, we must begin with Mr. Mitchell. He acts the part of landlord for the whole establishment, transacts all secular business, and is highly respected by the Russian authorities. This, with the printing-office, keeps him completely occupied; and leaves him no time for doing other missionary work, even if he had such a knowledge of the language as would qualify him for it. The Russ he speaks pretty well.

Mr. Dickson is very weak and sickly, and is never likely to regain his health and strength. He is in his element among his books, which he pores over day and night. He has a very good knowledge both of the Tartar and Turkish; and is well qualified, in other respects, as a translator of the Scriptures. He speaks the language fluently, and commands the respect and attention of the natives, when he can get them collected around him; but neither his health nor his time permits him to do much in this way. The work of translation is his department; and if he be the instrument of giving the Tartars the whole of the Divine Records in their own tongue, he will have accomplished a great and good work. We are of opinion, that, although he may go out to visit the villages once or twice a week, he ought not to have his mind diverted from his proper work, especially as his health is so precarious; and were he to be called from this earthly scene before the translation is finished, it will not be easy to find another so well qualified for the work.

Mr. Glen is pastor, schoolmaster, itinerant preacher, &c. He is a good Persic scholar, and can speak it with tolerable ease. He is now labouring hard to acquire such a knowledge of the Turkish and Tartar as shall enable him to speak to the people without an interpreter; and were his time not so much occupied with other things, he would soon attain his object.

Indeed, as to your three missionaries at Astrachan, we know not which of them to esteem the most: their talents are very different, but all highly useful and necessary for this station.

The ladies also deserve all praise: pious, modest, prudent, and attentive to their families, they do honour to the mission.

As to the young folks, we had every reason to be pleased with them. James Mitchell is a fine boy, an excellent scholar, and has a good knowledge of the Persic: he also knows Tartar and Russ well. John is not much behind his brother: and if the Lord be pleased to confer his grace upon them, they will both make excellent missionaries. Mr. Dickson has very fine children: the two eldest girls are very good scholars, and may soon be useful in the mission. The younger children at school, including Mr. Glen's four sons and Mr. Galloway's boy and girl, are going on very well: we were perfectly delighted to hear the little things reading and translating in different languages, and in seeing how well they wrote English, Russ, and Persic. Every attention is also paid to their religious instruction, and the elder children have certainly a very good acquaintance with the Scriptures. Indeed, of all things at Astrachan, the school pleased us most; and our greatest hope in regard to the mission arises from it. We cannot but notice Miss Scott in connexion with the school, as the progress which the young folks have made is, in a great measure, to be ascribed to the pains and care with which she watches over them. Her element is the school-room; and she loves the children, and the children love her.

Karass.

'Karass, as a station, has certainly not that importance which it had when the mission was first established; but we think it sufficiently important to deserve the vigorous support of the Society. Scarcely a day passes on which the missionaries have not visits from the natives, to whom they have an opportunity of preaching the Gospel; and there are several villages in the immediate neighbourhood, which can easily be visited two or three times a week.

Mr. Jack has made some considerable progress in the languages: he speaks a little Russ and German, and can converse with some ease in the Tartar: to this last he is to direct all his attention during the present winter, that he may be able to commence his active labours among the natives in the spring: with a little more experience, we have every reason to think that he will make an excellent missionary. Mr. Galloway is a pious and sensible man, and preaches in Tartar quite fluently: every moment of his time ought to be devoted to missionary work: we saw much of him as he accompanied us as far as Kasbuh, and were much pleased with him. Mr. Paterson is a sensible and good man; has a good knowledge of the Tartar, Russ, and German; understands the business of the colony completely; and, with the good management of his wife, adds not a little to its respectability in the eyes of strangers who visit it.

Crimea.

Your missionaries in the Crimea will, doubtless, have informed you, that we spent some days with them at Baktcheserai, and afterward made the tour of the south coast with them; which gave us an opportunity of seeing more of our friends than we otherwise could have enjoyed. The days which we spent in the company of these excellent men were the happiest that we spent during the whole of this long journey.

We were much pleased with Dr. Ross. His unfeigned piety, missionary zeal, prudence, and suavity of manners, endeared him to us, and must endear him to all with whom he has any thing to do. The knowledge which he has acquired of the different languages, bears ample testimony to his diligence since he came to Russia. He speaks the Russ better than any of your missionaries whom we have yet met; and, with a little more exercise, he will be able to transsact business in it with ease. His knowledge of the German is respectable, considering the little time he has been able to devote to it. The Tartar he speaks with considerable fluency; and as the whole of his time will be devoted to the Turkish during his residence at Astrachan this winter, we have no doubt that he will have a good knowledge of it by the time that he returns to the Crimea.

The favourable opinion which we had formed of Mr. Carruther's missionary qualifications, during his residence in Petersburgh, was much heightened by what we saw of him in the Crimea. We found him busy in acquiring, along with his brethren, a knowledge of the pure Turkish, which is spoken at Baktcheserai, in order to qualify himself for the work to which he is called. The proficiency which he has already made is very considerable.

On the whole, we are fully persuaded that you could not have chosen two men better qualified for superintending the affairs of the proposed Institution.

Nazran.

In Vladikafkas, we met with our dear friend Mr. Blyth, and went with him to his station at Nazran. He is truly an excellent missionary; and if the Lord spare his valuable life, we may expect great things from him. He has completely gained the confidence of the people, and they already begin to look upon him as a father and a friend. We were much pleased to find that he has a warm affection for them, and is perfectly satisfied that the Lord has called him to labour among them. He is labouring hard at their language, and can make himself understood by them on various subjects tole-

rably well. They are a fine race of people, extremely clever; and, having no religious system, we may reasonably hope, that, as soon as he is able to speak to them on religious subjects with some degree of fluency, they will not be averse to listen to his instructions.

[The Committee accompany these extracts with the following cautions:—]

From their knowledge of the weakness of the human heart, and their apprehension lest this favourable report should, in the smallest degree, prove prejudicial to any of the individuals so honourably mentioned in it, and in whose spiritual prosperity the Committee feel the deepest interest, they experienced some difficulty in giving it publicity. But a Report, at once so interesting and satisfactory, could not, with justice to the cause, have been withheld from the members of the Society: and the Committee trust that it will be perused by the individuals to whom it more immediately relates, not to the nourishment of carnal pride and self-sufficiency, but in the genuine simplicity and lowliness of spirit so eminently characteristic of that religion which it is the business of their lives to teach to others; and that it will be converted by them into a theme of gratitude and praise to Him, through whose grace it is that they are what they are. Maintaining this temper of mind, and preserving the unity of the Spirit in the bond of peace, they may confidently expect the blessing of their Divine Master to rest upon their labours, to the everlasting salvation of many immortal spirits, and the brightening of their own immortal crowns: for, while it is most unreasonable to suppose that HE will work together with those who go forward in the high spirit and with the unsubdued tempers of this world, to preach that doctrine which prostrates all the pride and glory of man in the dust, it is a beautiful and divine arrangement of His administration, that He communicates liberally the inestimable blessings of His grace, through the instrumentality of those men who are themselves richly imbued with its spirit,—who afford eminent examples in their own persons of its renewing and transforming efficacy—who are living epistles of that lowliness, peace and love, which it is calculated and destined to diffuse through all the habitations of man.

ANECDOTES

OF THE LATE REV. S. LARNED.

[From an American publication.]

WHEN Mr. Larned commenced his journey to New Orleans, he formed the determination, that he would attend family prayer in every family where he should lodge, unless positively prohibited. This determination he executed with ease through the first part of his journey. But when passing through the state of Kentucky, he found himself under the necessity of spending a night at a public-house, where a mind less persevering than his would have found no room for *social prayer*. Noise and riot had taken possession of the place, and the intoxication bowl was passing briskly in different rooms. The evening was fast spending; but the company instead of dispersing was continually increasing in numbers, while the orgies of Bacchus waxed louder and louder. To compose the minds of such a heterogeneous multitude, and so far to restrain their revelry for a few moments, as to be able to attend to the solemn duty of prayer with any degree of decorum, seemed a vain and fruitless attempt.

But without *any* attempt the resolution of Larned was not to be abandoned. He entered the bar room with a candle and Bible in his hand, rapt upon the table, to command attention, and then gave the following notice:—"I wish to inform the company, that prayers will be attended this evening at Sylvester Larned's room, at precisely 9 o'clock. Those who would like to be present, are invited to attend." And at 9 o'clock he himself was astonished to find his room filled to overflowing; and many a hardened sinner carried away from the room such solemn and painful reflections as could not easily be forgotten.

It is said, in the memoir, that "he had great natural intrepidity of soul." This is strikingly illustrated in the following anecdote:—Among the friends of Mr. Larned, at New Orleans, was one who was subject to seasons of partial delirium. He was uniformly kind and affectionate, while reason held her throne, and particularly attached to Mr. Larned; but when suffering a delirium, his dearest friends were the objects of his most deadly hatred. In the incipient stage of one of these awful seasons, he called upon Mr. L. and desired to walk with him. As no evil design was suspected, Mr. L. cheerfully complied. His friend conversed with unusual interest, and thus prolonged the walk till he had decoyed him to a secret place, without the city. And now to put his horrid purpose in execution, he drew a concealed dagger, and, turning to Larned, says, "Now prepare to die." This was a moment which brought in requisition the greatest coolness and the greatest intrepidity. Happily Larned's were sufficient for the occasion. Standing undaunted before the assassin, he said to him, with an eye, a voice, and a countenance, which armed his words with power, "In the name of the Almighty God, I defy you to hurt me." The maniac dropped his dagger, and suffered himself to be conducted back to the city, in all the impotence of a child.

MISSIONARY PRAYER MEETINGS, 1823,

On the First Monday Evening in every Month.

WEST.*

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 6.	Fetter Lane, Mr. Burder's	Elvey & Winter	Edwards
Feb. 3.	Chapel St.	Marshall - Smith	Hackett
Mar. 3.	Orange St.	Hackett - Edwards	Marshall
Apr. 7.	Chandler St.	Williams - Waugh	Stollery
May 5.	New Court	Broadfoot - Belsher	Burder
June 2.	Swallow St.	Smith - Winter	Greig
July 7.	Gate Street	Marshall - Hackett	Winter
Aug. 4.	Burton St. Brtn. Cres.	Elvey - Stollery	Ivimey
Sept. 1.	Crown Crt.	Williams - Ivimey	Waugh
Oct. 6.	Leather La.	Edwards - Waugh	Williams
Nov. 3.	Oxendon St	Stollery - Belsher	Smith
Dec. 1.	Adelphi	Broadfoot - Ivimey	Elvey

EAST.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Zion Chapel	Platt & Evans	Stodhart
Rose Lane	Hooper - Vautin	Platt
Eb. C. Shad.	Cloutt - Reed	Fletcher
Ch St. Mi. E.	Hyatt - Williams	Vautin
Holyw. Mt.	M'All - Hooper	Reed
Stepney	Evans - Platt	Hooper
Gravel Lane	Fletcher-Saunders	Williams
Queen St.	Reed - Hyatt	Saunders
New Road	Williams - M'All	Hyatt
Pell St. Ch.	Vautin - Evans	Zi. Supply
Shad. Mar.	Saunders - Scraggs	M'All
Mi. E. R. Ch.	Zi. Supply-Fletcher	Evans

NORTH.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 6.	Spa Fields	Hasloch & Supply	Jones
Feb. 3.	Hoxton	Blackburn - Supply	Harris
Mar. 3.	Tonbr. Ch.	Stratten - Thomas	Yockney
Apr. 7.	L. St. Islin.	Spa Sup. - Bowden	Blackburn
May 5.	Paddin. Ch.	Richards - Yockney	Rayson
June 2.	Union Ch.	Bowden Blackburn	Stratten
July 7.	Kentish T.	Rayson - Thomas	Bowden
Aug. 4.	Highgate	Yockney - Jarman	Hasloch
Sept. 1.	Holloway	Richards - Lewis	Thomas
Oct. 6.	Camden T.	Stratten - Jarman	Lewis
Nov. 3.	Islingt. Ch.	Spa. Sup. - Hasloch	Richards
Dec. 1.	Clarem. Ch.	Lewis - Rayson	Hoxtn. Sup.

SOUTH.

PLACE.	TO PRAY.	ADDRESS.
	Rev. Messrs.	Rev. Mess.
Gil. St. W. C.	Eccles & Arundel	Hill
Horsleydn.	Harper Townshend	Collyer
London Rd.	Davies - Forsaith	Knight
Camberwell	Moore - Hunt	Jackson
Stockwell	Innes - Bodington	Eccles
Peckham	Sur. Sup. - Harper	Arundel
Vauxhall	Collyer Townshend	Davies
Kennington	Forsaith - Knight	Moore
Walworth	Hunt - Jackson	Innes
Rotherhith.	Bodington - Eccles	Harper
Col's. Rents	Arundel Collyer	Townsend
Surry Chap.	Davies - Knight	Forsaith

CENTRAL.

TIME.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.
Jan. 6.	Albion Chapel	Wall & Nichol	Collyer
Feb. 3.	Barbican	Jones - Mummery	Lacy
Mar. 3.	Aldermanbury	Brooksbank - Collyer	Waugh
April 7.	Broad Street	Lacey - Clayton	Fletcher
May 5.	Staining Lane	Gilbart - Jones	Mummery
June 2.	Silver Street	Nichol - Fletcher	Wood
July 7.	Miles's Lane	Wood - Berry	Wall
Aug. 4.	Camomile Street	Collyer - Wall	Jones
Sept. 1.	Jewin Street	Clayton-Brooksbank	Nichol
Oct. 6.	Poultry	Fletcher - Gilbart	Berry
Nov. 3.	Salters' Hall	Waugh - Berry	Brooksbank
Dec. 1.	Pavement	Lacey - Wood	Clayton

* Several Chapels in this District are unavoidably omitted this year.

POETRY.

SERIOUS REFLECTIONS

ON THE FRAILTY OF LIFE, IN THE CLOSE OF THE YEAR.

How frail is our life!—how uncertain and vain!—
So fitly compared to the grass and the flower,
Which spring up and flourish—then wither again,
Exposed to destruction each day and each hour.

Like them we may flourish thro' life's fleeting day,
But alas! that short season will quickly be o'er;
Then death, like a torrent, shall sweep us away,
And the place that now knows us shall know us no more.

Uncertainty ever hangs over us here,
And nothing from death can security give;
The young and the healthy have reason to fear,
As well as the oldest or weakest that live.

Our life on so brittle a thread does depend,
That we never can reckon one moment our own;
Though sooner or later we know it must end,
The time and the manner to us are unknown.

The days of our years are but threescore and ten,
How few of us even to that age attain!
Or should we exceed it, our greatest strength then
Is nothing, but labour and sorrow and pain.

Our time is but short if we live to be old,
Compared with eternity, what does it seem!
We spend all our years as a tale that is told,
And when we look back it appears like a dream.

So fleeting is time—its duration so short,—
Yet all its importance what words can declare!
For time is allowed us—(how solemn the thought!)
That for an eternity we may prepare.

And shall we continue so thoughtlessly gay—
Regardless of danger—refusing to think—
Unmindful that time is fast flying away,
And trifling upon an eternity's brink?

Forbid it, O Lord!—and since time is so short,
Let this be our first and our greatest concern,
Each moment to spend and improve as we ought,
Because when once gone it will never return.

'So teach us,' we pray Thee, 'to number our days;
'That we unto wisdom our hearts may apply;'
Thus live, while we live, to thy glory and praise,
And die in thy favour, whenever we die.

J. B.

HYMN FOR CHRISTMAS DAY.

"His mercy endureth for ever."—Ps. cvii. 1.

Sweep the holy chords of feeling
In the dear Redeemer's name;
Tune your voice, *His* love revealing,
Who for our salvation came:
Once a stranger
In a manger,—
God of everlasting fame!

If the shepherds ceased to slumber,
And their hearts were tuned to mirth;
If, like years, we blessings number,
Rich and lovely in the earth;
Praise the glorious
King victorious,
God of everlasting worth!

Seraphs, in the heavens of beauty,—
Hymns of fond allegiance raise;
Shall *we* not in noblest duty
Bless the Lord that gives us days?
Sweet communion!
Joyful union!
God of everlasting praise!

Make us free by thy salvation;
Guide us to thy throne above;
Call the Hosts of every nation,
Chieftain of the branch and dove!
Through thy merits,
Save our spirits,—
God of everlasting love! PRIOR.

SUNDAY SCHOOL HYMN.

BY

BERNARD BARTON.

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 flowers, 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!

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